

With this power is combined the tenderest compassion for those who are in darkness. But for the love felt and expressed in every look, in the tones of His voice, He would not have attracted the large congregations that He did. *Letter 28, 1892, p. 2. (To P. W. B. Wessels, July, 1892.)* [Cf: 1MR22.03] p. 1, Para. 1, [1892MS].

*Abrahamic--The Covenant of Grace* --Now my sister, if it were not possible for human beings under the Abrahamic covenant to keep the commandments of God, every soul of us is lost. The Abrahamic covenant is the covenant of grace. "By grace ye are saved" (Ephesians 2:5). "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:11, 12). Disobedient children? No, obedient to all His commandments. If it were not possible for us to be commandment keepers, then why does He make the obedience to His commandments the proof that we love Him? *Letter 16, 1892, pp. 2, 3. (To Brother and Sister Holland, November 10, 1892.)* [Cf: 1MR110.01] p. 2, Para. 1, [1892MS].

*The Same Gospel for Abraham and Us* --"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15). The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith. *Youth's Instructor, September 22, 1892, p. 304. ("Words to the Young")* [Cf: 1MR121.02] p. 2, Para. 2, [1892MS].

It is quite possible that Elder Jones or Elder Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews. *Letter 24, 1892, p. 5. (To Uriah Smith, September 19, 1892.)* [Cf: 1MR143.01] p. 2, Para. 3, [1892MS].

I learn that it is proposed by some of our brethren to do away with the organization of some, at least, of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it. [Cf: 1MR157.02] p. 2, Para. 4, [1892MS].

It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage

in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered. . . . [Cf: 1MR157.03] p. 2, Para. 5, [1892MS].

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement. As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. . . . [Cf: 1MR157.04] p. 3, Para. 1, [1892MS].

God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. . . . [Cf: 1MR157.05] p. 3, Para. 2, [1892MS].

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in the tract and missionary work; the multiplication of rules and regulations made is needlessly burdensome. An effort should be made to simplify the work, so as to avoid all needless labor and perplexity. [Cf: 1MR158.01] p. 3, Para. 3, [1892MS].

The business of our Conference sessions has sometimes been burdened down with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be the stronger for its simplicity. [Cf: 1MR158.02] p. 3, Para. 4, [1892MS].

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. *Letter 32, 1892, pp. 1, 10-12.* (To the Brethren of the General Conference, December 19, 1892.) [Cf: 1MR158.03] p. 3, Para. 5, [1892MS].

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall" ( Malachi 4:1, 2). [Cf: 1MR176.01] p. 3, Para. 6, [1892MS].

Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain. Every soul who in the light now shining upon our pathway continues in sin will be blinded, and will accept the delusions that come from Satan. We are now nearing the close of this earth's history. Where are the faithful watchmen on the walls of Zion who will not slumber, but faithfully declare the time of night? Christ is coming to be admired in all them that believe. How painful it is to contemplate that the Lord Jesus is being kept in the background! How few magnify His grace and exalt His infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who are seeking to be like Jesus in character. *Letter 15, 1892, p. 5.* (To Elder S. N. Haskell, June 25, 1892.) [Cf: 1MR176.02] p. 3, Para. 7, [1892MS].

I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present conditions. *Ms. 19, 1892, p. 1.* ("Diary," 1892.) [Cf: 1MR262.04] p. 4, Para. 1, [1892MS].

I was shown that the office of publication should not be conducted on the same principles as are other publishing houses; for it is to be something after the order of a training school. Everyone connected with it is to be a true missionary, and work upon the same principles that brought it into existence. Self-denial should characterize all the workers. [Cf: 1MR267.02] p. 4, Para. 2, [1892MS].

After my husband's first sickness, there was a change in the order of things, not pleasing to God. In place of seeking to carry out the directions given of God, a selfish, unchristlike spirit prevailed. The cloud of the Lord's displeasure was gathering over the office. The people of God were becoming discouraged. They had denied themselves to pay their tithes, and refused themselves conveniences which they thought they must have; but the wants of the cause were dearer to them than self-indulgence, and they were much blessed in making their freewill offering. But when they saw that men in the office were grasping for higher wages, their confidence was shaken. Did the Lord require so much more of them than of those closely connected with the office? [Cf: 1MR267.03] p. 4, Para. 3, [1892MS].

Self-denial should characterize the men employed in responsible positions in the office, and they should be an example to all the workers. The office was brought into existence through self-denial, and the same spirit should be manifested and maintained. The great object must be kept in view. This is missionary work, and those who have no missionary spirit should not continue in the work. You must retain the confidence of the people. Unless you carry the people with you, your work will be a failure. Brethren, workmen, from the highest to the lowest, you should maintain in the office the spirit manifested by Christ in coming to our world. *Letter 5, 1892, pp. 3, 4.* (To C. Eldridge, September 2, 1892.) [Cf: 1MR268.01] p. 4, Para. 4, [1892MS].

We next visited Sister [Gurner,] who is a widow. She has been thought by some to be a restless, complaining woman, and has been called a murmurer. But when I learned that she has not been able to read for

twenty-eight years, I thought that instead of criticizing her, those of her sisters in the faith who have the blessing of eyesight should visit her and read to her as often as possible . Job says, "I was eyes to the blind, and feet was I to the lame" (Job 29:15). It is the duty of those who have sight to minister to the blind, so that the afflicted ones shall feel their loss as little as possible. We had a season of prayer with this sister, and the tender Spirit of the Lord rested upon us. *Ms.* 21, 1892, pp. 16, 17. ("Diary Written at Preston, Victoria, Australia," September 28, 1892.) [Cf: 1MR385.01] p. 4, Para. 5, [1892MS].

You have written to me in regard to what shall be done with the article addressed to the Battle Creek Church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered, however important may be their character. Therefore it is best not to wait my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best, and something to which I could have no objections.-- Letter 24, 1892, p. 1. (To Uriah Smith, Sept., 1892.) [Cf: 2MR5.02] p. 4, Para. 6, [1892MS].

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus the Author and Finisher of our faith, for the bestowal of the blessing.-- *Ms.* 3, 1892, p. 1. ("Relationship of Institutional Workers," no date.) [Cf: 2MR11.01] p. 5, Para. 1, [1892MS].

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. [Cf: 2MR14.01] p. 5, Para. 2, [1892MS].

Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what had been wrought out by the world's Redeemer. [Cf: 2MR14.02] p. 5, Para. 3, [1892MS].

The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. [Cf: 2MR14.03] p. 5, Para. 4, [1892MS].

Who but Jesus Christ, by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ? [Cf: 2MR14.04] p. 5, Para. 5, [1892MS].

The promised Holy Spirit, that He would send after He ascended to His Father, is constantly at work to draw the attention to the great official sacrifice upon the cross of Calvary, and to unfold to the world the love of God to man, and to open to the convicted soul the precious things in the Scriptures, and to open to darkened minds the bright beams of the Sun of Righteousness, the truths that make their hearts burn within them with the awakened intelligence of the truths of eternity. [Cf: 2MR14.05] p. 5, Para. 6, [1892MS].

Who but the Holy Spirit presents before the mind the moral standard of righteousness and convinces of sin, and produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires the exercise of faith in Him who alone can save from all sin? [Cf: 2MR15.01] p. 5, Para. 7, [1892MS].

Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and imbue the soul with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents that they may become members of the royal family, children of the heavenly King?-- Ms. 1, 1892, pp. 1-3. ("Obedience to God," Nov. 13, 1892.) [Cf: 2MR15.02] p. 6, Para. 1, [1892MS].

Could there be a convocation of all the churches of earth, the object of their united cry should be for the Holy Spirit. When we have that, Christ our sufficiency is ever present. We shall have every want supplied. We shall have the mind of Christ.-- Ms. 8, 1892, p. 4. ("Christ Our Sufficiency," Nov. 25, 1892.) [Cf: 2MR24.01] p. 6, Para. 2, [1892MS].

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions, the Spirit intercedes for me and for all saints whose intercessions are according to the will of God, never contrary to His will. "The Spirit also helpeth our infirmities" (Rom. 8:26,) and the Spirit being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (2 Cor. 2:11.) If we are taught of God, we shall pray in conformity to His revealed will and in submission to His will which we know not. We are to make supplication according to the will of God, relying on the precious Word, and believing that Christ not only gave Himself for, but to, His disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22.) [Cf: 2MR36.02] p. 6, Para. 3, [1892MS].

Jesus is waiting to breathe upon all His disciples, and give them the

inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in His human agents and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act with His Spirit; that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him, that He and His people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good. . . . [Cf: 2MR36.03] p. 6, Para. 4, [1892MS].

While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of His good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will not and does not help us? We who teach the people must ourselves have a vital connection with God. In spirit and work we should be to the people a wellspring; because Christ in us is a well of water springing up unto everlasting life. Sickness and pain may test and try our patience and our faith, but the brightness of the Presence of the universe is with us and we must hide self behind Jesus. . . . [Cf: 2MR37.01] p. 6, Para. 5, [1892MS].

Though the mind may wander in prayer, be not discouraged; bring it back to the throne and do not leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion? No, "This is the victory that overcometh the world, even our faith." The Lord knows your desire. By faith keep close to Him and expect to receive the Holy Spirit. The office of the Holy Spirit is to control all our spiritual exercises. The Father hath given His Son for us, that through the Son the Holy Spirit might come to us and lead us to the Father. Through His divine agency we have the spirit of intercession whereby we may plead with God as a man pleadeth with his friend.--Letter 11b, 1892, pp. 3-6. (To S. N. Haskell, July 17, 1892.) [Cf: 2MR37.02] p. 7, Para. 1, [1892MS].

Are we willing to pay the price for eternal life? Are we ready to sit down and count the cost, whether heaven is worth such a sacrifice as to die to self, and our will be bent and fashioned into perfect conformity with the will of God? Until this shall be, the transforming grace of God will not be experienced by us. Just as soon as we present our emptied nature to the Lord Jesus and His cause, He will supply the vacuum by His Holy Spirit. We can then believe He will give us of His fullness. He does not want us to perish. We do not want more of God any more urgently than He wants all that there is of us to be consecrated to His service.--Letter 27, 1892, p. 5. (To Elder and Mrs. J. E. White, May 29, 1892.) [Cf: 2MR39.02] p. 7, Para. 2, [1892MS].

The sin committed in what took place at Minneapolis, remains on the record books of heaven, registered against the names of those who resisted light, and it will remain upon the record until full confession is made, and the transgressors stand in full humility before God.--Letter 19d, 1892, p. 15. (To O. A. Olsen, Sept. 1, 1892.) [Cf: 2MR57.02] p. 7, Para. 3, [1892MS].

Why the Work is Not Finished--We have been asked why it is that there

is so little power in the churches, why there is so little efficiency among our teachers. The answer is that it is because known sin in various forms is cherished among the professed followers of Christ, and the conscience becomes hardened by long violation. The answer is that men do not walk with God, but separate company from Jesus, and as a result we see manifested in the church selfishness, covetousness, pride, strife, contention, hardheartedness, licentiousness, and evil practices. Even among those who preach the sacred word of God, this state of evil is found, and unless there is thorough reformation among those who are unholy and unsanctified, it would be better that such men would leave the ministry, and choose some other occupation where their unregenerate thoughts would not bring disaster upon the people of God.--Letter 19b, 1892, pp. 13-14. (To O. A. Olsen, June 19, 1892.) [Cf: 2MR61.02] p. 7, Para. 4, [1892MS].

If we had less to say in regard to microbes, and more in regard to the matchless love and power of God, we should honor God far more.--Letter 18, 1892, p. 9. (To J. H. Kellogg, April 15, 1892.) [Cf: 2MR240.04] p. 7, Para. 5, [1892MS].

The Lord desires to make man the repository of divine influence, and the only thing that hinders the accomplishment of God's designs is that men close their hearts to the light of life. Apostasy caused the withdrawal of the Holy Spirit from man, but through the plan of redemption this blessing of heaven is to be restored to those who sincerely desire it. The Lord has promised to give all good things to those who ask Him, and all good things are defined as given with the gift of the Holy Spirit. The more we discover our real need, our real poverty, the more will we desire the gift of the Holy Spirit; our souls will be turned, not into the channel of ambition and presumption, but into the channel of earnest supplication for the enlightenment of heaven. It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus, the author and finisher of our faith, for the bestowal of the blessing. [Cf: 2MR333.02] p. 7, Para. 6, [1892MS].

This is the one thing that is needed at the Health Retreat. If the workers there only knew their need, their cry would ascend with ceaseless importunity that they might have the Spirit of God to rest upon them. They would see nothing but danger in walking in the sparks of their own kindling. Devising and planning without the Lord to plan with you is to be ensnared by the enemy. Let every soul seek the Lord. [Cf: 2MR333.03] p. 8, Para. 1, [1892MS].

Jesus has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). It is in proportion to our appreciation of the necessity and value of spiritual things that we seek for their attainment. "Without Me ye can do nothing," says Jesus, and yet many think that man can do very much in his own finite strength and wisdom. Satan is ready to offer his counsel that he may win souls in the game of life. When men do not feel the need of counseling with their brethren, something is wrong; they trust to their wisdom. It is essential that brethren should counsel together. This I have been compelled to urge for the last forty-five years. Again and again the instruction has been repeated that those who are engaged in important work in the cause of God should not walk in their own ideas, but counsel together. They may regard their plans as without a

flaw, but other minds may be enlightened on some points where they cannot see, or may take heed to suggestions and counsels of those who see not the truth. The Lord may have plans of a different order, not after the plans of finite man. [Cf: 2MR333.04] p. 8, Para. 2, [1892MS].

The Lord has not endowed one man with all the qualifications essential to accomplish the work in our institutions. One man may be strong in one direction and weak on other points, and Satan understands how to take advantage of that weak point; and another may be strong in another direction, each making up for the deficiency of his brother. Let no man think himself sufficient of himself, with breadth of mind enough to carry the weighty responsibilities of running such institutions as the publishing house, the college, or the health institutions. Among a multitude of counselors there is safety. [Cf: 2MR334.01] p. 8, Para. 3, [1892MS].

It is essential that men in responsible positions in any branch of the work of God take advantage of religious ordinances, and the means of grace to obtain all the counsels of heaven they can. Special efforts should be made by those in the medical profession to place themselves in the channel of light because they are continually exposed to a variety of temptations. [Cf: 2MR334.02] p. 8, Para. 4, [1892MS].

Physicians are deprived of many opportunities to attend important meetings where they might obtain a better understanding of the working of the cause of God. But they can do far better than they do if they will devise and plan with determined purpose. They do not hear the statistics of the work, they lose the direct appeals that are made to the heart, that they may recognize the voice of God in entreaty, in warnings, in testimonies of His Spirit that they may be assured that the Captain of their salvation is leading His people. They lose sight of the importance and force of spiritual truths and fail to reach a position of exalted faith. Those who are in this position need wise counselors who shall alternate in attending the religious meetings for the benefit of the churches. Imbued with the Spirit of God, they may catch the holy inspiration and rehearse the messages of warning, and keep fresh in mind the providences of God, while they live lives of purity and faith and gladness of spirit. [Cf: 2MR334.03] p. 8, Para. 5, [1892MS].

The Lord is at work in a variety of ways to bind His people together. Through heavenly and human agencies He is at work that His professed followers may all become partakers of the divine nature, that His church may be brought up to the highest standard of Christian excellence. God has made the line of demarcation between the church and the world very distinct, and He designs that it shall be discerned and practiced. . . . [Cf: 2MR335.01] p. 9, Para. 1, [1892MS].

The believers in all ages are to be one, and the Holy Spirit is the living essence that cements, animates, and pervades the whole body of Christ's followers. The duties devolving on the members of Christ's church are tasks set by the Lord, and although each one of the workers is but an atom, a fraction of the stupendous fabric, inhabited by the Holy Spirit, how sacred, how holy do these duties appear! The Jews had an appointed guard whose duty it was to watch the temple night and day, and although the guard was made up of a large number of men, each one



felt that he was under obligation to stand in his lot and place, for he was entrusted with a solemn charge. Suppose that the numerous body of guards had been dismissed, and the whole burden of responsibility had been placed upon one man, and that at a time when particular danger was near because of the efforts of a vigilant foe. This would be presumption. Would not the solitary guard be liable to be overcome because overcharged? Thank God, important interests are not to rest on one man's mind or one man's judgment. Every soul is to be on the alert to catch every sound, to note every movement on the part of the enemy that would endanger his God-given charge. This is the spirit that should characterize every worker at the Health Retreat, for each one of you are entrusted with a sacred responsibility that you may help one another, strengthen one another in keeping the fort. There is to be a building one another up in the most holy faith, and no one is to receive the least sanction in tearing others down. The Holy Spirit must abide upon every worker else he that watcheth, keepeth his watch in vain. [Cf: 2MR335.02] p. 9, Para. 2, [1892MS].

Let everyone do his work as unto God and not unto man. Let your conduct accord with the sacred trust that has been given to you. This you may do, for the fountain of life has been opened for you, and principles of a new and heavenly order are to control your spirit and actions. Let not anyone receive the impression that a confederacy may safely be formed with worldlings. Confidences are not to be encouraged with those who are enemies of Christ. No compromise can be made with the enemy. Are you sentinels for God? Then be careful lest you betray God's people into the enemy's hands. Satan is seeking to insinuate some scheme that will result in separating God from the workers, but I heard the voice of the Lord saying, "Let everyone stand in his lot and place, and do the part assigned him with unwavering fidelity, and he will see and realize the fulfillment of the gracious designs of the Lord." If you become restless, as did Abraham and Sarah, and work up plans of your own in order to bring about God's promises, a condition of things which you deem desirable after your own ways and ideas, you will find that it will result in sorrow, misery, and sin. [Cf: 2MR336.01] p. 9, Para. 3, [1892MS].

Jesus comes to you as the Spirit of truth; study the mind of the Spirit, consult your Lord, follow His way. If you yield to the dictates of the mind and flesh, your spirit will lose its proper character and balance, and you fail to discern and cannot appreciate moral power. Then you will seek to carry out the maxims of worldlings. Their voices are heard on every side, Here is the path of success. Your mind will, if you follow their suggestions, be deceived, carnalized, and you will esteem the enlightenment of the Holy Spirit as less than human invention. God calls upon you to close the door to human inventions and to open the door to divine illumination. Be careful that you do not resist the Spirit of God in its office work upon the temple of the soul. Be determined to please God, to magnify His name, to enjoy the sweet influence of His grace. [Cf: 2MR337.01] p. 9, Para. 4, [1892MS].

Every element of your nature is to be dedicated to God. Lay not one attribute upon the altar of Satan. There is none too much of any of the workers, be they possessed of large or small talents, to render themselves to God that they may be sanctified and fitted for His service. Give all you have and are, and it is all nothing without the merit of the blood that sanctifies the gift. Could those who hold

responsible positions multiply their talents a thousandfold, their service would have no worth before God unless Christ was mingled with all their offerings. Let all the glory of what is accomplished redound to the glory of God; it belongs to Him. The world cannot discern Jesus; then let me not be anxious to unite with the world, lest I, too, become blind as the worldling, so that I cannot see the beauty of the truth. By beholding, by studying the ambitious plans and projects of the world, I become more and more favorable to their methods, and become willing to listen to the suggestions of the enemy and to take the bribes of Satan, when I should instantly reject them as did Jesus when He was tempted. [Cf: 2MR337.02] p. 10, Para. 1, [1892MS].

There are some who talk in a regretful way concerning the restraints that the religion of the Bible imposes upon those who would follow its teachings. They seem to think that restraint is a great disadvantage, but we have reason to thank God with all our heart that He has raised a heavenly barrier between us and the ground of the enemy. There are certain tendencies of the natural heart that many think must be followed in order that the best development of the individual may result, but that which man thinks essential God sees would not be the blessing to humanity which men imagine, for the development of these very traits of character would unfit them for the mansions above. The Lord places men under test and trial that the dross may be separated from the gold, but He forces none. He does not bind with fetters and cords and barriers, for they increase disaffection rather than decrease it. The remedy for evil is found in Christ as an indwelling Saviour. But in order that Christ may be in the soul, it must first be emptied of self, then there is a vacuum created that may be supplied by the Holy Spirit. [Cf: 2MR338.01] p. 10, Para. 2, [1892MS].

The Lord purifies the heart very much as we air a room. We do not close the doors and windows and throw in some purifying substance; but we open the doors and throw wide the windows, and let heaven's purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God. [Cf: 2MR338.02] p. 10, Para. 3, [1892MS].

Many seem to feel that religion has a tendency to make its possessor narrow and cramped, but genuine religion does not have a narrowing influence; it is the lack of religion that cramps the faculties and narrows the mind. When a man is narrow, it is an evidence that he needs the grace of God, the heavenly anointing, for a Christian is one whom the Lord, the God of hosts, can work through that He may keep the way of the Lord in the earth, and make manifest His will to men.--Ms 3, 1892, pp. 1-4, 6-9. ("Relationship of Institutional Workers," no date.) [Cf: 2MR339.01] p. 10, Para. 4, [1892MS].

Counsel Regarding the Work in England--[This communication addressed to Elder Waggoner was intended for wider reading: "I send this to you, Elder Waggoner, for you to make use of it as you shall deem fit."] [Cf: 3MR9.02] p. 11, Para. 1, [1892MS].

I understand that you are to labor in England. This country has been

presented to me several times as a field that required men who will not fail nor be discouraged, men who will co-operate with the heavenly intelligences. But I saw that one great hindrance to the advancement of the work has been, and will be, that those placed in position of trust feel that of themselves they could manage the work; that they have ability and they want to sway everything their way. Among the workers there is much of self, that lives, and refuses to die. Now this self wants the supremacy, but if it is allowed to rule, the work will be marred, losses will occur, and there will be a revealing of self in management, and mistakes will be made. [Cf: 3MR9.03] p. 11, Para. 2, [1892MS].

Not all who take hold of the work will be of the same temperament. They will not be men of the same education or training, and they will just as surely work at cross purposes, as they are different in character, unless they are daily-converted men. [Cf: 3MR9.04] p. 11, Para. 3, [1892MS].

Every day Satan has his plans to carry out--certain lines that will hedge up the way of those who are witnesses for Jesus Christ. Now, unless the living, human agents for Jesus are humble, meek, and lowly of heart because they have learned of Jesus, they will just as surely fall under temptation as they live; for Satan is watching and artful and subtle, and the workers, if not prayerful, will be taken unawares. He steals upon them as a thief in the night and makes them captives. Then he works upon the minds of individuals to pervert their individuals ideas and frame their plans; and if brethren see danger and speak of it, they feel that a personal injury is done them, that someone is trying to weaken their influence. One draws one way and another in an opposite direction. [Cf: 3MR10.01] p. 11, Para. 4, [1892MS].

The work has been bound about, false moves have been made, and Satan has been pleased. If self had not been so carefully, tenderly cherished, lest it should not find room enough to preserve its native dignity, the Lord could have used these diversity constituted characters to do a good work and much larger; for in their diversity of talent, yet unity in Christ, was the power of their usefulness. If, like the diverse branches of the vine, they were centered in the vine stock, all would bear the rich clusters of precious fruit. There would be perfect harmony in their diversity, for they are partakers of the nourishment and fatness of the vine. [Cf: 3MR10.02] p. 11, Para. 5, [1892MS].

The Lord is displeased with the want of harmony that has existed among the workers. He cannot impart His Holy Spirit, for they are bent on having their own way, and the Lord presents to them His way. Great discouragement will come in from Satan and his confederacy of evil, but "all ye are brethren," and it is an offense to God when you allow your individual, unsanctified traits of character to be active agencies to discourage one another. [Cf: 3MR10.03] p. 11, Para. 6, [1892MS].

Now the Lord would have all closely united together in the bands of love, each seeking to help the other into courage and hopefulness and perseverance in the work. There has been a spirit of childish emulation and strife. But, we are to be "no more children, tossed to and fro." We are in an earnest battle. The foes are many and strong, and determined

to defeat [us]. And if the workers do not have special help from the heavenly agencies, they will not be victorious. [Cf: 3MR11.01] p. 12, Para. 1, [1892MS].

You are individually to put your strong wills on the side of God's will. You are God's servants: you are to have the eye single, looking unto Jesus for His orders, for Christ is your Captain. Your cherished, pet ways may be very dear to you, but valueless in the sight of God; for they are constantly getting in the way of His plans and interfering with His designs. Let every worker be clothed with humility, and be sure that he worships God in spirit and in truth and does not bow down to his own idol, self. [Cf: 3MR11.02] p. 12, Para. 2, [1892MS].

Brethren in the English field, I tell you in the fear of God, you have lessons to learn in the school of Christ that are not at all flattering to the opinions which you cherish of yourselves. God calls upon you as His representatives to be a united whole, co-operating with the heavenly intelligences, and among yourselves to be of one mind, sanctified through the truth, pure and without guile. [Cf: 3MR11.03] p. 12, Para. 3, [1892MS].

As there are divisions everywhere in society, the Lord Jesus would have the unity of His workers appear in marked contrast to the divisions. In unity there is strength; in division there is weakness. In seeking to answer the prayer of Christ, that His disciples may be one, you are making manifest to the world that power and principles of truth, and thus increasing their influence in the world. "Ye are the light of the world." [Cf: 3MR12.01] p. 12, Para. 4, [1892MS].

Listen to the prayer of Christ, that all his disciples may be one, "That the world may believe that Thou hast sent Me." Diverse in mind, in ideas, one subject is to bind heart to heart--the conversion of souls to the truth, which draws all to the cross. All should be working to the utmost of their ability to win souls to Christ. [Cf: 3MR12.02] p. 12, Para. 5, [1892MS].

You are not to criticize one another, but love as brethren. You are not to feel hurt because every plan is carefully considered from end to end. But much more progress might have been made if there had not been undue caution, which let opportunities slip by unimproved, putting off a work, which needed to be done then and there, for some future time, because you feared you were not quite ready. You must be minute men, all the time watching to make an aggressive movement, and not let the enemy pre-occupy the field before you are ready to act. This slowness to advance is not in the order of God, for Satan presses in himself and hedges up the way, or he will make it very hard when you decide to act. [Cf: 3MR12.03] p. 12, Para. 6, [1892MS].

There is need of zeal in the church, and wisdom to manage that zeal. You have made altogether too tame work of saving souls. If you [would] see a work done in London and the surrounding cities, you must have a united, irresistible force; press the battle to the gate, and plant the standard firmly, as if you meant that the truth should triumph. The timidity, the cautious movements, have been faithless; there has been little expectation of results. [Cf: 3MR12.04] p. 12, Para. 7, [1892MS].

Will the workers now submerge self in Jesus? Let not self appear, but lift up Jesus. With the fire of God's love burning upon the altar of your hearts, melt down the barriers, and make every advance move that is possible. But bear in mind that you are only God's agents; all your works, all your means, are of little account unless you are imbued with the Spirit of Christ. [Cf: 3MR13.01] p. 13, Para. 1, [1892MS].

The Holy Spirit must mold and fashion the workers. I wish I could make all understand this matter. The union of the workers must be complete, and there must be a real earnestness and an inspiration from God to teach them how to win souls to Christ. Thank God that some advancement has been made, but if the workers had been united in love and in faith, there would have been a marked progress that does not now appear. [Cf: 3MR13.02] p. 13, Para. 2, [1892MS].

The fact that things move slowly in England is no reason why the great missionary work shall move slowly to meet men's habits and customs for fear of surprising the people. They need to be much more surprised than they have hitherto been. The Lord's business requires haste; souls are perishing without a knowledge of the truth. [Cf: 3MR13.03] p. 13, Para. 3, [1892MS].

But those who are engaged in the work cannot have success if they move in their own spirit. Their lips must be touched with a live coal from off the altar. They must be imbued with the Holy Spirit. They have no right to go forth and take hold of the work unless they first meet with Christ in the closet. Whatever the character of the duties may be, none must bring their own spirit into the work. God would have the workers in England derive their efficiency from Him; then every worker may feel that his hand is upon a lever that will move the world. [Cf: 3MR13.04] p. 13, Para. 4, [1892MS].

Moses descending from the holy mount, his face glorified by communion with God; the high priest reappearing from within the holy of holies; Isaiah fresh from beholding the Lord high and lifted up, the train of His glory filling the temple, never came to the people with truth greater or more precious than that which as messengers of God we have to bear to the people, the doctrine of the cross, the imputed righteousness of Christ. This comes to the people not in word only, but in the power of God to every one that believeth. [Cf: 3MR14.01] p. 13, Para. 5, [1892MS].

Man becomes a co-laborer with Christ, bringing souls back to God, by representing in actions the character of God, which has been misrepresented, falsified, by Satan. We aim too low. We are hesitating, doubtful; in self-esteem we can do nothing. Caution is needed; but while some of the workers are guarded, and make haste slowly, if there are not united with them in the work those who see the necessity of being aggressive, very much will be lost; opportunities will pass, and the opening providence of God will not be discerned. [Cf: 3MR14.02] p. 13, Para. 6, [1892MS].

When persons who are under conviction are not brought to make a decision at the earliest period possible, there is danger that the conviction will gradually wear away. When the truth is preached, there should be wise, understanding workers, men and women who commune with God, who derive wisdom from the Source of all power, to make personal

efforts for those who are under conviction. Here is the trouble with people in England; they move so slowly that the decision essential for them to make must be urged home without unnecessary delay. [Cf: 3MR14.03] p. 13, Para. 7, [1892MS].

Let every speaker and every one who believes the truth, show by their actions that they are not children, tossed to and fro, but men and women who thoroughly believe that they have saving truth. Frequently when a congregation is at the very point when the heart is prepared for the Sabbath question, it is delayed through fear of the consequences. This has been done, and the result has not been good. God has made us depositaries of sacred truth; we have a message, a saving message, which we are commanded to give to the world, and which is pregnant with eternal results. To us as a people has been committed light that must illuminate the world. [Cf: 3MR15.01] p. 14, Para. 1, [1892MS].

The work has moved slowly in England, unbelief has exerted its power to retard the work in various ways. Satan is doing his utmost to barricade the way, and not all who are engaged in the work have a decided wholeness for God, so that He can use them as chosen vessels. It is a serious matter when there is not a thorough consecration of heart, mind, and the whole being to God so that the strong human will is submerged in the will of God. Self has had much to do with the work. If self had been hid in Christ, the workers would have submitted their individual plans to God, would have moved in His way. [Cf: 3MR15.02] p. 14, Para. 2, [1892MS].

Oh, if those who believe the truth in England had the spirit of Christ, feeling the peril of souls, what a work would be done wholly in His name! There would be much earnest prayer ascending to God, not merely in public service, not only from the secret chamber, but there would be unceasing prayer combined with determined action. [Cf: 3MR15.03] p. 14, Para. 3, [1892MS].

Ask our brethren in England who are brought together in church capacity, What are you doing for your neighbors? What are you doing for your friends and relations? You need to be in earnest communion with God. Every one should exercise self-denial to save something to invest in the work of saving souls. Oh, if all could see the shortness of time and the vigilant working of the relentless foe to secure all souls possible to himself, how earnestly and whole-heartedly would each one labor. They would feel an intensity of desire to win souls to Christ. [Cf: 3MR16.01] p. 14, Para. 4, [1892MS].

I restrain the deep feelings of my soul, knowing that you have difficulties to meet, prejudices and customs to overcome; but I plead for the souls for whom Christ has died. You are not to labor as though by your human efforts alone you must carry forward the work. Go forward, knowing that as you press forward by faith, the obstacles will be removed. Brethren in England, you have not asked enough; you have moved too slowly. Work as in the fear of God, praying and working, and constantly depending upon God. [Cf: 3MR16.02] p. 14, Para. 5, [1892MS].

All heaven is astir, every believer should be deeply interested to cooperate with God. He does not leave any of you to fight alone; He sends His angels to compose the army. But unless you, my brethren, are

constantly looking away from self to your Captain for His orders, in place of following your own defective judgment, you will be disappointed. [Cf: 3MR16.03] p. 14, Para. 6, [1892MS].

Draw nigh to God, and He will draw nigh to you. His presence, His power, is just what every believer needs; and the chief workers need by faith and decided action to inspire confidence and faith in every soul who believes. [Cf: 3MR16.04] p. 15, Para. 1, [1892MS].

I hope that none will become discouraged because I speak plainly. There is need of a great deal more faith, and all the entrusted talents must be called into action with an earnestness, a zeal, corresponding to the greatness of the truth to be presented to the people. Let self die; then every one will be imbued with the Spirit of Christ, to work, not in his own mind or will, but in perfect unity with Christ Jesus. May the Lord come very near to you, that you may be a bright and shining light to those in darkness. [Cf: 3MR17.01] p. 15, Para. 2, [1892MS].

Day after day is passing into eternity, bringing us nearer the close of probation. Now we must pray as never before for the Holy Spirit to be more abundantly bestowed upon us, and we must look for His sanctifying influence to come upon the workers, that the people for whom they labor may know that they have been with Jesus and learned of Him. We need spiritual eyesight now as never before, that we may see afar off, and that we may discern the snares and gins of the enemy, and as faithful watchmen proclaim the danger. We need spiritual power that we may take in, as far as the human mind can, the great subjects of Christianity, and how far-reaching are its principles. There are many who need faith. They will have to fight the good fight of faith every day, yes, every hour. [Cf: 3MR17.02] p. 15, Para. 3, [1892MS].

"Emmanuel, God with us." This means everything to us. What a broad foundation does it lay for our faith. What a hope big with immortality does it place before the believing soul. God with us in Christ Jesus to accompany us every step of the journey to heaven. The Holy Spirit with us as a comforter, a guide in our perplexities, to soothe our sorrows, and shield us in temptation. "O the depth of the riches both of the wisdom and knowledge of God!" [Cf: 3MR17.03] p. 15, Para. 4, [1892MS].

I beseech our brethren in England to strive for unity; cultivate love, uproot suspicion, envy, jealousy, and the thinking and the speaking of evil. Press together, work as one man. Be at peace among yourselves. [Cf: 3MR18.01] p. 15, Para. 5, [1892MS].

I beseech you in the name of Jesus of Nazareth, to put away everything like spiritual pride and love of supremacy. Become as little children if when the warfare is ended you would become members of the royal family, children of the heavenly King. Read John 17 over and over again. That prayer of our Saviour offered to His Father in behalf of His disciples, is worthy to be oft repeated, and carried in the practical life. This will raise fallen man; for the Lord has promised that if we preserve this unity, God will love us as He loved His Son; the sinner will be saved, and God eternally glorified. [Cf: 3MR18.02] p. 15, Para. 6, [1892MS].

Angels and archangels wonder at this great plan of redemption; they

admire and love the Father and the Son as they behold the mercy and love of God; there is no feeling of jealousy as this new temple, renewed in the image of Christ, is presented in its loveliness to stand around the throne of God. But my letter must close. I send this to you, Elder Waggoner, for you to make use of it as you shall deem fit.-- Letter 31, 1892, pp. 1-9. (To "Dear Brother Waggoner," May, 1892.) [Cf: 3MR18.03] p. 15, Para. 7, [1892MS].

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. . . . [Cf: 3MR190.01] p. 16, Para. 1, [1892MS].

When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: "Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God should manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent, they shall lie down in sorrow. Thus saith the Lord: "Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard.--Letter 2a, 1892, pp. 4, 5. (To "Dear Nephew and Niece, Frank (F.E.) and Hattie," Nov. 5, 1892.) [Cf: 3MR190.02] p. 16, Para. 2, [1892MS].

It is quite possible that Elders Jones and Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews. I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work, may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter until the close of



time.--Letter 24, 1892, p. 5 (To Elder Uriah Smith, Sept. 19, 1892.)  
[Cf: 3MR200.02] p. 16, Para. 3, [1892MS].

I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you, and your relation to your fellow men. . . . [Cf: 3MR201.01] p. 16, Para. 4, [1892MS].

Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work, and will ruin your soul unless you change this order of things decidedly and firmly. . . . [Cf: 3MR201.02] p. 17, Para. 1, [1892MS].

Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small? [Cf: 3MR201.03] p. 17, Para. 2, [1892MS].

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. . . . [Cf: 3MR201.04] p. 17, Para. 3, [1892MS].

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God, that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only begotten Son of God, full of grace and truth. . . . [Cf: 3MR201.05] p. 17, Para. 4, [1892MS].

Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. . . . The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins. [Cf: 3MR202.01] p. 17, Para. 5, [1892MS].

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers. . . . [Cf: 3MR202.02] p. 17, Para. 6, [1892MS].

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend.

No; it is life or death with you. There is no time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross and follow Me; so shall he be My disciple." Thank God, oh, thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin, and by His own blood to cleanse us from every stain that sin has made.--Letter 2a, 1892, pp. 1-5, 8. (To "Dear Nephew and Niece, Frank and Hattie Belden," Nov. 5, 1892.) [Cf: 3MR202.03] p. 17, Para. 7, [1892MS].

The selection of a president for the conference was by no means a small affair, in consideration of the feeling that existed. The people were divided. Some clung to Elder Tenney and others urged that Elder Curtis be chosen; but we moved guardedly in selecting the man for the place. Few thought that Elder Daniells could be the one for the place of president; but with W. C. White as his counselor he has done well, and we are sure he is the best choice that could be made out of the material from which we had to choose. [Cf: 3MR247.03] p. 18, Para. 1, [1892MS].

I told the board plainly that not one of these men was competent for the situation; but we must have a president; and I presented before them the objectionable features in each case. I told them that Elder Daniells was certainly standing in the best condition spiritually of any of them, and would be better fitted for the work than any other man in Australia.--Letter 40, 1892, pp. 13, 14. (To Elder O. A. Olsen, July 15, 1892.) [Cf: 3MR247.04] p. 18, Para. 2, [1892MS].

Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea.--Ms 19, 1892, p. 19. (Diary written at Preston, Victoria, Australia, December 19, 1892.) [Cf: 3MR249.01] p. 18, Para. 3, [1892MS].

Jesus lives; He has risen, He is risen, He is alive forevermore. Do not feel that you carry the load. It is true you wear the yoke, but whom are you yoked up with? No less a personage than your Redeemer. Satan will cast his hellish shadow athwart your pathway; you cannot expect anything else; but he cast the same dark shadow to the brightness of Christ. . . . Do not look at the discouragements; think of how precious is Jesus. [Cf: 3MR280.01] p. 18, Para. 4, [1892MS].

Your memory will be renewed by the Holy Spirit. Can you forget what Jesus has done for you? . . . You were taken away from yourself; your deepest, sweetest thoughts were upon your precious Saviour, His care, His assurance, His love. How your desires went out to Him! [Cf: 3MR280.02] p. 18, Para. 5, [1892MS].

All your hopes rested upon Him, all your expectations were associated with Him. Well, He loves you still; He has the balm that can heal every wound and you can repose in Him. . . . [Cf: 3MR280.03] p. 18, Para. 6, [1892MS].

The Comforter will be to you all that you desire. You will be weighted

with the Spirit of God, and the importance of the message, and the work. I know that the Lord is willing to reveal to you the wondrous things out of His law. Oh, let all take knowledge of you, that you have been with Jesus.--Letter 30a, 1892, pp. 10, 11. (To Elder S. N. Haskell, Sept. 6, 1892.) [Cf: 3MR280.04] p. 18, Para. 7, [1892MS].

Brother Robinson, tell all who labor in Africa that they must have characters that can be identified as Christlike.--Letter 23c, 1892, p. 8. (To Elder A. T. Robinson, July 20, 1892.) [Cf: 3MR292.04] p. 18, Para. 8, [1892MS].

*Man and Nature, Physicians Make Much of Powers Inherent in.*--I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and nature, and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity for the instrumentalities God employs through which the lamps were to be kept burning. Even the mediatorial work of Christ, through which is to be derived whatever tends to illuminate the understanding and warm the heart, was not felt by them to be a necessity.--Letter 18, 1892. [Cf: 3MR335.02] p. 19, Para. 1, [1892MS].

*Scientific Research, Dangers in.*--There are constant temptations for physicians to exalt science above the God who is the ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling, and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin. [Cf: 3MR356.01] p. 19, Para. 2, [1892MS].

Here, my brother, Dr. J. H. Kellogg has been and will be your danger, in your scientific researches; unless you are daily increasing in the knowledge and love of the truth, growing up into Christ, your living head, you are in positive danger. I have not at present anything to say to you or Elder \_\_\_\_\_ in regard to the author of the book published. I have not strength to give to these questions, but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right upon us when the whole earth will be lightened with His glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God. For it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of his own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you.--Letter 18, 1892. [Cf: 3MR356.02] p. 19, Para. 3, [1892MS].

I do not understand why I am lying here unable to labor for the Lord; but God understands, and that is enough for me.--Ms 31, 1892, p. 1. (Diary fragment, April 1892.) [Cf: 3MR375.04] p. 19, Para. 4, [1892MS].

The Lord is good, and He draws near to me as I lift up my heart in prayer to Him. . . . [Cf: 3MR375.05] p. 19, Para. 5, [1892MS].

I have a longing desire to get well, that I may proclaim the truth in this country. . . . I try not to be anxious or to feel restless or dissatisfied.--Ms 32, 1892, p. 2. (Diary, May 9-22, 1892.) [Cf: 3MR376.01] p. 20, Para. 1, [1892MS].

My right hand is not sick. From the elbow of my right arm I can use my arm and hand. . . . I have a framework that is adjusted to my position of body, so that I can use my pen. I am able to have my rocking chair drawn from the bedroom to the parlor. My brethren come to me and . . . present to me special things to decide for them in church matters. They can all kneel but me.--Ms 30, 1892, pp. 1, 2. (Diary fragment, March 1, 1892.) [Cf: 3MR376.02] p. 20, Para. 2, [1892MS].

I try to do my best, and the Lord helps me. . . . It appears as a reality to me that His presence is with me and He blesses my words when I utter them. . . . Truth has never been more clearly impressed upon my mind than during this sickness and I praise the Lord that I have voice to express the words He gives me.--Ms 29, 1892, pp. 1, 2. (Diary, February 13-29, 1892. Preston, Melbourne, Victoria.) [Cf: 3MR376.03] p. 20, Para. 3, [1892MS].

Today we took our lunch and drove into the hills. Everything was clothed with living green, and was very beautiful to look upon. . . . At noon we ate our lunch under a large, spreading tree and then turned homeward.--Ms 37, 1892, p. 7. (Diary, October 1-30, 1892, Adelaide, South Australia.) [Cf: 3MR376.05] p. 20, Para. 4, [1892MS].

And I spoke for about half an hour. A number of unbelievers were present, and seemed much interested.--Ms 38, 1892, p. 3. (Diary, November 3-30, 1892.) [Cf: 3MR377.01] p. 20, Para. 5, [1892MS].

Material Requested for a Seminary Paper--Infidels are at work to devise means of spreading their poison; the papists are plotting daily the suppression of the word of God,--the best means of enslaving the souls of men, and deepening the darkness that already exists. At such a time above all others, God's servants should present a decided front to the enemies of truth.--Ms 6, 1892, p. 2. (To Workers in Australia, January 5, 1892.) [Cf: 3MR379.01] p. 20, Para. 6, [1892MS].

Yesterday was the hardest day I have had for some time, getting off the American mail. I felt so tired, but am thankful it is over. . . . After this Elder Daniells took the team and we all went up to the waterfall. The scenery is very grand. I, of course, sat in my carriage while the three went up the steep ascent to see the second waterfall.--Letter 81, 1892, p. 1. (To "Dear Sister Marian Davis," Oct. 28, 1892.) [Cf: 3MR409.04] p. 20, Para. 7, [1892MS].

Yesterday we rode up into the mountains and took dinner under a tree.

The scenery was grand. I enjoyed it much.--Letter 77, 1892, p. 1. (To "Dear Son Willie," [W. C. White], Oct. 21, 1892.) [Cf: 3MR409.05] p. 20, Para. 8, [1892MS].

We went out to the beach, Emily, May and I. Of course I was not able to get about, but sat in the phaeton under the bridge or wharf that leads quite a distance to the water. We took dinner there. It was pleasant.--Letter 86, 1892, p. 1. (To "Dear Willie," [W. C. White,] Nov. 18, 1892.) [Cf: 3MR410.01] p. 20, Para. 9, [1892MS].

I have felt pained to see differences appear in the *Review and Herald*, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper. . . . This is no time for dissension; press together; seek to be a unit.--Letter 16j, 1892, p. 1, 3. (To A. T. Jones, September 2, 1892.) [Cf: 4MR36.01] p. 21, Para. 1, [1892MS].

Today I am sixty-five years old. I spoke to our people from the fifty-eighth chapter of Isaiah.--Ms 38, 1892, pp. 6, 7. (Diary. November 26, 1892.) [Cf: 4MR42.04] p. 21, Para. 2, [1892MS].

The end is near. Every soul will have, in the judgment, exactly the tone of character and morals which they cultivated in this life. Every soul will have in the judgment just that spirit and character they cherished and indulged in their home life, in association with their neighbors, in connection with the members of their own family. And according as they have appreciated the words of Christ, and obeyed them, will be the judgment pronounced upon them by that Man Jesus, who came into the world to give His life a sacrifice for them.--Letter 16e, 1892, p. 10. (To Elder S. N. Haskell, February 6, 1892.) [Cf: 4MR241.02] p. 21, Para. 3, [1892MS].

The more we discover our real need, our real poverty, the more we desire the gift of the Holy Spirit. . . . It is because we do not see our need, do not realize our poverty, that we do not pour forth earnest entreaties, looking unto Jesus the author and finisher of our faith for the bestowal of the blessing.--Ms 3, 1892. [Cf: 4MR330.02] p. 21, Para. 4, [1892MS].

Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe and wrestled with him during His entire life on earth, and died the just for the unjust . . . if the Spirit had not been given as a constant, working, regenerating agent to make effectual in our cases what had been wrought out by the world's Redeemer.--Ms 1, 1892. [Cf: 4MR330.04] p. 21, Para. 5, [1892MS].

The Holy Spirit invites all genuine prayer. I have learned to know that, in all my intercessions, the Spirit intercedes for me and for all saints whose intercessions are according to the will of God, we shall pray in conformity to His revealed will, and in submission to His will which we know not. . . . Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people. . . . Their will must be submitted to His will, they must act with His Spirit that it may be no more they that live, but Christ that liveth in them. Jesus

is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father hath given Him.--Letter 11b, 1892. [Cf: 4MR333.03] p. 21, Para. 6, [1892MS].

The thoughts must be upon heavenly things if you desire the Holy Spirit of God to impress truth upon the mind and soften and subdue the heart, inspiring ardent love of truth, of justice, of mercy, and of purity. The Spirit will bring to your remembrance the most precious jewels of thought. The whole heart will be warm with the contemplation of Jesus and His love, His teachings will be cherished, and you will love to speak to others the comforting things that have been opened to you by the Spirit of God. This is the privilege of every son and daughter of God. Oh, if those who believe the truth would love and fear the Lord always, if they would abide in Christ, they would treasure up the most precious experience; they would have moral and intellectual power; the grace of God would be in them "like a well of water springing up into everlasting life," and would flow forth from them as streams of living water. When persecution comes, the influence of such souls will be manifest; they will delight to magnify the truth."--Letter 19b, 1892, p. 6. (Written to Elder O. A. Olsen, June 19, 1892.) [Cf: 4MR344.01] p. 21, Para. 7, [1892MS].

Some [who have been hearing the truth] speak in commendation as if it were a horse or cow they were inspecting with a view to purchasing if the terms suited them.--Letter 22, 1892, p. 2. (To Elder O. A. Olsen, Nov. 23, 1892.) [Cf: 4MR446.09] p. 22, Para. 1, [1892MS].

You are presented before me as bowed upon your knees in prayer, pleading in an agony of soul. You are praying aloud, saying, "Lord, I look over the field, and there is so much to do to set things in order, so much left undone that ought to be done, that I am burdened and distressed beyond measure. O Lord, who is sufficient for these things? To whom shall I go but unto Thee? Thou hast the words of eternal life. I am utterly weak, and ignorant, and helpless. Where are the poor sheep of Thy pasture, who need to be fed and watched over; but I am not able, I cannot do this great work. Take it, O Lord, it is Thy work. I am only Thy weak instrument. I see so little done in the right spirit, in the spirit that will produce results, that I am disheartened, I do not know how to work." [Cf: 5MR8.01] p. 22, Para. 2, [1892MS].

Elder Olsen, I hope you will not permit anxiety concerning the neglect of duties of the church to so cloud your mind that you will fail to look steadfastly to Jesus. "Behold the lamb of God, which taketh away the sins of the world." It is proper to entreat the church to make individual work in repenting because they have left their first love; but never despair. Jesus loves all these souls better than you can love them. You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions, that it hides Jesus from your sight. You are pained because many are satisfied with the form of godliness, while denying the power thereof. They look with satisfaction in the performance of outward ceremonies, and yet there is no evidence that they are virtually connected with God. They are deceived in regard to their condition, and this deception is hard to break up. They know little of the depths of their own natural corruption, or of the infinite holiness of God. They do not realize that the foundation of all their faith and hope should only be the perfection of Jesus our surety. The only genuine saving faith is that

which lays hold upon the imputed righteousness of Christ. He is the only source of virtue, of spiritual power and life. Each must have a knowledge of God for himself, must have faith in Jesus Christ whom God hath sent. When the members of the church have this experience Christian virtues will shine forth, and they will be clothed with humility. The fruit of this faith will be love, joy, peace, long-suffering, gentleness and goodness, and the object of their lives will be to glorify God day by day. [Cf: 5MR8.02] p. 22, Para. 3, [1892MS].

In looking upon the professed followers of Christ you see great deficiencies in the church, in families, and individuals: but you cannot make one soul clean. We must look to our High Priest, who ever liveth to make intercession for us. Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your counselor, your everlasting support. The enemy is working with all deceivableness of unrighteousness: but you must gird yourself with Christ's righteousness, and tell your experience that others may be benefited. Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God confuse and startle you. You have the word of God, take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly. [Cf: 5MR9.01] p. 22, Para. 4, [1892MS].

We cannot expect that everything will move along smoothly; for everything is to be shaken that can be shaken. God is testing and proving His people. Angels of God, intelligences of heaven, are watching the development of character, and weighing the moral worth of the professed followers of Christ. Look up, look above the whirl of daily occurrences, and fix your eyes upon Him who never changes and you will endure as seeing Him who is invisible. You may look forward with joy to the finishing of the mystery. [Cf: 5MR10.01] p. 23, Para. 1, [1892MS].

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of: but trust in Jesus like a little child. You are to let your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged. [Cf: 5MR10.02] p. 23, Para. 2, [1892MS].

Though every individual is a probationer, and every day men are deciding their own future destiny, though this is an awful thought, and you feel intensely over the matter, yet you cannot make those who will not place themselves in the channel of light, stand where they may reflect the glory of God. One thing is certain, the names of all the chosen are upon the breastplate of our great High Priest. He says, "I

have graven thee on the palms of My hands." Oh, He loves us! He loves us! Praise His holy name! He has bound us to His great heart of love. "Who shall lay anything to the charge of God's elect?" It is God that justifieth. Who is he that condemneth? It is Christ that died. But we are not left with Christ in Joseph's new tomb? "Yes, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Cf: 5MR10.03] p. 23, Para. 3, [1892MS].

Although we may feel deeply over the unbelief and the absence of love for Jesus in those we meet, and even find this lack among those who claim to believe the truth and proclaim it, yet there is no reason why we should despond. Although many have lost the ardor of their first love and are spiritually barren, giving evidence of this fact in their cold formal prayers and heartless testimonies, yet shall we wrap the mantle of gloom about us? No, this would please the enemy. We are to believe that the Lord Jesus lives, that the Sun of Righteousness shines in clear and steady rays, and although Satan may cast his hellish shadow before our eyes, to dim the brightness of the face of Christ to us, yet we are never to forget that His face shines upon us. By faith we are to see Him who is invisible, and never imagine that Jesus has left us to fight the battle alone. Battles we shall have to fight, but heavenly intelligences are in the army of the Lord, and Christ is the captain of our salvation. [Cf: 5MR11.01] p. 23, Para. 4, [1892MS].

There is one thing we should not forget, and that is that "every plant that My heavenly Father hath not planted shall be rooted up." Jesus says, "My sheep hear My voice, and I know them and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me is greater than all; and no man is able to pluck them out of My Father's hand." "All that My Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." [Cf: 5MR11.02] p. 24, Para. 1, [1892MS].

We need not utter the mournful lamentation, "The Lord has forsaken me, and my God hath forgotten me." For Jesus never forsakes a soul that desires Him. Men separate themselves from Him by their sins and transgressions; but Jesus draws the souls of men that they may behold Him and fall in love with Him. In Christ is no variableness, neither shadow of turning. Jesus never asks us to bear more burdens than we have strength to bear. Let us not gather so many burdens upon ourselves that we shall be crushed under them. Let us lay the heavy burdens on One who can carry them. [Cf: 5MR12.01] p. 24, Para. 2, [1892MS].

Jesus is our advocate, He is our friend at court. Let us lean on His almighty arm, and go on our way rejoicing, making melody in our hearts unto the Lord. Jesus is made unto us wisdom, and righteousness, and sanctification and redemption. In Him dwells all the fullness of the Godhead bodily. You have a complete Saviour, who is close by your side, and with and through Him you can do all things. You need not seek for more efficient aid. The cause and work in which you are engaged is the Lord's, and He is able to bring forth a people, tried, purified, and made white. There is a God in Israel, who is full of wisdom, grace and power. He who is mighty in counsel will preside at every meeting. [Cf: 5MR12.02] p. 24, Para. 3, [1892MS].

You may weep, my brother, but ever behold through your tears the



sunshine and the rainbow of promise. I caution you to heed the words of Christ to His disciples--"Come ye apart, and rest awhile." You cannot always be in the din of battle and preserve your strength; you may have periods of rest. In the name of Jesus, I beseech you to rest. You will lose nothing; for you will come forth from your rest invigorated with more clearness of thought, more strength of intellect, and better prepared to do the important work committed to your charge.--Letter 23, 1892, pp. 1-5. (To Elder O. A. Olsen, September 20, 1892.) [Cf: 5MR12.03] p. 24, Para. 4, [1892MS].

Increased Need of Order and Harmony--As we near the final crisis, instead of feeling that there is less need of order and harmony and action, we should be more systematic than heretofore. All our work should be conducted according to well defined plans. [Cf: 5MR106.01] p. 24, Para. 5, [1892MS].

I am receiving light from the Lord that there should be wise generalship at this time more than at any former period of our history.--Letter 27a, 1892, p. 1. (To Elder E. J. Waggoner, December 27, 1892.) [Cf: 5MR106.02] p. 24, Para. 6, [1892MS].

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control. [Cf: 5MR111.01] p. 25, Para. 1, [1892MS].

The Son of God placed Himself in the sinner's stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundredfold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the inspired record and saying, "It is written." [Cf: 5MR111.02] p. 25, Para. 2, [1892MS].

Christ overcome the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interest with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able. . . . [Cf: 5MR111.03] p. 25, Para. 3, [1892MS].

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the

Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer? . . . [Cf: 5MR112.01] p. 25, Para. 4, [1892MS].

The world's Redeemer came not only to be a sacrifice for sin but to be an example to man in a holy human character. . . . [Cf: 5MR112.02] p. 25, Para. 5, [1892MS].

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements showing it is possible to obey all the commandments of God. He had demonstrated that a lifelong obedience is possible.--Ms 1, 1892, pp. 1, 2, 6, 7, 8. ("Obedience to God Required," November 15, 1892.) [Cf: 5MR112.03] p. 25, Para. 6, [1892MS].

It is as much required by God that His followers shall in the medical profession reveal the spirit of Christ in harmonizing in their work as that the ministers of the gospel shall harmonize in their labors for the salvation of souls. This independence to do every one as appears right in his own eyes is after satanic order, but not after Christ. There is need of thorough order and all after Christ, in the medical profession.--Letter 11c, 1892, p. 2. (To S. N. Haskell, February 11, 1892.) [Cf: 5MR129.01] p. 25, Para. 7, [1892MS].

Both men and women can be so much more useful as medical missionaries than as missionaries with the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. [Cf: 5MR129.02] p. 26, Para. 1, [1892MS].

This double ministration will give the laborer together with God access to home and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings, may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in a faith to the Great Physician will inspire in them a confidence, a rest, and trust that will lend to the health of both soul and body. I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer:-- [Cf: 5MR129.03] p. 26, Para. 2, [1892MS].

If you are a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the Word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the

laws of health would result in great suffering and the loss of many lives that might be saved. . . . [Cf: 5MR130.01] p. 26, Para. 3, [1892MS].

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. . . . It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. It is important that everyone who is to act as a medical missionary be skilled in ministering to the soul, as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and the love of Jesus, the Great Physician, who came that "whosoever believeth in Him might not perish, but have everlasting life."--Letter 34, 1892, pp. 1, 2, 4. (To Dr. and Mrs. J. H. Kellogg, September 16, 1892.) [Cf: 5MR130.02] p. 26, Para. 4, [1892MS].

Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the conference for their support. With genuine faith in the message of truth, such workers could settle in our cities as missionaries, letting their light shine forth to others.--Letter 19b, 1892, p. 4. (To O. A. Olsen, June 19, 1892.) [Cf: 5MR136.03] p. 26, Para. 5, [1892MS].

We returned December 12. On the evening of the next day, Brother Faulkhead called to see me. The burden of his case was upon my mind. I told him that I had a message for him and his wife, which I had several times prepared to send them, but I had felt forbidden by the Spirit of the Lord to do so. I asked him to appoint a time when I could see them. He answered, "I am glad that you did not send me a written communication; I would rather have the message from your lips; had it come in another way I do not think it would have done me any good." He then asked, "Why not give me the message now?" I said, "Can you remain to hear it?" He replied that he would do so. I was very weary, for I had attended the closing exercises of the school that day; but I now arose from the bed where I was lying and read to him for three hours. His heart was softened, tears were in his eyes, and when I ceased reading, he said, "I accept every word; all of it belongs to me." Much of the matter I had read related to the Echo office and its management from the beginning. The Lord also revealed to me Brother Faulkhead's connection with the Free Masons, and I plainly stated that unless he severed every tie that bound him to these associations he would lose his soul. [Cf: 5MR147.02] p. 27, Para. 1, [1892MS].

He said, "I accept the light the Lord has sent me through you. I will act upon it. I am a member of five lodges, and three other lodges are under my control. I transact all of their business. No I shall attend no more of their meetings, and shall close my business relations with them as fast as possible." I repeated to him the words spoken by my guide in reference to these associations. Giving a certain movement that was made by my guide, I said "I cannot relate all that was given to me." Brother Faulkhead told Elder Daniells and others that I gave the particular sign known only by the highest order of Masons, which he had just entered. He said that I did not know the sign, and that I was

not aware that I was giving the sign to him. This was special evidence to him that the Lord was working through me to save his soul.--Letter 46, 1892, pp. 3, 4. (To Elder O. A. Olsen, December 13, 1892.) [Cf: 5MR148.01] p. 27, Para. 2, [1892MS].

If Satan can impress the mind, and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey; through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord's messenger bear the pressure brought against him? . . . [Cf: 5MR276.04] p. 27, Para. 3, [1892MS].

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true.--Letter 19d, 1892, pp. 7, 9. (To O. A. Olsen, September 1, 1892.) [Cf: 5MR277.01] p. 27, Para. 4, [1892MS].

*We May Have the Descent of the Spirit Now.* Are we Christians indeed and in truth, or are we such in name only? Christians are growing up a holy temple unto the Lord. But "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people." This represents a constant growth in Christian character, growth in spiritual-mindedness. [Cf: 5MR333.01] p. 27, Para. 5, [1892MS].

The church of Christ in the world is to be a powerful people, a name and praise in all the earth. Jesus has done everything to accomplish this. Now there need to be earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balance of the sanctuary; if the moral character and spiritual advancement do not correspond to the benefits, opportunities and blessings bestowed, "wanting" is written against the name. [Cf: 5MR333.02] p. 28, Para. 1, [1892MS].

The Light of the world is our Leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. Oh, that we may keep close to our Leader, and He will fill every heart with His divine love, love to God, and love for one another. How long shall entreaties and warnings be given before they will be valued sufficiently to be heeded? Why not now put away all selfishness, all sin, through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. And while the atoning blood is presented in our behalf, why not make earnest, thorough work and seek to be complete in Christ Jesus? [Cf: 5MR333.03] p. 28, Para. 2, [1892MS].

All who claim to be children of God should seek daily to understand why they believe, by searching the Scriptures for themselves. They who with humble hearts study the character of Jesus, will come more and

more to reflect His image. The descent of the Holy Spirit upon the church is looked forward to, as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.--Letter 15, 1892, pp. 8-10. (To Elder S.N. Haskell, June 25, 1892.) [Cf: 5MR334.01] p. 28, Para. 3, [1892MS].

*The Battles With Self.* Every missionary will have hard battles to fight with self, and these combats will not become fewer, but if we are constantly growing in Christian experience, if we continue to look to Jesus in faith, strength will be given us for every emergency. All the powers and faculties of a regenerated nature must be brought into constant, daily exercise. Every day we shall have occasion to crucify self, to war against inclination and a perverse temperament that would draw the will in a wrong direction. The repose and triumph of victory are not yet ours, except as we by faith enter into the victory that Christ has gained for us.--Manuscript 14, 1892, p. 2. ("Counsel to a Minister's Wife," September 19, 1892.) [Cf: 5MR337.01] p. 28, Para. 4, [1892MS].

Cooperation of God and Man in Salvation-- *A Partaker of the Divine Nature.* He who cooperates with God, striving earnestly to separate himself from the world and its corrupt influences, becomes a partaker of the divine nature, "having escaped the corruption that is in the world through lust." Can those who realize that they are members of the royal family, children of the heavenly King, heirs of God and joint-heirs with Christ, degrade a nature that, through the merits of Christ, is related to angels, to Christ, yea, and to God Himself? Can those who realize the possibilities before them, who know that they are called to receive an immortal inheritance, to reign as kings and priests on the earth, fail to use every power of their being in an effort to become one with Christ? . . . [Cf: 5MR338.01] p. 28, Para. 5, [1892MS].

Men will never reach the spiritual or intellectual heights that God wishes them to attain, until they become partakers of the divine nature. They may gain a measure of intellectual power; but of what use is intellectual strength without spiritual power? Man, in all his moral degradation may be made pure and unselfish, and he may bear in his life the divine credentials.--Manuscript 18, 1892, pp. 2, 7. ("Bought With a Price," December, 1892.) [Cf: 5MR338.02] p. 29, Para. 1, [1892MS].

New Light-- *The Message, Not the Messenger.* When a new view is presented, the question is often asked, "Who are its advocates? What is the position or influence of the one who would teach us, who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them."--Letter 19d, 1892, pp. 7, 8. (To Elder O. A. Olsen, September 1, 1892.) [Cf: 5MR350.01] p. 29, Para. 2, [1892MS].

*Why So Little Effort to Preserve Unity--an Appeal to an influential Minister.* We need to walk very carefully before God. I have in times past had many heartaches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to the questions upon which there is a difference

of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to His people. [Cf: 5MR364.04] p. 29, Para. 3, [1892MS].

The One who has paid the purchase money for our souls, prayed just prior to His crucifixion, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they also may be one in Us: that the world may believe that Thou hast sent Me." [Cf: 5MR365.01] p. 29, Para. 4, [1892MS].

Here are the credentials we are to bear to the world, that the Lord hath sent His Son, Jesus, "that whosoever believeth in Him should not perish, but have everlasting life." When so much importance is attached to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences should not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world? [Cf: 5MR365.02] p. 29, Para. 5, [1892MS].

This matter grieves my soul, because it grieves the soul of Him who died for us that we should be one in Him and one in God. [Cf: 5MR365.03] p. 29, Para. 6, [1892MS].

I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation, which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged. . . . [Cf: 5MR365.04] p. 29, Para. 7, [1892MS].

I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the word of God, men living amid the perils of the last days would rather sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God's word as they have done. . . . [Cf: 5MR366.01] p. 30, Para. 1, [1892MS].

The enemy has been making you wide awake to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in Brethren A and B and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a colaborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions, and said to them, "Brethren, we must be a unit"? Christ prayed that we might be one as He is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice, and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye." [Cf: 5MR366.02] p. 30, Para. 2, [1892MS].

But few have courage to do this; yet it is the only Christlike course

that will prevent divisions.--Letter 25b, 1892, pp . 1-8. ("Conflicts and Victories of the Church," August 30, 1892.) [Cf: 5MR366.03] p. 30, Para. 3, [1892MS].

There were some of our people who did not send their children to [the newly opened Bible school in Melbourne] school; they were waiting to see if it would prove a success. I was reminded of those who pursued the same course away back in our early experience in the matter of organization. After the Lord had revealed His will and given light in reference to the matter, there were some, yes, quite a large number, who did not give their support in this advance step. They kept entirely silent. A very few sustained my husband, and we fought the battle over and over again, obtaining a decided victory in every conflict. [Cf: 5MR453.01] p. 30, Para. 4, [1892MS].

Some who did not oppose, said that before taking their position, they would wait to see the working out of the enterprise. Some placed themselves in a position of questioning and criticizing, and others of noncommittal. The Lord did not honor their unbelief. In refusing to move forward until they knew for a certainty that the undertaking would succeed, they placed themselves where their influence hindered the work. These lost a precious blessing. They did not discern and follow closely the opening providence of God. They did not heed the command, "Go forward."--Letter 46, 1892. (To O. A. Olsen, December 13, 1892.) [Cf: 5MR453.02] p. 30, Para. 5, [1892MS].

A work of self-renunciation is essential, and unreserved casting of yourself, all broken on Christ Jesus. Then He will gather you in His everlasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that needeth not to be ashamed. . . . [Cf: 6MR12.01] p. 30, Para. 6, [1892MS].

The Lord would have His sons and daughters reach the highest efficiency in His service; in order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord's economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air; for they seem to have lost sight of the Saviour. The Power is of God, not of us; out of weakness we may become strong.--Letter 47, 1892, pp. 5, 6. (To Brother Morrison, December 22, 1892.) [Cf: 6MR12.02] p. 31, Para. 1, [1892MS].

The Responsibility of Laymen to the Mission of the Church--I wish there were men and women who could appreciate the situation, and would decide to move to these countries, Australia and New Zealand. Helpers are needed who have some means, who can engage in some employment and sustain themselves and not draw upon the Conference for their support. With genuine faith in the message of truth, such workers could settle in our cities as missionaries, letting their light shine forth to others. [Cf: 6MR18.02] p. 31, Para. 2, [1892MS].

It is not ordained ministers upon whom we must depend for this work, but laymen who love and fear God, and who feel the burden for the salvation of souls. They can be agents and co-workers with divine providence in seeking to save the lost. We want those who have sanctified energy, moral and intellectual. Let these put to use the

talents they have, and by exercise they will grow. It can not be otherwise if they abide in Christ. In His companionship they will be constantly growing in wisdom. Christ says, "Without me ye can do nothing." With Christ by your side, as your Teacher and Leader you can do all things. . . . [Cf: 6MR19.01] p. 31, Para. 3, [1892MS].

We must have institutes for educating the members of the churches. Let the believers assemble as did the disciples in the upper chamber where prayer was wont to be made. The churches must have more decided help. . . . [Cf: 6MR19.02] p. 31, Para. 4, [1892MS].

Every believer is under bonds to God to be spiritually minded, keeping himself in the channel of light, that he may let his light shine to the world. When all those who are engaged in the sacred work of the ministry shall grow in grace and in the knowledge of our Lord and Saviour, they will hate sin and all selfishness. A moral renovation is constantly going on; as they continue looking to Jesus, they become conformed to his image, and are found complete in him, not having their own righteousness, but the righteousness that is in Christ Jesus our Lord . . . . [Cf: 6MR19.03] p. 31, Para. 5, [1892MS].

But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching and working. None are to stand in a neutral position. All are to represent Christ in active, earnest efforts to save perishing souls. Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now; for haphazard work will result in spiritual declension, and that day overtake us as a thief. The mind needs to be strengthened, to look deep, and discern the reasons for our faith. The soul-temple is to be purified by the truth; for only the pure in heart will be able to stand against the wiles of Satan. . . . [Cf: 6MR19.04] p. 31, Para. 6, [1892MS].

The best way to deal with error is to present the truth, and leave wild ideas to die out for want of notice. Contrasted with truth the weakness of error is made apparent to every intelligent mind.--Letter 19b, 1892, pp. 4, 9, 11, 12, 14-16. (To Elder O. A. Olsen, June 19, 1892.) [Cf: 6MR20.01] p. 32, Para. 1, [1892MS].

This country [England] has been presented to me several times as a field that required men who will not fail nor be discouraged, men who will cooperate with the heavenly intelligences. . . . [Cf: 6MR35.01] p. 32, Para. 2, [1892MS].

Your cherished, pet ways may be very dear to you, but valueless in the sight of God; for they are constantly getting in the way of his plans and interfering with his designs. Let every worker be clothed with humility, and be sure that he worships God in spirit and in truth and does not bow down to his own idol, self. . . . [Cf: 6MR35.02] p. 32, Para. 3, [1892MS].

God would have the workers in England derive their efficiency from Him; then every worker may feel that his hand is upon a lever that will move the world. . . . p. 32, Para. 4, [1892MS].

Oh, if those who believe the truth in England had the spirit of



Christ, feeling the peril of souls, what a work would be done wholly in his name! There would be much earnest prayer ascending to God, not merely in public service, not only from the secret chamber, but there would be unceasing prayer combined with determined action.--Letter 31, 1892, pp. 1-3, 5, 6. (To Brother Waggoner, May, 1892.) [Cf: 6MR35.04] p. 32, Para. 5, [1892MS].

If you continue to allow your feelings to control you as you have done, you will be a burden to him rather than a blessing. How much better it would be to unite your interest with his, laboring together as consecrated human agents, in saving the souls that are ready to perish. [Cf: 6MR40.01] p. 32, Para. 6, [1892MS].

It is essential that missionaries should be all that this word signifies. The wife of the missionary may, through lack of wisdom, counteract the testimony which the Lord requires her husband to bear to the people. [Cf: 6MR40.02] p. 32, Para. 7, [1892MS].

The wife of the minister must not at any time follow impulse or give occasion for those with whom she is connected to stumble over her manifest defects of character. If the Spirit of Christ is not manifest in her daily life, then it cannot be otherwise than that she will prove a stumbling stone to many, she will close up the way so that the message which the Lord has given her husband will not reach the hearts of the people. Warning and reproof will reflect back upon his own head, because of the course pursued by his wife. [Cf: 6MR40.03] p. 32, Para. 8, [1892MS].

Is the wife exacting? Does she keep her own spirit under control? Is selfishness at times apparent, even when she is in a position of responsibility, connected with those who are urged to give themselves to the work? While her husband is preaching the truth and laboring for individual cases, to prepare them for the canvassing field, will her influence and example give force to his teaching? Jealousy and evil-surmising are calculated to do much harm to the persons with whom she is brought in connection. Such exhibitions have been made even in the presence of young persons who needed to learn what it means to be a Christian. These things are grievous matters before the Lord. When the servant of the Lord, who is bearing the message of truth to the people, sees anything of this kind in his home, he has a work to do in his own family; while he should ever deal kindly, in the spirit of tenderness, he should deal decidedly, whatever the consequences may be.--Ms 14, 1892, pp. 5, 6. ("Counsel to a Minister's Wife," September 19, 1892.) [Cf: 6MR40.04] p. 32, Para. 9, [1892MS].

Unity of Medical Workers and Ministers--Not half has been done that might have been done, because the physicians were not consecrated to God, but full of ideas and plans of their own. They wanted to be the first, where "I" should have the supremacy, where "I" is to have the control. This is the reason the Lord could do so little for them. This is the attribute of Satan and the Lord Jesus and Satan can never work in co-partnership. [Cf: 6MR53.01] p. 33, Para. 1, [1892MS].

Had the Lord wrought in a wonderful manner all the glory would be credited to themselves. He that humbleth himself, himself shall be exalted. He that exalteth himself shall be humbled. He that would be first shall be last, and he that is last shall be first.--Letter 11c,

1892, pp. 1, 2. (To Elder S. N. Haskell, February 11, 1892.) [Cf: 6MR53.02] p. 33, Para. 2, [1892MS].

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking and dressing. They should warn the people to forsake every practice, restrain every appetite that endangers health and life.--Letter 19, 1892, p. 3. (To Dr. J. H. Kellogg, August 5, 1892.) [Cf: 6MR65.02] p. 33, Para. 3, [1892MS].

The work of him who is called to the ministry is not simply to preach, but to minister to the people by coming in personal contact with them. Wherever there is a failure on the part of the minister to do this kind of work, weakness results to the people; and no one should take upon him the sacred responsibility of the gospel minister unless he is willing to undergo all the labor that such a calling demands . . . . [Cf: 6MR67.03] p. 33, Para. 4, [1892MS].

I am greatly distressed because that while there are so few preachers, there are still fewer ministers. After the sermons are preached the minister has a work to do in visiting those who have been impressed with the truth, and the work of God is greatly hindered when the expositor of Bible truth does not follow up the interest as a wise master-builder, making the most of his opportunity to press home upon the understanding and the conscience the truth which he has presented to the people. He must be a laborer together with God, a zealous, interested worker, visiting those who have heard his expositions of truth. . . . [Cf: 6MR67.04] p. 33, Para. 5, [1892MS].

The solemn work of the gospel minister is to make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God. If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do he need not expect that his labors will be acceptable to God. Souls for whom Christ died are perishing for well directed personal labor, and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling. . . . [Cf: 6MR68.01] p. 33, Para. 6, [1892MS].

The very men who are presenting the truth to them had need to learn the first lessons of what constituted the work devolving on a gospel minister. It is not sermonizing, The minister of the gospel should be far from cherishing an envious spirit, fearing that another may receive too much credit if he shares his labor with him in the office or in more general life. Selfishness has so actuated men that the work of God has been hindered and the message of God has been refused. . . . [Cf: 6MR68.02] p. 33, Para. 7, [1892MS].

The churches have been so trained that they feel no special responsibilities resting upon them to visit, to talk the truth, to pray with and for one another, to visit the sick, to encourage them, to give sympathy and love, and make it manifest that in Christ they are members one of another.--Letter 3, 1892, pp. 1, 4, 15, 16. (To Brother Curtis, January 16, 1892.) [Cf: 6MR68.03] p. 34, Para. 1, [1892MS].

The reason why our ministers are so inefficient, is that they go to

their labors, and come from their labors, if they have any success, full of themselves. The disciples of Christ did this when they came and said, Even the devils are subject unto us. Jesus could discern their danger, and he said, Come ye yourselves apart into a desert place, and rest a while--come out of the din of battle, away from the conflict, and hold communion with God. Thus it is with many workers they are too strong, too full of self. The Lord cannot lead them or teach them, or use them to his glory, for they are wise in their own conceit, and vainly imagine that the Lord cannot do without them. Self must be buried. We must educate the people to seek the Lord. We must speak plain words to ministers who are walking in the sparks of their own kindling. The praise and flattery of men make ministers hungry for more until they think . . . the praise and flattery of men of more value than the approval of God. [Cf: 6MR81.01] p. 34, Para. 2, [1892MS].

We must, if saved, imbibe the Spirit and power of Christ, self be hidden in Christ, and Christ alone appear. Our work is to elevate, not by praising any one, but by upholding Jesus, bringing the mind to Jesus, lift him up, the Man of Calvary, before the people, and he can do all things for the humble, trusting, believer.--Letter 16f, 1892, pp. 9, 10. (To Elder S. N. Haskell, May 9, 1892.) [Cf: 6MR81.02] p. 34, Para. 3, [1892MS].

Your position in connection with the work here has not been a favorable one for you. The close confinement to an indoor, sedentary life is not suited to your constitution. The undue determination of blood to the brain, causes your mind to become confused, you do not think clearly; and more than this, your life is in danger from apoplexy. Instead of being confined indoors, you should be as much as possible in the open air. [Cf: 6MR121.01] p. 34, Para. 4, [1892MS].

When your mind is weary or confused, if questions of a perplexing nature are brought before you, you cannot see just how to answer them, and you turn the questioners off with a blunt response, or do not answer at all. Evil results have come from this. . . . [Cf: 6MR121.02] p. 34, Para. 5, [1892MS].

There is a large amount of work to be done in other lines where you can accomplish good if you are in living connection with God. The churches need the labor you can give them. You can do a precious work in teaching the truth. You can present your ideas of Bible truth in such a manner that others are able to grasp them.--Letter 25a, 1892, pp. 1, 2. (To G. C. Tenney, Editor of the *Bible Echo*, December 23, 1892.) [Cf: 6MR121.03] p. 34, Para. 6, [1892MS].

I often think of the facilities you have in America in rich abundance, and how bound about we are here, for want of money and for want of consecrated workers. If those who have so great light would walk in the light, all needless expenditures in dress, in houses, in furniture, in picture-taking, would cease; there would be decided reformation in these matters, and thousands of dollars that are now spent to foster pride and selfishness would flow into the treasury to spread the gospel in foreign lands. But where is the self-denial for Christ's sake?--Letter 21b, 1892, p. 9. (To Dr. and Mrs. J. H. Kellogg, December 23, 1892.) [Cf: 6MR132.02] p. 34, Para. 7, [1892MS].

No man should think that it is his duty to enter the field as a

minister unless he is willing to educate and train himself to act as a shepherd to the flock.--Letter 3, 1892, p. 2. (To Brother Curtis, January 16, 1892.) [Cf: 6MR198.04] p. 35, Para. 1, [1892MS].

The world's Redeemer passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control. [Cf: 6MR333.01] p. 35, Para. 2, [1892MS].

The Son of God placed Himself in the sinner's stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundred-fold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the inspired record and saying, "It is written." [Cf: 6MR333.02] p. 35, Para. 3, [1892MS].

Christ overcame the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interests with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able, for with the temptation He will make a way of escape. [Cf: 6MR333.03] p. 35, Para. 4, [1892MS].

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died the Just for the unjust that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer. [Cf: 6MR334.01] p. 35, Para. 5, [1892MS].

The imparted Holy Spirit enabled His disciples, the apostles, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ. [Cf: 6MR334.02] p. 35, Para. 6, [1892MS].

The promised Holy Spirit, that He would send after He ascended to His Father, is constantly at work to draw the attention to the great official sacrifice upon the cross of Calvary, and to unfold to the world the love of God to man, and to open to the convicted soul the precious things in the Scriptures, and to open to darkened minds the

bright beams of the Sun of Righteousness, the truths that make their hearts burn within them with the awakened intelligence of the truths of eternity. [Cf: 6MR334.03] p. 35, Para. 7, [1892MS].

Who but the Holy Spirit presents before the mind the moral standard of righteousness and convinces of sin, and produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires the exercise of faith in Him who alone can save from all sin. [Cf: 6MR334.04] p. 36, Para. 1, [1892MS].

Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and imbues the soul with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents that they may become members of the royal family, children of the heavenly King. [Cf: 6MR335.01] p. 36, Para. 2, [1892MS].

The question "What difference does it make what day we keep for the Sabbath," is often asked. Just the same as it did with Adam, it made every difference. Whether he should obey God and not eat of the tree of knowledge, or whether he should yield to Satan's specious reasoning and say "What difference does it make whether I eat of the fruit of this forbidden tree or the rest of the trees in the garden?" Adam's sin in doing the very things the Lord told him not to do was disobedience and transgression and opened the flood-gates of woe to our world. The life of Christ is to be carefully meditated upon, and to be constantly studied with a desire to understand the reason why He had to come at all. We can only form our conclusions by searching the Scriptures as Christ has enjoined upon us to do for He says, "They testify of me." We may find by searching the Word the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." [Cf: 6MR335.02] p. 36, Para. 3, [1892MS].

The garden of Eden with its foul blot of disobedience, is to be carefully studied and compared with the garden of Gethsemane where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Listen to the prayer of the only begotten Son of God, "Oh, my Father, if it be possible, let this cup pass from me: nevertheless not as I wilt but as thou wilt." And the second time He prayed saying, "Oh my Father if this cup may not pass away from me, except I drink it, thy will be done." And the third time He prayed saying the same words. It was here the mysterious cup trembled in the hands of the Son of God. Shall He wipe the bloody sweat from His agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world rolls up its horrible picture before Him. "And being in an agony He prayed the more earnestly; and His sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him." The conflict is ended, Jesus consents to honor His Father by doing His will and bearing His curse, the consequence of man's transgression. He was obedient unto death, even the death of the cross. Here was what was involved in Adam's disobedience and what the obedience of the Son of God means to us. Adam did not consider all the consequences resulting from his disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to

His express command. And how many today are doing the very same thing, and their guilt is of much greater magnitude because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to calculate the result of his disobedience. [Cf: 6MR335.03] p. 36, Para. 4, [1892MS].

We can stand down here, in 1892, and with the aftersight we are privileged to have, we can see what it means to disobey God's commandments. Adam yielded to temptation and as we have the matter of sin and its consequences laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God's expressed will, which is a virtual denial of God, refusing the laws of His government. The happiness of man is in his obedience to the laws of God. In his obedience to God's law he is surrounded as with a hedge and kept from the evil. No man can be happy and depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow. Then there would be a variety of standards to suit the different minds, and the government taken out of the Lord's hands and human beings grasp the reins of government. The law of self is erected, the will of man is made supreme, and when the high and holy will of God is presented to be obeyed, respected, and honored the human will wants its own way to do its own promptings, and there is a controversy between the human agent and the divine. [Cf: 6MR337.01] p. 37, Para. 1, [1892MS].

The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world were evil and that continually. The Lord Jesus declares, I have kept My Father's commandments. How? As a man. Lo I come to do Thy will O God. To the accusations of the Jews He stood forth in His pure, virtuous, holy character and challenged them, "Who of you convinceth me of sin?" The world's Redeemer came not only to be a sacrifice for sin but to be an example to man in all, a holy, human character. He was a Teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet He invites the confidence of all. "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: 6MR337.02] p. 37, Para. 2, [1892MS].

The only begotten Son of the infinite God has, by His words, His practical example left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has showed us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God. [Cf: 6MR338.01] p. 37, Para. 3, [1892MS].

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the character of the Father to our world, and as we study the life, the words, and works of

Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world. [Cf: 6MR338.02] p. 37, Para. 4, [1892MS].

Not only did Christ give explicit rules showing how we may become obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight. [Cf: 6MR338.03] p. 37, Para. 5, [1892MS].

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God, giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements showing it is possible to obey all the commandments of God. He has demonstrated that a life long obedience is possible. Thus He gives chosen, representative men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ. [Cf: 6MR339.01] p. 38, Para. 1, [1892MS].

We need not place the obedience of Christ by itself as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of man, and he could do this only in the way that He came--a man, tempted as a man, rendering the obedience of a man. [Cf: 6MR339.02] p. 38, Para. 2, [1892MS].

Jesus says, "Follow me," "he that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. The commandments of God are His expressed character flowing out of a heart of love of thoughtful plans that man may be preserved from every evil. They are not an arbitrary authority over man, but the Lord would have men as His obedient children, and members of His own family. [Cf: 6MR339.03] p. 38, Para. 3, [1892MS].

Obedience is the outgrowth and fruit of oneness with Christ and the Father. "By this we know that we love the children of God, when we love God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:2-4. [Cf: 6MR339.04] p. 38, Para. 4, [1892MS].

When we have unmistakably heard His voice and obey, every murmuring thought will be repressed; and we will obey, leaving all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them, in thus following Him there is love and power. [Cf: 6MR340.01] p. 38, Para. 5, [1892MS].

Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give, to His

human nature, a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man. [Cf: 6MR340.02] p. 38, Para. 6, [1892MS].

Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ, He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example. [Cf: 6MR340.03] p. 38, Para. 7, [1892MS].

The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him in human nature which we now have. [Cf: 6MR340.04] p. 39, Para. 1, [1892MS].

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God, in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:3, 4. [Cf: 6MR341.01] p. 39, Para. 2, [1892MS].

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. The glory he mentioned is character, therefore by thinking and talking of Jesus we become charmed with His character, and by faith we become changed from character to character. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against himself. It was the Majesty of heaven who became a man-humbled Himself to our human nature. [Cf: 6MR341.02] p. 39, Para. 3, [1892MS].

We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change making it easier for you to obey. Go forward for you know the will of God. "To him that overcometh will I grant to sit with me in my



throne, even as I also overcame, and am set down with my Father in his throne." [Cf: 6MR341.03] p. 39, Para. 4, [1892MS].

The fourth commandment is given for us to observe. The third angel's message comes to us in warnings, entreaties, and threatenings. "And the third angel followed them, saying 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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Cf: 6MR342.01] p. 39, Para. 5, [1892MS].

John is shown that in these last days a remnant will be keeping the commandments of God. Where are they? In a description given of the workings of Satan it says, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Who are the people here specified?--Ms 1, 1892. ("Obedience to God Required," November 15, 1892.) [Cf: 6MR342.02] p. 40, Para. 1, [1892MS].

Some of our brethren in California gave a donation of forty-five dollars as a token of sympathy, expressing a desire that I would buy me a good comfortable chair. I have appropriated that gift to this church [Parramatta, NSW]. I told those who presented the gift that I wished them to have something invested in this missionary field. True, I needed as comfortable a chair as I could possibly get, but I will wait hoping that the Lord will restore me to health. I hope not to need easy chairs long, though I am still under the hand of affliction. I rejoice to see the truth gathering souls who will show forth the praises of Him that hath called them out of darkness into His marvelous light.--Letter 34, 1892, pp. 6, 7. (To Dr. and Mrs. John Harvey Kellogg, September 16, 1892.) [Cf: 7MR46.01] p. 40, Para. 2, [1892MS].

A spirit of independence has been coming into our institutions and many feel that they are not amenable to anyone. The lessons of the Lord Jesus are not deemed worthy of acceptance as rules for the practical duties of life. Many have created a standard of their own, and are satisfied to walk in sparks of their own kindling. Christ says, "Without me ye can do nothing." Then would it not be better to walk in the footsteps of Jesus? . . . [Cf: 7MR71.01] p. 40, Para. 3, [1892MS].

The Lord Jesus has not spoken at random when He says there can be no union between Christ and Belial, and yet there is danger that the worldly element will be encouraged and developed that will be full of the subtlety of Satan, and the more intelligent the irreligious workers, the more and greater is the evil to those who are associated with them. [Cf: 7MR71.02] p. 40, Para. 4, [1892MS].

The Lord is seeking by the working of His power and grace to bring His people into a condition where eternal principles may live in their hearts, where indelible impressions may be made upon the souls, so that as Satan comes with his specious temptations as an angel of light, he may be overcome. His sophistry, his deceptions, his policy will work constantly for the subverting of souls, that he may be able to obliterate the marks of Christian discipleship from the servants of

God, and draw them into confederacy with those whom he leads and commands, the enemies of Christ and the truth. We need to be thoroughly awakened from the spiritual paralysis that has come upon us. We have many of us lost our first love; and we love not our brethren because we have been breathing the malaria of the world. [Cf: 7MR71.03] p. 40, Para. 5, [1892MS].

You may say at the Health Retreat there is no danger of this at all; but I tell you there is danger. This work is continually going on. If souls are not overcome, if their feet do not go into strange paths, it is because they have their eyes anointed clearly to discern the wiles of the enemy, and have their lives hid with Christ in God, and a new, supernatural, divine life is linked with theirs. Those who are one with Christ do not boast of their wisdom or their capabilities, for they feel their inefficiency and weakness, and this leads them to hunger and thirst after righteousness. They trust in One mighty to save to the uttermost all that come unto Him and put their trust in Him. The value of the fellowship of those who love and serve God, the benefits of their counsel, will not, cannot be discerned by those who are mingling their interests with those who care not for the Lord or His truth. By beholding men become changed, and those who mingle with the world find the world more to their natural taste than do those who love and fear God, who seek to conform their lives to His requirements. But Jesus has said concerning those who do His will, "I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell not: for it was founded upon a rock." [Cf: 7MR72.01] p. 40, Para. 6, [1892MS].

Again He says, "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 [not deception]; whom the world cannot receive, because it seeth him not [Jesus, the author of truth], neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." What is the work of the Comforter? "And when he is come, he will"--praise, flatter, exalt? No;--"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."--Ms 3, 1892, pp. 1, 4, 5. ("Relationship of Institutional Workers," undated.) [Cf: 7MR72.02] p. 41, Para. 1, [1892MS].

"If your earthly treasures are taken away, you are not to grieve, for I [Christ] will give you heavenly treasure. If I remove the dearest objects of earthly attachment, I will supply the lack with more of myself. It is in the time of deepest sorrow that I send the richest tokens of my grace. I will cause the afflicted soul to break forth into the song of praise and thanksgiving. 'It is good for me that I have been afflicted.' The trials and losses that come to you are to purify and refine you, and fit you for immortality." [Cf: 7MR140.01] p. 41, Para. 2, [1892MS].

This was the assurance given me, and I am determined to put my trust in the Lord. I will not murmur or complain. I am comforted every day; for the Lord understands my suffering. Even if He does not remove it, He will give me grace to endure the pain. I am comforted, and I praise the Lord with heart and soul and voice. [Cf: 7MR140.02] p. 41, Para. 3, [1892MS].

Every worker in the Lord's vineyard will have trials and disappointments, and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His only hope is in God. If he will look steadfastly to Jesus for his orders as well as for his inspiration, he will be enabled to maintain self-control. There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers. . . . [Cf: 7MR140.03] p. 41, Para. 4, [1892MS].

The past night has been a very long one, and I am so restless that I long for the day. I keep my mind as much as possible on the promises of God. I do not claim these promises because I deserve them, but because they are bestowed upon erring human beings as a free gift. I am comforted with the assurance that although constantly suffering pain, I am never forsaken. I put my trust in One who is too wise to err and too good to do me harm. He will restore me to health. I shall yet speak forth His praise in the congregation of the saints. I am determined not to encourage feelings of despondency and gloom. . . . [Cf: 7MR141.01] p. 41, Para. 5, [1892MS].

I have a longing desire to get well, that I may proclaim the truth in this country [Australia]. While I stand in the shadow of the cross, I feel certain, as I see by faith the rainbow of promise, that God's promise is sure. The Lord is indeed mine and I am the Lord's. I try not to be anxious or to feel restless or dissatisfied. . . . [Cf: 7MR141.02] p. 42, Para. 1, [1892MS].

Constantly my petition is ascending to God for restoration to health, that while here in Australia, I may bear my testimony to the people. But if the Lord has other plans for me, I am content. He knows what is for my good and the good of His people. He doeth all things well. . . . [Cf: 7MR141.03] p. 42, Para. 2, [1892MS].

There are those who are forever making excuses for walking in the counsels of the enemy. Some think that because they have physical infirmities, they are privileged to speak pettish words, and to act in an unlovely manner. But has Jesus made no provision for such ones to overcome temptation? Because of trial and affliction, are they to be unthankful and unholy? Are not the rays of Christ's righteousness bright enough to dispel the shadow of Satan? The grace of God is declared to be sufficient for all the ills and trials against which human beings have to contend. Is it powerless then against bodily infirmity? Shall divine grace stand back, while Satan takes the field, holding the victim in the power of his evil attributes? . . . [Cf: 7MR141.04] p. 42, Para. 3, [1892MS].

In my suffering, the Lord is sacredly near to me. It seems that I can endure the seeing of Him who is invisible. During these long, wakeful

nights, I have precious seasons of communion with my Saviour. I seem to look upon His face, full of tenderness and compassion. These words are impressed on my mind: "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16:24, 25. . . . [Cf: 7MR142.01] p. 42, Para. 4, [1892MS].

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid. [Cf: 7MR142.02] p. 42, Para. 5, [1892MS].

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, Come up higher. Breathe the pure atmosphere of faith. As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, "thy light is come, and the glory of the Lord is risen upon thee." . . . [Cf: 7MR142.03] p. 42, Para. 6, [1892MS].

I was very nervous last night. The chills that I had on Monday and Tuesday resulted in very lame, painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His spirit. I must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith; it is the gift of God. [Cf: 7MR142.04] p. 42, Para. 7, [1892MS].

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body, bone, muscle, and nerves, has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper. [Cf: 7MR143.01] p. 43, Para. 1, [1892MS].

I am now working on the life of Christ. I know that the enemy will make every possible effort to hinder me; but I shall cling to Jesus; for He is my dependence.--Ms 19, 1892, pp. 1, 4, 5, 8-10, 13, 27, 29. (Diary, 1892.) [Cf: 7MR143.02] p. 43, Para. 2, [1892MS].

My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more. . . . [Cf: 7MR143.03] p. 43, Para. 3, [1892MS].

I had a very trying night. I was very weary, but was unable to rest, because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times, I look to Jesus; for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just

what we can bear, and He will give us grace to endure every trial and test that He brings upon us. My constant prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life. . . . [Cf: 7MR143.04] p. 43, Para. 4, [1892MS].

I slept little during the night, but though I suffer much pain, I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and beholding this perfection, he rejoices with joy unspeakable. . . . [Cf: 7MR144.01] p. 43, Para. 5, [1892MS].

During the night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness, and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image. . . . My heart longs for more of the presence of Jesus. . . . Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit upon the Lord. . . . I am encouraged as I look to Jesus and recount His lovingkindness. . . . Although I am in pain day and night, yet the grace of Christ sustains me. If I had no hope in Jesus, how lonely I should be. I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours. . . . [Cf: 7MR144.02] p. 43, Para. 6, [1892MS].

The sinner may become a child of God, an heir of heaven. He may rise from the dust, and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature. . . . We must behold Jesus by faith as an ever-present help in time of need.--Ms 20, 1892, pp. 1, 33-35, 37-40. (Diary, 1892.) [Cf: 7MR144.03] p. 43, Para. 7, [1892MS].

In the midst of the fiercest pain, Satan presents temptations to doubt the goodness and love of God to me; but I resist him. I find comfort in prayer. I go back over our past history and "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." What a multitude of blessings we received! The presence of Jesus was often in our very midst. We could not doubt it. The bright rays of the Sun of Righteousness shone upon us. The proclamation of the mercy and love of God was to us rich morsels of food from heaven's storehouse. Oh what a wealth of experience have all those who acted a part in the first part of the proclamation of the third angel's message! I am living over again those precious experiences. . . . [Cf: 7MR145.01] p. 44, Para. 1, [1892MS].

I thank the Lord I have had an active part in this work from the beginning, and amid all my pain, I have comfort and assurance and peace and hope. What should I do without the grace of Christ? I am filled with the tenderest love for Jesus, and for precious souls for whom He died. When I consider that Jesus gave His precious life for me, and that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life," I want to have health that I may speak of His love, and tell of His power in the congregation of the saints. Who can withhold from Jesus His purchased possession? Oh why does not the message of such love break every barrier down, and all who hear receive, believe, and live? When pain seems unbearable to me, I cry out loud, "Lead me to the

Rock that is higher than I." Precious is His all atoning blood. Precious is His justifying righteousness: He is all and in all to me. He comes very preciously near to me in my most trying times and I feel such an assurance that His everlasting arms are beneath me. "To you therefore that believe he is precious" I know this, I have proved this, it is to me a reality. What should I do if I could not put my entire trust in Him, commit soul, body, and spirit to the Lord? [Cf: 7MR145.02] p. 44, Para. 2, [1892MS].

I have asked the Lord to restore me to health, but I will not be impatient. I will not become discouraged. I will not look on the dark side. I have peace and joy in Jesus, and the treasures of His love. I can say, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. I would know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. I am not sure that I shall ever recover, but I know that Jesus is my Saviour, I am His child, and whether I live or die I am the Lord's. Jesus is my precious Saviour. I want to copy the Pattern. How exact in principle and upright in conduct was He! He gave no place to Satan when He was tempted. How wide-awake He had to be to discern the tempter's wiles. Oh, if we would only walk and work as Jesus worked, how strict would be all our transactions with believers and unbelievers; how tender, how charitable, how meek and lowly of heart would we become, because we had learned of Him. How dimly we reflect the great glory of our Lord! We ought to be faithful depositories of so rich a treasure. Thank the Lord. Oh, I will praise Him that I am His child. Thank God that I have my reason. I feel so sad that the professed children of God should bring so little glory to our Redeemer. We need to behold Him more steadfastly, that we may be changed into His image. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." How He longs to help every soul. He bids them, "Let him take hold of my strength, that he make peace with me; and he shall make peace with me." Are any burdened? He says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." How is the rest found? "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." Do we believe this? Will we draw near and repose in His love? I hope you will both be of good courage; never look on the dark side or talk doubts. Whatever your circumstances, whatever your trials, whatever your adversaries, you know just where to flee for refuge. As the watchful shepherd, Jesus labours for His sheep and lambs. He bids His flock draw near, and He will lead them to green pastures, to living streams of water to quench their thirst and refresh their spirits. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."--Letter 38, 1892, pp. 2-4. (To Uriah Smith, June 29, 1892.) [Cf: 7MR146.01] p. 44, Para. 3, [1892MS].

Dr. \_\_\_\_\_ will perhaps be able to flourish in his apostasy for a time; but poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness for they have enough to bear. Those who take the side of the great rebel will have the wages of sin which is death. But those who take the side of Christ will have the gift of God which is eternal life. Give me the wages which the Lord gives.--Letter 20, 1892, p. 2. (To J. H. Kellogg, October 17, 1892.) [Cf: 7MR172.01]

p. 45, Para. 1, [1892MS].

The enemy is diligently working to see whom he can add to the ranks of apostasy; but the Lord is soon coming, and ere long every case will be decided for eternity. Those whose works correspond with the light graciously given them, will be numbered on the Lord's side.--Letter 19b, 1892, p. 14. (To O. A. Olsen, June 19, 1892.) [Cf: 7MR172.02] p. 45, Para. 2, [1892MS].

"I am suffering more now for want of some one who is experienced in the cooking line, to prepare things I can eat. The cooking here in this country is in every way deficient. Take out the meat, which we seldom use,--and I dare not use it here at all,--and sit at their tables, and if you can sustain your strength, you have an excellent constitution. Food is prepared in such a way that it is not appetizing, but is having the tendency to dry up the desire for food. I would pay a higher price for a cook than for any other part of my work."--Letter 19c, 1892, p. 1, 2. [Cf: 7MR346.03] p. 45, Para. 3, [1892MS].

"My prayer was very urgent, for it seemed to me that my petition must be answered, and they were raised up to health. Now a number of these cases have resulted in something very different than could be desired; for the course of several has proved that it would have been better had they died. One, after having grown to years, became a notorious thief, another became licentious, and another, though grown to manhood, has no love for God or His truth."--Letter 17, 1892, pp. 1, 2. [Cf: 7MR350.03] p. 45, Para. 4, [1892MS].

I attended the early morning meeting and bore a testimony. I greeted all with a "Happy new year" and sought to call their minds to the infinite love of God expressed to us. . . . [Cf: 8MR44.01] p. 45, Para. 5, [1892MS].

I spoke Sabbath forenoon some very plain truths upon practical godliness. The people seemed to appreciate the work done.--Ms 28, 1892, p. 1. (Diary, January 1, 2, 1892.) [Cf: 8MR44.02] p. 45, Para. 6, [1892MS].

April 22, 1892: I do not understand why I am lying here, unable to labor for the Lord; but God understands, and that is enough for me. . . . [Cf: 8MR44.03] p. 45, Para. 7, [1892MS].

May 14: The past night has been one of great tediousness. I was obliged to get up six times to change my position, for my back and limbs were full of pain. My neck was so painful that it distressed me to lie on the pillow. But the Lord is good, and He draws near to me as I lift up my heart in prayer to Him, beseeching Him for grace and for restoration to health. . . . [Cf: 8MR44.04] p. 45, Para. 8, [1892MS].

May 22: The past night was an almost sleepless one. I am so thankful that I could commune with God, and leave myself without murmuring in His merciful hands. I can use my arms and hands better than I could, and with considerable effort I can dress myself. [Cf: 8MR44.05] p. 46, Para. 1, [1892MS].

Satan is watching to see if I will hide my faith under a cloud of unbelief by murmuring against the One who has done everything for me. I

am determined not to distrust God. I shall keep looking up to where the rainbow of promise encircles the throne. I shall triumph in God. Daily my soul is refreshed by the contemplation of the great love of our heavenly Father. [Cf: 8MR44.06] p. 46, Para. 2, [1892MS].

June 15: The night has been long and trying. I lay awake from half past ten till half past two, so full of nervous pain that I could not rest. But I will not repine. "Though He slay me, yet will I trust Him" (Job 13:15). I shall be glad when the days lengthen and the nights shorten. . . . [Cf: 8MR45.01] p. 46, Para. 3, [1892MS].

June 16: Another long, trying night has nearly passed. Daylight will soon come. I slept well during the first part of the night, but when I awoke, the nervous pain came on once more, so severely that I could scarcely compose myself to pray intelligently. After a time the nervousness passed away, and I prayed most earnestly to my heavenly Father. I presented before Him the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Even in my pain I can rejoice in the Lord, and this gives me peace. Christ is my personal Saviour. He has pledged His word to accomplish the salvation of all who believe in Him, and He will verify His promise. [Cf: 8MR45.02] p. 46, Para. 4, [1892MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). These words show us why God's wrath descended on His only begotten Son, why the innocent suffered for the guilty, why the just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man's transgression, to uphold and vindicate the immutability of the law of God, and the rectitude of His government. He came to make an end of sin, and to bring in everlasting righteousness. He can lift sinners from their low estate, and in so doing magnify the law of Jehovah. These thoughts make me almost forget my pain. [Cf: 8MR45.03] p. 46, Para. 5, [1892MS].

June 17: . . . During these sleepless hours, the subject of overcoming has been the burden of my thoughts. "To him that overcometh," the Lord declares, "will I grant to sit with me in my throne, even as I also overcame, and am set down with My Father in His throne" (Rev 3:21). . . . [Cf: 8MR46.01] p. 46, Para. 6, [1892MS].

You may ask the Lord for certain things that you think you must have, but He may see that to grant your desire would harm your soul. He gives you that which is for your good and His glory. If you become rebellious, because you do not receive what you think you should, you show that your way is not in harmony with the will of God, that your way is not His way. Selfishness says, "My way, O God; much of self, and little of Thee." . . . [Cf: 8MR46.02] p. 46, Para. 7, [1892MS].

June 18: . . . Christ is the greatest missionary our world has ever seen, and I have faith that He will heal me. . . . [Cf: 8MR46.03] p. 47, Para. 1, [1892MS].

June 20: I slept the first part of the night, but during the latter part I could not rest. I committed my case to the Lord, and was comforted by the thought that I am a subject of His care. I do find peace and comfort in prayer, but I should look upon it as a great



blessing from the Lord if I could pass the hours of the night in sleep. These words comfort and strengthen me: (2 Cor. 4:16; Eph. 4:23; Phil. 2:-PG- 66 quoted). . . . [Cf: 8MR46.04] p. 47, Para. 2, [1892MS].

Day by day I am given an assurance of the love of God. (John 5:24; John 20:31; John 12:46; Rev. 22:17 quoted). . . . [Cf: 8MR46.05] p. 47, Para. 3, [1892MS].

June 21: Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning; for then Emily Campbell builds my fire, and I can be dressed. I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart, and be reflected to others. It is the duty of every Christian to shine,--to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise him, showing that I realize that His presence is with me. (Rom. 5:1; 1 John 5:11, quoted). . . . [Cf: 8MR46.06] p. 47, Para. 4, [1892MS].

June 22: . . . This is our confidence. I will rejoice in His love. . . . [Cf: 8MR47.01] p. 47, Para. 5, [1892MS].

June 23: . . . I long to follow on to know the Lord, that I may know that His going forth is prepared as the morning. I desire the words of my lips to be right words, the meditations of my heart to be of God. I desire to be strengthened with genuine faith. I do not want one vestige of presumption or self-confidence to appear in my life. I want faith, simple, trustful faith. I am determined to rely wholly on the promise of God, asking Him to keep my lips from evil, and my tongue from speaking guile. . . . [Cf: 8MR47.02] p. 47, Para. 6, [1892MS].

June 24: . . . I know of whom I have believed. I have been purchased by the blood of the only begotten Son of God. He has graven me upon the palms of His hands. I am not my own. I have committed the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed unto Him against that day. . . . [Cf: 8MR47.03] p. 47, Para. 7, [1892MS].

June 25: . . . I put my trust in the Lord Jesus. I cry after God. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1). Here in the home, in my pain and suffering, I must be imbued with the Spirit of Christ. It is now that I must put my trust in the Lord. At times I can do little else than cling to Jesus, saying, "I am thy child. I trust in Thee. I have Thy pledged word, 'My grace is sufficient'" (2 Cor. 12:9). Then relief comes, and I praise the Lord for His goodness and mercy. . . . [Cf: 8MR47.04] p. 47, Para. 8, [1892MS].

June 28: . . . I am compassed with infirmities, yet I am of good courage in the Lord. Although the enemy is permitted to afflict me, yet I have great blessings from day to day. My head is free from pain, shielded by the hand of the Lord. My shoulders and arms are full of pain, but my right forearm from the elbow to the tips of my fingers, is free from pain. I am able to do much important writing. . . . [Cf: 8MR48.01] p. 48, Para. 1, [1892MS].

Trials and disappointments will come to God's workers, but did they not come to Jesus? Shall we cover the Lord's altar with mourning and sighing and tears? God forbid. It comforts me to meditate upon the loving words of Jesus, to think of His courtesy, His sympathy, His compassion. I long to be like Him. I will rest in His care. He will make me a conqueror over evil. . . . [Cf: 8MR48.02] p. 48, Para. 2, [1892MS].

June 30: . . . I am told by some who come to see me that I shall never again have the use of my limbs. But I do not accept this view as truth. I know that the Lord has a work for me to do, and I will put my trust in Him. The outlook is not cheering, but God knows my situation. I rejoice that I can use my right hand. Bolstered up in a chair with pillows, I write many pages. I am able to keep my workers supplied with all they can possibly do. I could keep two more busy. . . . [Cf: 8MR48.03] p. 48, Para. 3, [1892MS].

Sick or well, I feel that every power of body and mind should be employed in glorifying God. We are not our own, to please and gratify self. We have been purchased by the blood of Christ, and it is our daily duty as well as our privilege to consecrate all that we have and are to the Saviour. [Cf: 8MR48.04] p. 48, Para. 4, [1892MS].

July 9: Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again, when I should leave it with the Saviour. . . . [Cf: 8MR48.05] p. 48, Para. 5, [1892MS].

July 14: . . . During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth.--Ms 19, 1892, pp. 3, 5, 8, 9, 12, 13-30. (Diary, April 22 to July 14, 1892.) [Cf: 8MR49.01] p. 48, Para. 6, [1892MS].

Do not let the idea that I have the rheumatism scare anyone; for the work forced upon me for the last three or four years, the little sleep and rest that I have had has been enough to affect nerve and muscle; and the only marvel is that the strain has not made me a paralytic or perfectly helpless. The strain of the last year has been terrible on me, and I am surprised that I have endured it. To God alone is all the glory. . . . But no one will carry the burden I am obliged to carry; no one will have so little opportunities as I have had to "come apart and rest awhile."--Letter 19c, 1892, p. 5. (To O. A. Olsen, January, 1892.) [Cf: 8MR49.02] p. 48, Para. 7, [1892MS].

July 16, 1892: The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer. . . . [Cf: 8MR49.03] p. 49, Para. 1, [1892MS].

July 21: . . . My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the

thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. The dear Saviour will not leave us nor forsake us. . . . He encourages us in all our afflictions, . . . and enables me to rejoice in His great mercy. . . . [Cf: 8MR49.04] p. 49, Para. 2, [1892MS].

July 28: Last night I obtained some rest, for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a world which He had created, but He was unrecognized and unhonored by the many. "Foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matthew 8:20). He came to show man the way to the haven of eternal rest. . . . [Cf: 8MR50.01] p. 49, Para. 3, [1892MS].

July 29: I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is everything to me,--comfort, hope, and soothing balm. Sometimes perplexing thoughts crowd upon my mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him, and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation, if we would be spiritually refreshed. The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name. [Cf: 8MR50.02] p. 49, Para. 4, [1892MS].

August 4: During the past night I slept more than usual, and for this I thank my heavenly Father. . . . [Cf: 8MR50.03] p. 49, Para. 5, [1892MS].

August 11: Last night I did not sleep well. My mind was troubled, but I tried to lay my burdens at the feet of Jesus. Today I have written twenty pages. . . . [Cf: 8MR50.04] p. 49, Para. 6, [1892MS].

August 13: I have passed an unusually disagreeable night. I was afflicted with pain in every limb, and seven times during the night I was obliged to change my position. This means much pain. . . . [Cf: 8MR51.01] p. 49, Para. 7, [1892MS].

September 13: We did not get home from the school yesterday evening until after dark. I rested well during the night. I am grateful to my heavenly Father that my strength is increasing. I can use my limbs much better than I could. During my wakeful hours my mind is busy planning how we can best be a blessing to the believers in this country, and how we can best work for unbelievers. The work here is still in its infancy, and it will be bound about unless the hearts of those who believe the truth are softened and subdued by the grace of God. . . . [Cf: 8MR51.02] p. 49, Para. 8, [1892MS].

September 14: Last night I slept very little. So far the weather this month has been stormy. We endure the unpleasantness the more cheerfully when we think that farmers are rejoicing in the prospect of a good crop.--Ms 20, 1892, pp. 32, 35, 39, 41, 45, 49. (Diary, July 16 to September 17, 1892.) [Cf: 8MR51.03] p. 50, Para. 1, [1892MS].

*St. George's Terrace, Melbourne, Thursday, December 29, 1892 --Word*

came from the company that were encamped in Fern Tree Gully, that they were desirous I should come--and as many others as could--to the Valley, twenty-five miles. The cars go within two miles of their encampment. We had but a few minutes to make our decision. As my head ached and I feared I could not write, I decided to go. Marian Davis and Emily accompanied me. Sister Maggie Hare, Sisters Daniells and Rousseau and Brother and Sister Salisbury went with us. [Cf: 8MR51.04] p. 50, Para. 2, [1892MS].

We found the atmosphere was better than in Melbourne. All were much pleased to meet us and we were well entertained. Our dining tent was under a canopy. Tablecloths were spread upon the ground and the camp of more than thirty seated themselves upon the ground to enjoy their repast. Brother Prismall came while we were eating and he enjoyed the dinner with us. All ate as if they relished the food. Excellent raspberries were obtained fresh from the vines, and they were so nice and fresh, I enjoyed them much. There were new potatoes and green peas and rice pudding. All ate with good appetites. [Cf: 8MR52.01] p. 50, Para. 3, [1892MS].

Then preparations were made with determination that Sister White should be transported to Fern Tree Gully. But I did not favor this, but they made their preparations. Brother Faulkhead walked two miles to find a chair before he could obtain one. They then cut strong poles, fastened the poles with cords to the chair, and seated me in the chair. Brethren Faulkhead and Prismall were determined to be carriers. Brother Faulkhead was the taller. He led the way, and Brother Prismall followed, one taking hold of the poles before, the other behind, and they thus bore me along. After we left the trap Brother Stephen Belden led the pony nearly one mile; then the carriage could go no farther, and I was seated in my chair with the human charioteers to take me over the road. We thus traveled two miles--I unwilling to burden them, but they determined to persevere--over logs, fallen trees, and narrow passages cut between trees by Byron Belden and his father. Sometimes it required four men to keep the chair conveyance in safety, as they had to climb fallen trees, sometimes one and two feet high. It was a marvelous passage, such as I never attempted to travel over before. [Cf: 8MR52.02] p. 50, Para. 4, [1892MS].

We came into a level spot in Fern Tree Gully, and tarried a while. There were trees of every form and of various dimensions and heights, and the burden of nature was the perfect, beautiful ferns growing from the top of these fern trees. One tree stood out in distinctive beauty of perfection from all others. The formation of the ferns upon the top of this tree, about twenty feet in height, was more perfect than anything we afterwards had the privilege of seeing. I delight to carry in my mind the model of nature's perfection in Fern Tree Gully. It is a beautiful specimen of the Lord's work in its natural state. Surrounding it were fern trees of large growth, but this tree was a crown or circular in form, and in beautiful exactitude and order, so fresh in foliage of deep green, that I was assured in my own mind that it could not be excelled. [Cf: 8MR53.01] p. 50, Para. 5, [1892MS].

Now we had not reached the dense growth and the question was, Should we go forward or return? Brethren Faulkhead and Prismall were for advancing. I was perfectly satisfied with what I had already seen. I could take the picture and preserve it in my mind--one fern tree so

perfect in form amid a vast number that were of uncouth proportions and wanting in perfection in fern tree loveliness. [Cf: 8MR53.02] p. 51, Para. 1, [1892MS].

The church may be compared to this growth of trees. Many of the fern trees grow in awkward, unlovely positions. Some gather to themselves the properties of the earth which they appropriate to fern tree life, in beauty and strength and perfection. Others were bending sideways, unable to stand erect. In others, the fern boughs were imperfect, irregular, wanting in perfection of form and maturity. Thus it is with the church members, in the formation of Christian characters. Some do not appropriate to themselves the precious promises of God, and the provisions made at infinite cost to Heaven that divine power might combine with human effort, that all that is evil should be discarded and overcome, and through faith in Jesus Christ, through watchfulness and prayer, they might be partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: 8MR53.03] p. 51, Para. 2, [1892MS].

The brethren were not satisfied unless they took me the whole way, so on they went, in most inaccessible paths, until the journey was complete, and I stood under the shadow of the fern trees in the gully. There were the large trees covered with growing ferns, and it was very interesting to see the great height of these trees and their varied formation and manner of growth. There was revealed that young saplings had fastened themselves to the trunk of the fern tree and become one with it, growing into the tree and presenting entirely a different tree than the fern. Both were growing together. It was impossible to separate the one from the other unless the fern were much cut to pieces. [Cf: 8MR54.01] p. 51, Para. 3, [1892MS].

After viewing this wonderful production of nature as long as we thought safe, for it was quite damp in the forest of ferns, my bearers took up their burden, made their way to open ground, passed down the hill of thick, matted grass--a much shorter route than we came. We were not long descending the hill, and I gave my hearty thanks to those who were so full of perseverance to carry out the plans of their devising to have Sister White see Fern Tree Gully. I know they must be very tired, having carried me to the gully and back, no less than three miles. [Cf: 8MR54.02] p. 51, Para. 4, [1892MS].

All partook of dinner, then it was time to prepare to go to the cars. We rode to the cars, women sitting in the back of the carriage on the floor and making considerable sport of their situation. Emily walked the two miles and several other girls walked from choice. We found the cars crowded, but we would be only one hour and a half, which would be half past ten o'clock p.m. Elder Starr was waiting for us with horse and phaeton. [Cf: 8MR54.03] p. 51, Para. 5, [1892MS].

*St. George's Terrace, Melbourne, Friday, December 30, 1892.* --I slept well during the night, and am not crippled this morning. . . . [Cf: 8MR55.01] p. 51, Para. 6, [1892MS].

*St. George's Terrace, Melbourne, Sabbath, December 31, 1892.* --The last day of the year 1892 has come. . . . I spoke to the well filled tent with much freedom from Acts 10:1-8, giving the account of Cornelius' vision, and the words of the angel, "Cornelius, . . . Thy

prayers and thine alms are come up for a memorial before God" (Acts 10:3,4).--Ms 39, 1892. (Diary, December 29 to 31, 1892.) [Cf: 8MR55.02] p. 52, Para. 1, [1892MS].

To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbelief aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift. [Cf: 8MR186.01] p. 52, Para. 2, [1892MS].

Come up to the Conference in calm, perfect trust. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." He will work and who will let or hinder? There is nothing too hard for Him. His is the greatness, the power, the glory, the victory and the majesty. Let us not limit the Holy One of Israel.--Letter 19e, 1892, p. 1. (To O. A. Olsen, October 26, 1892.) [Cf: 8MR186.02] p. 52, Para. 3, [1892MS].

We have now reached an important time in the history of our school in Australia. We should find a more suitable location. As yet the providence of God has not opened the way for us to move from the city to a more favorable place. We are waiting, and watching, and working.--Ms 18, 1892, p. 6. ("Bought With a Price," December, 1892.) [Cf: 8MR249.01] p. 52, Para. 4, [1892MS].

This sickness, I am convinced, is a part of God's plan, and He always knows what is best. I have had a rich experience during this long illness. I have become better acquainted with the Saviour, and have had so many tokens of His presence and light and love that I was really privileged in being sick and suffering, to feel myself the object of His special administration and tender care. The Lord Jesus was never more precious to me than now.--Letter 45, 1892, p. 2. (To A. T. Robinson, November 7, 1892.) [Cf: 8MR266.01] p. 52, Para. 5, [1892MS].

This afternoon I had a very pleasant ride with Willie and Brother Rousseau. We spent the time profitably in talking about the preparation for and management of the school. I pray that this school shall be conducted in such a way as to glorify God. May every lesson given be filled with the riches of true knowledge.--Ms 35, 1892, p. 2. (Diary, August 7, 1892.) [Cf: 8MR358.03] p. 52, Para. 6, [1892MS].

Brother and Sister Rousseau are still with us, also Elder Israel's daughters, who are making up the linen for the school boarding home. I am very desirous that every dollar expended in preparing for the opening of this school shall be wisely invested. Strong, unbleached sheets and good, durable table linen have been bought. There are many things yet to be purchased.--Ms 35, 1892, pp. 2, 3. (Diary, August 8, 1892.) [Cf: 8MR358.04] p. 52, Para. 7, [1892MS].

We are well pleased with the place that has been chosen for the school.-- Ms 35, 1892, p. 4. (Diary, August 19, 1892.) [Cf: 8MR358.05] p. 52, Para. 8, [1892MS].

Let our institutions guard against employing those who are not skillful in the preparation of food. To prepared dishes that will recommend health reform requires tact and knowledge. There are some who are called good cooks who only understand how to prepared meat and

vegetables and the general round of diet used in the world. But we need cooks who are educated in hygienic methods so that they can prepare dishes that will be both palatable and wholesome. There is a great dearth of cooks of this character. I know that many of our most precious, able men have died because of improper diet. There was placed upon their tables hot saleratus biscuits, and dishes of a similar character. [Cf: 8MR393.02] p. 53, Para. 1, [1892MS].

The students in our schools should be educated so that they can prepare food in tasteful, healthful manner. They should know how to make good sweet, thoroughly baked bread; but it is not essential that they understand how to make a great variety of cake and prepare knickknacks to tempt the appetite. The science of cooking is an essential science in practical life, and this science must be taught in such a way that the poorer classes can be benefited. Simple articles of diet should be prepared in a simple manner, and yet be found all the more palatable and wholesome because of their simplicity. [Cf: 8MR393.03] p. 53, Para. 2, [1892MS].

In Australia the people depend almost solely on baker's bread, and meat is used at breakfast, dinner, and supper. So baker's bread, meat, fruits and vegetables generally compose the diet of the people. Now if the health reform diet is presented to them in such a way that they think it will cost more money, time, and labor than the diet to which they are accustomed, I fear we shall make very poor headway in correcting their habits. What we need here is the labor of persons who have a knowledge of practical and domestic economy, who can instruct as to how to prepare a simple, nutritious, palatable diet for the common people.--Letter 19, 1892, pp. 9, 10. (To Dr. J. H. Kellogg, August 5, 1892.) [Cf: 8MR394.01] p. 53, Para. 3, [1892MS].

Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning; for then Emily Campbell builds my fire, and I can be dressed. [Cf: 8MR450.01] p. 53, Para. 4, [1892MS].

I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart, and be reflected to others. It is the duty of every Christian to shine,--to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise Him, showing that I realize that His presence is with me. "Being justified by faith, we have peace with God" (Romans 5:1). "This is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5:11). Whatever else the sin of Adam did, it did not give human beings an excuse for transgressing God's law.--Ms 33, 1892, p. 8. (Diary, June 21, 1892.) [Cf: 8MR450.02] p. 53, Para. 5, [1892MS].

There is one thing more which I would like to present before you concerning the case of Elder C and family. Elder C stated to Willie that when he entered the work he knew that he was not prepared to preach. Others also presented themselves at the same time that he did, and all were allotted some place to work as beginners. He urged that he should be allowed to go as tent master with one of the ministers, and learn how to work, but Elder B did not regard his request. He asked if they were not going to give him something to do, and Elder B told him

to go out to some country town and hammer away, to go to work in school houses. He feels that he has not had a fair chance, and I hope that his case will not be passed over without due attention. Give him a chance to learn the lessons that he should have had an opportunity to learn years ago. He is fearful that he is to be sent to America and then be dropped out of the work, but this should not be. He has some excellent qualifications although Australia is not his place. Please give Elder C a chance somewhere, and in order to know where to put him you must get acquainted with him.--Letter 39, 1892, p. 1. (To O. A. Olsen, July 7, 1892.) [Cf: 8MR452.01] p. 53, Para. 6, [1892MS].

Elder Olsen, we feel deeply in regard to our ministers. In the last mail I wrote you something in regard to Elder C. We all feel greatly relieved that he is no longer in Australia. The church in Adelaide where Brother C made his home, has been strangely neglected. The man devoted much of his time to his own enterprises, and took no care of the church. The sick were not visited, the desponding were not comforted, and the influence of this neglect is now felt by us who are here. Yesterday Elder Tenney read me a letter from a brother in Adelaide, in whom all have confidence, which set forth the condition of things. His course in money matters has been very much after the order that D pursued. Means was entrusted to him toward the building of a meeting-house, and, thinking to replace it, he used this means, and then hardly knew how much he had appropriated. He was paid more salary than any other man in the conference. It is a great pity that he was ever sent here across the wide ocean. I cannot understand what kind of discernment those in office could have had to advise this step. All feel wondrously relieved that he is no longer to labor in this conference. [Cf: 8MR452.02] p. 54, Para. 1, [1892MS].

At the very commencement of the conference we had a long meeting of three hours with the ministers alone and the Spirit of the Lord was upon me. Calling each person by name, I laid out the true condition of each one. Especially did I open before Elder C his method of labor. Oh, how he cried, and yet I could see that while he was depreciating himself there was an attempt at justification, as though after all he was not so bad, but I could not allow it. I told them all that I knew their situation. I told how wrong it was to receive pay as ministers and yet neglect the flock, leaving them to perish. I told them the Lord did not accept their labors. Then confessions were made, and prayer was offered together that He would mercifully heal the wounds that they had given to the cause. [Cf: 8MR453.01] p. 54, Para. 2, [1892MS].

I have talked with Elder C twice since then in regard to his increasing family, that brought such burdens upon his wife. The brother who wrote from Adelaide stated that when they thought that Sister White was coming they felt sure the Lord would set things before her, and he would be sent back to America and, said he, "The Lord did work to relieve the church."--Letter 40, 1892, pp. 15, 16. (To O. A. Olsen, July 15, 1892.) [Cf: 8MR453.02] p. 54, Para. 3, [1892MS].

I do not expect to visit Adelaide again, although this is not certain. I am fully pleased with the place. I think much of the people and am sore distressed when I consider how much might have been done that is not done because of unconsecrated workers. It is these thoughts that distress me and wear me, that our General Conference should make such unwise moves as have been made in sending Elder C here to Australia,



and that the Conference in Australia should not have examined his work and changed this order of things. Now the neglect of doing that which was manifestly the duty of someone to do, has left a burden on this Conference to be especially liberal in doing a work now to redeem the past and make, as far as in their power, restitution for the past neglect, for Elder C is supposed to have the endorsement of the Conference, and thus leaves a guilt upon the Conference for sustaining a man who was remiss in his duty, unfaithful to his charge, giving lessons in dealing with the supposed erring, contrary to the Bible rule, which now have to be counteracted and an entirely different mold given to the church. This business is to me a sad and sorrowful one. And it is not a feeble effort or short work that can make a sufficient change and leave a healthful, wholesome influence in the church, which will be abiding.--Letter 84, 1892, p. 2. (To W. C. White, November 9, 1892.) [Cf: 8MR454.01] p. 54, Para. 4, [1892MS].

On Sunday I visited Brother and Sister H. I did not think it best for Elder Daniells to go with me, although I should have been glad to share the labor with him. I went to Brother H's at two p.m., and labored for Sister H till past five o'clock. She wept as I read things I had written to help her mind in regard to the Sabbath and points connected with it. She is helped. I prayed with them. She has promised to attend meeting again with the church. Elder C's course in reference to them was very censurable, all because he thought Brother H did not speak to him respectfully. I have been shown that these two--Brother and Sister H--will, if consecrated, make superior workers in the church. [Cf: 8MR454.02] p. 55, Para. 1, [1892MS].

They were both apparently fully consecrated, ready to do all the good they could, both with their means and by active effort. But Elder C knew not how to deal with them, and he has wounded and bruised and driven away Sister H. Brother H was for eight years an active worker in the Presbyterian church, taking charge of the Sunday school, until he embraced the truth. Then he took charge of the Sabbath school, and in the absence of a preacher conducted the meetings. Through Elder C's mismanagement he was relieved of every office, yet he would not give up the truth or forsake the church. About the time we came, he was in a position of sore temptation, but he is strengthened and established by the things that he has heard. His wife is a woman of great firmness, of decided opinions, and independent judgment. She has much push, and if consecrated, would be an aggressive worker. I have no doubt now that she will come along if she is rightly treated, and the Lord will be glorified if this sheep that has been driven away is restored to the fold. I shall see them once more in their home before I leave. I have perfect liberty in speaking plain things to them in love.--Letter 29a, 1892, pp. 1, 2. (To W. C. White, November 20, 1892.) [Cf: 8MR455.01] p. 55, Para. 2, [1892MS].

Why do not those who claim to believe the truth show by their actions that they are sanctified through the truth, and not conformed to the world? Why do they not come out from the world and be separate? The time for us to represent the self-denial, the purity and holiness of our religion is today. The time will soon pass when we can individually deny self daily, and take up the cross and follow Jesus. [Cf: 9MR77.02] p. 55, Para. 3, [1892MS].

Oh, when I think what the church in \_\_\_\_\_ might be if they were only

Christians, what good influences they might exert if they only followed the Lord Jesus fully. I am bowed to the earth with a weight of sorrow I cannot express, because I know that the large number who expend all their earnings in dress, in attending concerts, in administering to their own pleasure, are not Christians. They have not the mark of God's people. They have not the meekness and lowliness of Christ, thus cannot shine as lights in the world. They conform to the world, and their influence is of the same character as that of the world. [Cf: 9MR77.03] p. 55, Para. 4, [1892MS].

Whenever persons are truly converted, their moral taste is changed. In all their expenditures they will have a single purpose. Keep the glory of God in view, to have a right influence in the church, and in all their actions to testify to worldlings that they are children of God, that through faith they have been made partakers of Christ's self-denial, of His great love for perishing souls. They will constantly be afraid that they will lift a worldly standard in the place of the banner of Jesus Christ. [Cf: 9MR77.04] p. 55, Para. 5, [1892MS].

What an account will those in \_\_\_\_\_ have to give who have the Bible to guide them as to the spirit and action they must have in order to lead souls out of darkness to the path cast up for the ransomed of the Lord to walk in. How much money is expended in order to follow the promptings and desires of a carnal heart, to please and glorify self. How much means might flow into the Lord's treasury that is employed upon self. And in the judgment those poor tempted souls who have lived to please themselves will see these things as God has estimated them. They will see whom they might have saved and helped if they had not been so absorbed with self. [Cf: 9MR78.01] p. 56, Para. 1, [1892MS].

Everyone who has a knowledge of the truth has a work to do to come into sympathy with Christ. "Ye are laborers together with God." The salvation of the soul is above every other interest; how much higher than every other enterprise is measured by the cross of Calvary. Christ's servants will work the works of Christ.-- *Manuscript 10, 1892*, pp. 3,4. [Cf: 9MR78.02] p. 56, Para. 2, [1892MS].

*Not to Worry or Be Discouraged*-- (Letter to the President of the General Conference)--You have your work to do. It is a responsible work, but you are not to look at it until it assumes so large proportions that it hides Jesus from your sight. . . . [Cf: 9MR148.04] p. 56, Para. 3, [1892MS].

Thank God that human agents are not constrained to wear the official breastplate. Jesus is able to bear it. He is able to bear all your burdens. You are invited to cast all your care upon Him. He will be your counselor, your everlasting support. The enemy is working with all deceivableness of unrighteousness, but you must gird yourself with Christ's righteousness, and tell your experience that others may be benefited. [Cf: 9MR149.01] p. 56, Para. 4, [1892MS].

Suffer not this or that event, the want of piety in professors, the lack of godly work in those connected with the cause of God, to confuse and startle you. You have the Word of God. Take it, believe it, plant your feet upon it, and you will find it is solid rock. In Christ you may stand firmly. . . . [Cf: 9MR149.02] p. 56, Para. 5, [1892MS].

As an instrument in the hand of a Master Workman, you may do what you can, but do not worry. Do the best you can and keep cheerful. Though the father of lies will set every conceivable power at work to discourage and make fainthearted the chosen of God, yet do not permit him to triumph over you. I know that a heavy burden rests upon you, and we will try to bear it with you, though we cannot be upon the ground. But Jesus will be close by your side, and daily you may find rest and peace in Him. [Cf: 9MR149.03] p. 56, Para. 6, [1892MS].

You need more rest. You are not immortal, and you cannot bear constant strain. You have a divine armor that Satan wants to strip you of. But trust in Jesus like a little child. You are to let your light shine, not to make it shine. Jesus will do that. Let the righteousness of Christ surround you as a garment. Believe that all your knowledge, all your wisdom, will come to you from the Holy One of Israel, who will not fail, nor be discouraged.-- Letter 23, 1892. pp. 1,2,3. [Cf: 9MR149.04] p. 56, Para. 7, [1892MS].

*Never be Discouraged*-- Every worker in the Lord's vineyard will have trials and disappointments, and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His only hope is in God. If he will look steadfastly to Jesus for his orders, as well as for his inspiration, he will be enabled to maintain self-control. [Cf: 9MR154.05] p. 57, Para. 1, [1892MS].

There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers.-- Manuscript 19, 1892, p. 2. [Cf: 9MR155.01] p. 57, Para. 2, [1892MS].

*Piety and Dignity and Common Sense*-- Leaders in the work cannot be men who will be unsympathetic, sharp and overbearing. These brethren in high places and in low places who turn off responsibilities will become as children in understanding. They cannot grow unless encouraged. Oh, that all in responsible positions may be fully qualified with symmetrical characters themselves to represent the kindness and love of Jesus in the great and glorious work to which they are called, cherishing simplicity, yet with Christlike dignity in harmony with sacred truth. Now if a man has not the piety and the dignity combined, what can we expect will be the characters of the youth and the workers in connection with him in the work? [Cf: 9MR155.05] p. 57, Para. 3, [1892MS].

We want more men of real genuine common sense, putting forth their highest energies to press on and attain a high moral and spiritual elevation that all who are brought in contact with them will respect them. They are themselves as workers together with God to move, not uncertainly, but surely, convinced that they are on solid ground, and the counsel and judgment of such men may be depended on because they seek counsel of God.-- Letter 6, 1892, pp. 4, 4a. [Cf: 9MR156.01] p. 57, Para. 4, [1892MS].

*Become More Efficient*-- I have been shown that the presidents of our conferences are not all doing their duty. They are not all becoming more and more efficient. Their experience is cheapened, and as they do

not exercise their powers by taxing them, trusting in God to give them efficiency, their work is defective in every respect. The mere possession of qualifications is not enough; the ability must be diligently used. [Cf: 9MR163.01] p. 57, Para. 5, [1892MS].

Can nothing be devised to arouse the presidents of conferences to a sense of their obligations? Would they could see that their position of trust only increases and intensifies their responsibility. If each president would feel the necessity of diligent improvement of his talents in devising ways and means for arousing ministers to work as they should, what a change would take place in every conference. . . . [Cf: 9MR163.02] p. 57, Para. 6, [1892MS].

Will the presidents of conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols, or will they continue to go on halfhearted, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, "hopeless, irredeemable bankruptcy"? Let there be no more wasted hours, neglected duties, despised privileges. Open your eyes to what is taking place around you in the signs of the times. The warnings of God have been given; why not heed them?-- *Manuscript 8, 1892*, pp. 7,8. [Cf: 9MR163.03] p. 57, Para. 7, [1892MS].

*Remember the Sacrifices of the Pioneers*-- I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present condition.-- *Manuscript 19, 1892*. [Cf: 9MR163.04] p. 58, Para. 1, [1892MS].

The light that shineth in the face of Christ is reflected by all His followers. Hence the family resemblance in all His children. The image of Christ appears in the character of His followers, because they are partakers of the divine nature, having escaped the corruption that is in the world through lust. Even on earth we may have spiritual joy as a wellspring never failing, because [it is] fed by the streams that flow from the throne of God. This is the source of all true excellence of character. [Cf: 9MR209.01] p. 58, Para. 2, [1892MS].

In heaven, service is not rendered in the spirit of legality. When Satan in heaven rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something they had not thought of. Love for God and for the Commander in high heaven, had been without one drawback. In their ministry the angels did not work as servants, they were not doing the will of God for wages, or to secure position; not to increase their importance or minister to their own pleasure; but their will was identical with the will of God. There was a perfect unity of taste and inclination between the angels and their Creator. Obedience was no drudgery to them. It was a delight.-- *Letter 4, 1892*, p. 15. (To Sister A. G. Daniells, September 19, 1892.) [Cf: 9MR209.02] p. 58, Para. 3, [1892MS].

*Spiritual Healing Contrasted With Physical Healing*--The renewing of the heart is a far greater miracle than the healing of the diseases of

the body.-- Letter 18, 1892, p. 7. (To J. H. Kellogg, April 15, 1892.)  
[Cf: 9MR280.02] p. 58, Para. 4, [1892MS].

We are now to spend two or three months in Adelaide, seven hundred miles from here. The climate is excellent there and the church needs help. In Australia, it is the next largest church to Melbourne. Elder Daniells is on the ground now. He has been trying to find a suitable house for us to set up housekeeping there, and help him in a series of meetings. His health is not good at the present time, and we dare not have him take the whole labor upon himself. We go to Adelaide next Monday.--Letter 54, 1892, p. 1. (To J. E. White, September 22, 1892.)  
[Cf: 9MR338.01] p. 58, Para. 5, [1892MS].

We see much work to be done in Adelaide. Oh, that those who believe in Christ would strive to answer His prayer. Then indeed should we be the light of the world. . . . [Cf: 9MR338.02] p. 58, Para. 6, [1892MS].

I am now in Adelaide. In many respects it resembles Copenhagen, but on a much smaller and less elaborate scale. [Cf: 9MR338.03] p. 58, Para. 7, [1892MS].

We have a little cottage of six rooms all furnished and the weekly rent, which is one pound five shillings sterling. The church have kindly hired us a horse and phaeton, for which they pay a pound sterling a week. We feed the horse and as Elder Daniells is with us, he cares for him. Nearly every day I ride. We have been having considerable rain and clouds and cool weather. The inhabitants say it is generally very hot here at this season. [Cf: 9MR338.04] p. 59, Para. 1, [1892MS].

I am glad to report to you that I am recovering my health. I am not able to kneel or to use my limbs to ascend steps or stairs. I can manage with help to climb two or three steps that are not too high, but I cannot do more than this now. I have been here two weeks today and have been strengthened by the Lord to speak to this people five times: have spoken Sabbath and Sunday forenoons. Last Sunday I spoke twice. In the morning I spoke to a good congregation and at five o'clock to our own people on missionary labor. The Lord gave me His precious blessing. [Cf: 9MR339.01] p. 59, Para. 2, [1892MS].

Last Sabbath after the forenoon meeting we had a thunderstorm and lightning, which continued all night. A very mild thunderstorm is considered terrific and powerful, while we from America would think no more of it than the low rumbling of the trains. [Cf: 9MR339.02] p. 59, Para. 3, [1892MS].

We've had storms and clouds most of the time since we've been here and we long for sunshine. The residents say that at this season of the year it is generally quite hot and the grass begins to look gray. Now everything is in its glory. As we ride to and from the city, a distance of about two miles, the air is perfumed with orange blossoms. Wherever we go are the pleasant parks, roomy and abundant. There is much pain taken to cultivate flowers. I have never seen a city, in any country, that is laid out and planned for pleasantness and health as Adelaide. [Cf: 9MR339.03] p. 59, Para. 4, [1892MS].

But my great burden is how are these people in North Adelaide, in East

Adelaide, and the different suburbs, to be reached with the truth? The church membership is about one hundred and fifty, which is more than one-half of what the membership is in Melbourne. But where are the workers? There is no minister abiding here.--Manuscript 37, 1892, pp. 3, 4. (Diary; Originally from Manuscript 7, 1892, pp. 1, 2; October 11, 1892.) [Cf: 9MR339.04] p. 59, Para. 5, [1892MS].

We are busily engaged in getting our letters ready to send to America. We had promised to visit Brother and Sister Holland, and after dinner today Elder Daniells, May, and I went to fill the appointment. Through the temptations of the enemy, Sister Holland has given up the truth. In this case we saw the results of unwise management. Elder H has not acted the part of a faithful shepherd. He preached to the people, but there his labors ended. He allowed matters of a temporal nature to absorb the time and attention that should have been given to souls. He did not minister to the needs of sinners, and as a result, several of the church members were tempted. He did not visit the believers when they were sick. When they were absent from church, he did not inquire into the matter. For nearly a year and a half Sister Holland did not attend meetings, But Elder H did not visit her. He was told of her spiritual condition, but still he made no effort to help her. Brother Holland is still a member of the church, and we hope that his wife may be restored to the fold of Christ.--Manuscript 37, 1892, pp. 7, 8. (Diary, October 26, 1892.) [Cf: 9MR340.01] p. 59, Para. 6, [1892MS].

I am now in the city of Adelaide. W. C. White left Melbourne May 29. Brother Curtis was urgent that he should consult with him in regard to the closing up of his work in this city. I followed later, when a convenient location had been secured for Sister Tay, May Walling and myself, where we could spend two months of the severest winter weather. [Cf: 9MR340.02] p. 60, Para. 1, [1892MS].

Our Melbourne brethren became so concerned about my health that they were going to move us to Adelaide before W. C. White returned from New Zealand. They almost made me feel that I must go. But I felt that I must not get anxious or worn out in planning for this move. The Lord had opened the way for us to locate in Melbourne, and however I might suffer, I must be patient, and wait the unfolding of God's plans, knowing that in His time He would make known where He would have us be. [Cf: 9MR341.01] p. 60, Para. 2, [1892MS].

I think that unless we are constantly looking to the Lord for instruction, we are in danger of getting impatient as did Saul, when Samuel did not come at the expected time. Saul began to fret about the delay, and decided to move independently of Samuel. He rushed into the performance of a work that God had not given him to do. We have need to wait on the Lord, and learn what He wants of us. It will not amount to anything to make duties for ourselves, and to be full of our own schemes and plans. [Cf: 9MR341.02] p. 60, Para. 3, [1892MS].

Adelaide is a beautiful city. In many respects it resembles Copenhagen, though on a smaller and less elaborate scale. Most of the houses are detached. The streets are broad and macadamized with stone. These stones are almost white, and this is very trying to the eyes in the sunshine. Many of the houses are built with a view to keeping out the heat and sunshine as far as possible. These have a second brick wall, built about six or eight feet from the house wall, with archways

in front of the doors and windows. Some of these buildings are two and three stories high. The houses are built of brick and stone. In many of them fine taste and art is displayed in the arrangement of the different colors of brick, making them very rich in appearance. [Cf: 9MR341.03] p. 60, Para. 4, [1892MS].

Wherever we go [there] are pleasant parks. Much pains are taken to cultivate flowers. I have, never in any country, seen a city where the pleasure and health of the people is planned for as in Adelaide. [Cf: 9MR342.01] p. 60, Para. 5, [1892MS].

We are living two miles from the business part of Adelaide. In front of us are many acres of vacant land, and a block to the right of us is the asylum with its extensive and beautiful grounds enclosed by a high wall; We have a furnished cottage of six rooms, the weekly rent of which is one pound five shillings. The church has kindly hired us a horse and phaeton. [Cf: 9MR342.02] p. 60, Para. 6, [1892MS].

We have had storms and clouds most of the time since we have been here, and we long for the sunshine. The residents say that at this time of the year it is generally quite hot, and the grass begins to look gray. Now everything is in its glory. As we ride to and from the city, and pass the homes of the people, we see the orange trees covered with blossoms, the fragrance of which fills the air. Park lands extend around the city, and are to be found in different parts of the city. Yesterday we drove into a most beautiful park. In it were cultivated the pine, fir, and maple trees besides a variety of shrubs and other trees. The orange trees were there also, sending forth their fragrance nigh and afar off. [Cf: 9MR342.03] p. 60, Para. 7, [1892MS].

My great burden is, How are the people of North Adelaide and East Adelaide and the different suburbs to be reached with the truth? The church membership is about one hundred and fifty, which is more than one half of the membership in Melbourne. There are many excellent people here who believe and practice the truth, but they have no minister and no workers. [Cf: 9MR342.04] p. 61, Para. 1, [1892MS].

Elder H used to live here and preach to the people, but he was not a shepherd of the flock. He would tell the poor sheep that he would rather be horse-whipped than visit. He neglected personal labor, therefore pastoral work was not done in the church and its borders. The deacons and elders of the church have acted wisely and worked judiciously to keep the church in order, and we find the people in a much better condition than we had expected. We are happily disappointed. But when I look over the years, and think of what might have been done, if the man entrusted with the flock had been a faithful steward of God, watching for souls as one that must give an account, my heart is made sad. Had the preacher done the work of a pastor, a much larger number would now be rejoicing in the truth. [Cf: 9MR342.05] p. 61, Para. 2, [1892MS].

I am pained at heart when I see those who claim to be Christians carry so little burden for souls. Oh, what can I say to those who are idle and careless and indifferent in regard to the work of the Master. Jesus has bought us with His own blood. Whatever may be our ability or calling, God has committed to us our individual responsibility, and to every man He has given His work. This work cannot be transferred to

another. Individual effort is to be made to seek and save the lost. As he is God's workman, he is required to become more and more efficient, by practice better qualified to work the works of God, educated and trained in the science of spiritual husbandry. [Cf: 9MR343.01] p. 61, Para. 3, [1892MS].

There should be wise workmen in every church, workmen who seek God, that they may learn the best methods of labor for the tempted and tried and erring, so as not to lose one. It is verily a plan of Satan for our churches to be so inefficient and helpless, depending upon the minister to do the work which they should do, and which they must do, if ever they hear from the lips of Christ the words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matthew 25:21). [Cf: 9MR343.02] p. 61, Para. 4, [1892MS].

My health is recovering. I have been strengthened by the Lord to speak to the people five times. I was able to speak the first Sabbath after reaching Melbourne, and I felt more natural than I have at any time since I was first afflicted. The Lord blessed me as I spoke from the first four verses of John 14. I spoke again on Sunday on the same subject. On this day there was a fair congregation, and I had much freedom in speaking. One man who is studying for the ministry was present, and he said he enjoyed the meeting much. "Why," said he, "how could I help but enjoy such preaching as that?" Another man, a great critic, living in the same house with one of our sisters, said that he was going to the meeting to take notes, and would pick Mrs. White all to pieces. After the meeting this sister told me that he sat through the meeting with his eyes fastened upon me, and did not use his pencil once. [Cf: 9MR344.01] p. 61, Para. 5, [1892MS].

An excellent social meeting followed my discourse. Then I spoke a few words in regard to the human voice--the rich gift of God to us--and begged them not to belittle God's gift, but to speak clearly and distinctly as God meant they should, when He blessed them with tongues and with utterance. "Ye are my witnesses," saith the Lord. Communicate to others the treasures of grace and truth you have received. Elder Daniells declared this the best social meeting he had attended in the colonies. [Cf: 9MR344.02] p. 62, Para. 1, [1892MS].

The following Sunday I spoke again to a good congregation. The power of God was manifested in our midst. Many hearts were deeply moved, and tears were shed. I knew this was not because of any power that was in me, but that the Lord Himself was in the assembly. It was the Holy Spirit's power upon human hearts, and I praise the Lord for His mercy, His compassion to the children of men. When speaking to others of the love and compassion of God, my own soul is comforted and refreshed. When I see the glow of intelligence upon countenances, my own soul glows with love to God. [Cf: 9MR344.03] p. 62, Para. 2, [1892MS].

I was not well on that day. Infirmities more severe than usual had pressed upon me Sabbath and Sunday. After I had spoken an hour and twenty minutes, Elder Daniells asked if I would speak in their missionary meeting at five p.m. that day. I felt so strengthened that I said I would. We rode home two miles to dinner. While at home a severe illness came upon me. I was cramped and suffered much pain. It seemed as if I had been poisoned, and this was really the case. On the journey



from Melbourne to Adelaide I had a sleeper, but in the compartment next to mine there was smoking going on. The poisonous odor could not be excluded from my compartment, as the entrance door was made of lattice work, and the transom of wire. I endured it until my heart's action was much increased, and I felt as though tight bands were drawn around my head, then we spoke to the guard. He told the smokers they were breaking rules, and pointed to the framed notices hanging in the car; but as soon as the guard's back was turned, the men smoked as vigorously as before. A second time they were spoken to, but with no better results. Then May pleaded with them, telling them of my condition, but even this did no good. So I had to submit, though the air was heavy with the poisonous odor. That night I could not sleep; a burning fever came upon me. My head throbbed with pain, and my temples and eyes pained me. [Cf: 9MR345.01] p. 62, Para. 3, [1892MS].

I have no doubt but that the tobacco caused me all that suffering that I endured on that trying Sunday afternoon. I thought I could not attend the second meeting that day. But after further reflection I decided to go rather than disappoint the people. We found a goodly number present. I spoke for fifty minutes on what it meant to be a child of God, showing that it meant to be a true missionary in every sense of the word. [Cf: 9MR346.01] p. 62, Para. 4, [1892MS].

As I spoke, the blessing of the Lord rested upon me, and all present seemed to be blessed. They drank in every word, as if thirsting for light and knowledge. I was glad that I did not disappoint them. [Cf: 9MR346.02] p. 62, Para. 5, [1892MS].

As soon as my duty was done I left, and May drove home to our cottage. That night she gave me treatment, and wrapping me in blankets, put me to bed, where I sweat freely. Since that I have been much better.-- Document File #28a, "Experiences in Australia," pp. 50-58. (Adelaide, Australia, October 11, 1892.) [Cf: 9MR346.03] p. 62, Para. 6, [1892MS].

Sister Holland left the church because she felt that there was a lack of Christlike love and courtesy. Elder Canright's book [*Seventh-day Adventism Renounced*] was placed in her hands, and she read his tirade against me. Not knowing me, she was disaffected, and not knowing him, she believed what he said.--Manuscript 38, 1892, p. 2. (Diary, November 6, 1892.) [Cf: 9MR346.04] p. 63, Para. 1, [1892MS].

I thought perhaps I might have left the impression on your mind [Brother and Sister Holland] that I did not appreciate the church in this place, but I do; that is why I am here in Adelaide. There are many precious souls in the church, but they have their defects and weaknesses. But the Lord does not forsake them for this, He loves them still.--Letter 16, 1892, p. 1. (To Brother and Sister Holland, November 10, 1892.) [Cf: 9MR346.05] p. 63, Para. 2, [1892MS].

Jesus came to our world, and took upon Him our nature, and He was assailed with all the temptations wherewith men will be beset, but He yielded not. He maintained the full perfection of heaven's character. It is such a character, builded after the Pattern, that constitutes our fitness to see God. Without Christ we can do nothing. We must come into close relation to Jesus; our life must be hid with Christ in God. Like Moses, we must be hidden in the cleft of the Rock, and then we shall

behold the glory of God. God designs that the divine shall be united with the human. Man, though fallen, need not ever remain enfeebled and degraded through sin. We are to become partakers of the pure and celestial element, beholding Jesus, and becoming changed into His likeness. [Cf: 9MR374.02] p. 63, Para. 3, [1892MS].

Character must be formed in this life by looking daily at the manifestation of Him in whose life and character the grace of the heavenly attributes is revealed. In Jesus is seen a representation of what the believer must be, full of grace and truth. . . . [Cf: 9MR374.03] p. 63, Para. 4, [1892MS].

The great work of Christ's disciples upon the earth is a daily assimilation to the character of our Saviour. . . . We must have the character of Christ, and then we shall better understand what heaven is like.--Manuscript 14, 1892, p. 3. (Counsel to a Minister's Wife, September 19, 1892.) [Cf: 9MR375.01] p. 63, Para. 5, [1892MS].

Iniquity has debased the form of human beings, and has well nigh obliterated the image of God from their hearts.--Manuscript 18, 1892, p. 1. ("Bought With a Price," December 1892.) [Cf: 9MR375.02] p. 63, Para. 6, [1892MS].

I have quite a number of letters to go, but shall not try to have them fitted up, for several have written me that when they could have the matter direct from my hand, it was far more forcible than after it had been prepared. It sounded like another thing, and as the matter is not designed for publication, I shall not send it to Fanny [Bolton]. I think Fanny feels that many of my expressions can be bettered, and she takes the life and point out of them.--Letter 77, 1892. (To W. C. White, October 21, 1892.) [Cf: 10MR12.03] p. 63, Para. 7, [1892MS].

*The Lord Jesus Our Only Dependence.*--We feel that a very solemn stage is now reached in the work in this country. We dare not touch the ark, we now want the Lord to lead and guide in the matter before us. He will do the work. It is His, and we do not desire to run ahead of Christ. We want the leading of our Captain. Oh, how weak we feel as we cast a glance at ourselves! I am like a broken reed. The Lord Jesus is our only dependence. . . . [Cf: 10MR66.01] p. 64, Para. 1, [1892MS].

I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, "Who is sufficient for these things?" How can I talk, how can I write to my brethren so that they will catch the beams of light flashing from heaven? What shall I say? . . . [Cf: 10MR66.02] p. 64, Para. 2, [1892MS].

Oh, that the Lord would awaken those who are in responsible positions, lest they undertake to do work relying upon their own smartness. The work that comes forth from their hands will lack the mold and superscription of Christ. Selfishness marks all that unconsecrated workers do. They have need to pray always, but they do not. They have need to watch unto prayer. They have need to feel the sacredness of the work, but they do not feel this. They handle sacred things as they do

common things. [Cf: 10MR66.03] p. 64, Para. 3, [1892MS].

Spiritual things are spiritually discerned, and until they can drink of the water of life and Christ be in them as a well of water springing up unto everlasting life, they will refresh no one, bless no one. Except they repent, their candlestick will be removed out of its place.--Letter 40, 1892, pp. 2, 4, 5. (To O. A. Olsen, June 15, 1892, from Preston, Victoria, Australia.) [Cf: 10MR67.01] p. 64, Para. 4, [1892MS].

*Workers Without Large Families Wanted.*--Now I want you to consider my request and send workers here. We can get along in Australia better than they can in New Zealand. But there is great need of workers in New Zealand. I cry to you in America, Come over and help us. I pray the Lord to give you wisdom and judgment whom to select. Do get some man and his wife who will not feel it is their first work to fill their house with children, and give to these the care and charge they should give to the churches. Do not send over here a numerous family, for this will engross half the time of the man and his wife to take care of them. Do send us true missionaries who believe the end of all things is at hand, and at this time they have a higher work than to fill their houses and hands with the little children, who in no case must be neglected. Workers, Brother Olsen, unselfish workers, who have an eye single to the glory of God; men and women who for Christ's sake, for the building up of Christ's kingdom, will keep self and animal passions under control, and give themselves unreservedly to the work! There is so much needed to be done in this crisis.--Letter 50, 1892, p. 6. (Written from Preston, Melbourne, Victoria, Australia, March 12, 1892, to Elder O. A. Olsen.) [Cf: 10MR73.01] p. 64, Para. 5, [1892MS].

*Holy Spirit Will Renew Memory*--Your memory will be renewed by the Holy Spirit. Can you forget what Jesus has done for you at this time, and on that occasion when everything looked so discouraging?--You were taken away from yourself: your deepest, sweetest thoughts were upon your precious Saviour, His care, His assurance, His love. How your desires went out to Him, how your affections centered upon Him. All your hopes rested upon Him, all your expectations were associated with Him. He loves you still: He has the balm that can heal every wound, and you can repose in Him without a single drawback.--Letter 33, 1892, p. 1. (To S. N. Haskell, Sept. 1892.) [Cf: 10MR299.01] p. 64, Para. 6, [1892MS].

*What Might Have Been Accomplished If Selfishness Had Been Eradicated*--It is not wise to open up more fields than can be thoroughly worked. If selfishness from the first had been eradicated from the hearts of the laborers; if the love of Jesus and the love of souls for whom Christ died had controlled the workers, what a strong company might have been raised up. Jealousies, evil surmisings, envyings have built up barriers between you and God, making it impossible for the Lord to do His work, His precious work of bringing souls to the knowledge of truth. If many had been converted, who would have been able to care for these lambs, these newly come to the faith? What lessons they would have learned of envy, jealousy, and evil surmisings. Wherein would inquiring souls find the right kind of instruction? Who would educate and train them for the work of the Master?--Letter 3, 1892, p. 15. (To W. D. Curtis, Jan. 16, 1892.) [Cf: 11MR80.03] p. 65, Para. 1, [1892MS].

"Charity suffereth long, and is kind; charity envieth not; charity

vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13: 4,5). Troubles exist between brethren in the church because they fail to understand what constitutes true Christian charity, brotherly affection, and Christlike love. Self-love and self-esteem lead professed Christians to measure themselves by themselves. They take for granted that all their surmisings and suspicions of others are correct. But it is because of suspicions and judging of one another that there is discord, strife, and an unhealthy condition of the church. [Cf: 11MR261.01] p. 65, Para. 2, [1892MS].

If brethren would meet together once or twice a week, and with humble minds, feeling their weakness and realizing their defects, would then ask the Lord to enlighten their understanding and fill their hearts with His love, examining not one another, but the Scriptures, Satan would be defeated. Many imaginary difficulties, mere molehills that have been magnified into mountains and have made barriers between brethren, would vanish, and love, compassion, and respect would take the place of jangling and accusation. When you begin to judge your brethren, you are doing a work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. [Cf: 11MR261.02] p. 65, Para. 3, [1892MS].

Satan is an accuser of the brethren, and when he can set the leaven of dissatisfaction to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see, as I have seen, how much wrong is done in speaking evil of our brethren, there would be an entire change in the way we treat one another. You do not understand yourselves, you misinterpret words and deeds, and you measure them from your own finite standpoint. Your imagination leads you astray. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike. [Cf: 11MR261.03] p. 65, Para. 4, [1892MS].

We should bring the attractiveness of Christ into our Christian service. The soft beams of the Sun of Righteousness should shine into our hearts, that we may be pleasant and cheerful, and have a strong and blessed influence on all around us. The truth of Jesus Christ does not tend to gloom and sadness. Do not forget, my brethren, that we are in Christ's school to learn lessons of truth and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ. [Cf: 11MR262.01] p. 65, Para. 5, [1892MS].

We will have to learn that trials mean benefit, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in our hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract the mind and center it upon little things. Your thoughts should be the outgrowth of holy principles. Do not center your minds on objectionable things, and make a brother and offender for a word. Do not judge him by your own finite measurement. Let the voice of simple,

trustful, earnest prayer be heard in your dwellings. When our sisters visit one another, let them not speak words of criticism of their brethren. Let your minds dwell upon the attributes of God, and tell of your experiences in the love of Jesus. The fullness of that love will soothe the heart and cause us to forget disagreeable occurrences. [Cf: 11MR262.02] p. 66, Para. 1, [1892MS].

How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease the contemplation of others' mistakes and errors. We should remember that our own ways are not faultless. We make mistakes again and again, and should others watch our every word and every action as diligently as we watch them, they would present a catalogue fully as dark as we are able to present against our brethren and sisters. No one is perfect but Jesus. Think of Him and be charmed away from yourself, and from every disagreeable thing, for by beholding our defects faith is weakened. God and His promises are lost from sight. [Cf: 11MR263.01] p. 66, Para. 2, [1892MS].

You need more of Jesus and less of self. Think no evil, talk no evil of anyone. Keep your lips as with a bridle. You cannot measure others' experiences by your own. It would be a deplorable thing if everyone were of the same mind. What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we treat one another. May the Lord help you all to repent and confess, and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy and evil surmising are ready to flourish, ready to grow by being cultivated. Oh, how many hurt the heart of Christ because they want their own way and their own will. War against these unenviable traits of character, and not against one another. [Cf: 11MR263.02] p. 66, Para. 3, [1892MS].

If the elements existed in the church which existed in the life of Christ, there would be a firm union among His professed followers. The world is working against the church, seeking to weaken and destroy it. Shall the church imitate the world in this matter? Shall we as church members destroy confidence in other church members because they do not meet a certain standard? The message of the angel to us is, "Press together, press together, press together." Let not Satan thrust himself between the members of the church. Do not give a stroke on the enemy's side of the question to weaken the influence of any member of the church. There will always be agents of the great adversary of souls who are doing their master's work of accusing those who profess to believe the truth. They will relate something that reflects upon the attitude and character of those who profess to be Christians. [Cf: 11MR264.01] p. 66, Para. 4, [1892MS].

The seed of evil surmising is frequently dropped into prepared soil, and it produces a harvest after its kind. Those who should guard the interests of those of like precious faith entertain suggestions and reports from the enemies of God and truth, and the root of bitterness defiles many. Could the state of every heart reputed as eminent for holiness be critically examined and developed there would be seen some dark chapters in the experience of those most highly honored. What

erroneous ideas of Christian life we would find! What false ideas of God's prerogatives and of His moral government! What limiting ideas of the powers of the Holy One of Israel, what narrow ideas in regard to the agency of the Holy Spirit! [Cf: 11MR264.02] p. 67, Para. 1, [1892MS].

I know many are earnestly struggling after a higher life and seeking for clearer views of heavenly things, yet how very slow is their progress! How difficult for the mind to arise to the full assurance of hope that maketh not ashamed! In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common, cheap, earthly things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and we help the church when we work in harmony with the life-giving power, losing sight of ourselves, and seeking to build one another up in the most holy faith. [Cf: 11MR265.01] p. 67, Para. 2, [1892MS].

God may choose instrumentalities that we do not accept, because they do not exactly meet our ideas. They do not work in the very line marked out as perfect, and in place of leaving them with God, for His Spirit to work with them, many begin to present difficulties, barricade the way, and cherish a grieved feeling because they see that they are doing a work that has not been done. Then begins the dissecting of character and the gathering up of tidbits of complaints, and faultfinding and slander, and magnifying of little occurrences and events into grave sins. This has been done in the church until we are weak, and we will always be weak unless this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude and praise to God for the precious gift of the Son of God, and put away envyings, jealousies and rivalries, that true love and unity may exist. [Cf: 11MR265.02] p. 67, Para. 3, [1892MS].

Christ prayed that His disciples might be one even as He and His Father are one. In what does this unity consist? This oneness does not exist because everyone has the same disposition, the same temperament, and thinks in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there are a great variety of ways of management, and yet these variations in manner of labor, in the exercise of gifts, do not create dissension, discord, and disunion. [Cf: 11MR265.03] p. 67, Para. 4, [1892MS].

One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another, another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the

disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls. [Cf: 11MR266.01] p. 67, Para. 5, [1892MS].

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When as individual members of the church, you love God supremely and your neighbor as yourself, there will be no need of labored efforts to be in unity, for there will be oneness in Christ as a natural result. The ears will no longer be open to reports that will injure your neighbor, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity, and be as one great family. Then we shall bear the divine credentials to the world, that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one for another" (John 13:35). The divinity of Christ is acknowledged in the unity of the children of God. [Cf: 11MR266.02] p. 68, Para. 1, [1892MS].

Brethren, when you humble your hearts before God, you will see that there is danger of pharisaism in every church, danger of thinking and praying as did the self-righteous Pharisee: "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow ground of the heart, that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God! My brethren, when you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone" (John 8:7). Your sin may not be the particular sin that is under consideration, but Jesus' words mean that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him; they were convicted each in his own conscience, and they went out one by one, beginning at the oldest even to the youngest. [Cf: 11MR267.01] p. 68, Para. 2, [1892MS].

What can Christ who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hardhearted criticism and faultfinding? Love for your erring brethren will produce far greater effect in reforming them than all your harsh criticisms. Let all the faults and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus they can never be the light of the world. Our work is between God and our own individual souls. What are you thinking of, my brethren? There is work to be done in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the words, "Well done, thou good and faithful servant" (Matthew 25:21)? [Cf: 11MR267.02] p. 68, Para. 3, [1892MS].

Remember that every soul striving to advance in the divine life finds every inch of ground disputed by an antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to "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"

(Ephesians 6:12). We cannot afford to be found warring against each other. If we make progress in spirituality, we must gird the loins of the mind about with truth, and we must have on the breastplate of righteousness, we must take the helmet of salvation, and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found, call ye upon Him while He is nigh. [Cf: 11MR268.01] p. 68, Para. 4, [1892MS].

Oh, what deep, rich experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God! How little we know of the mysteries of the future life! We may know far more than we do know if all our powers are sanctified to discern the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? [Cf: 11MR268.02] p. 69, Para. 1, [1892MS].

Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? Oh, rather, let the mind expand that you may take in the heavenly beauties of the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the human intellect and heart. His teaching will give clearness to the mental vision. It will give compass to the thoughts; the soul hunger will be filled. The heart will be softened and subdued, and filled with glowing love that neither discouragement, despondency, affliction, nor trial can quench. God will open to the mind's eye His preciousness and His fullness. Then let us love and labor. I point you to Christ, the Rock of ages. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let all take a part. [Cf: 11MR269.01] p. 69, Para. 2, [1892MS].

He who heard the voice of Christ and did His will was the wise man that built upon a rock, and neither storm nor tempest could destroy this structure. Let us be workers with Christ for time and for eternity. Love one another, forgive one another, even as God for Christ's sake has forgiven you.--Ms. 24, 1892, pp. 1-9. ("Love, the Need of the Church," 1892.) [Cf: 11MR269.02] p. 69, Para. 3, [1892MS].

*Book by Dr. Paquin Questionable*--Have you evidence that Dr. Paquin, who has written the book in question, has been standing where the bright rays of the Sun of Righteousness are shining upon him? Have you evidence that he is an instrument in the hands of God to bring in the rays of light essential for God's people in these last days, to increase their faith and confidence in spiritual things? . . . [Cf: 11MR303.01] p. 69, Para. 4, [1892MS].

Here, my brother, has been and will be your danger, in your scientific researches: Unless you are daily increasing in the knowledge and love of the truth, growing up into Christ your living head, you are in positive danger. I have not at present anything to say to you or Elder Waggoner in regard to the author of the book published. I have not strength to give to these questions, but I know that the Lord has been



pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. . . . [Cf: 11MR303.02] p. 69, Para. 5, [1892MS].

Once these young men were willing to submit their wills and ideas to God's will and ways, but they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling. . . . [Cf: 11MR303.03] p. 69, Para. 6, [1892MS].

These men have fallen because of their human ideas of science. I know that if you had stood in the clear light; if you, in your position of trust, had felt that you needed to walk humbly and carefully before God; if you had daily felt the need of His grace, His power, His wisdom, you could have been as a light shining in a dark place, and could have guided these poor souls to Jesus, their only hope. Now, I do not present this matter to discourage you, but to warn you, that you may not make crooked paths for your feet and lead others astray. You need to have divine enlightenment through an experimental knowledge of God and our Saviour. My much-respected brother, you need the divine touch. . . . [Cf: 11MR303.04] p. 70, Para. 1, [1892MS].

There is a higher standard for you to reach in spiritual things, and I greatly hoped that this sickness and your recovery through the gracious mercy of God would clear away much of the fog that has obscured your spiritual vision. Much of the talk about science I know is a snare. Men have erroneous views of science. They should be searching diligently to see if they are accepting Christ as their personal Saviour. . . . It is not enough for you and me to assent to the truth. We need to have a practical knowledge of the truth. Every believer in Christ is a believer in God's mercy. The renewing of the heart is a far greater miracle than the healing of the diseases of the body. . . . [Cf: 11MR304.01] p. 70, Para. 2, [1892MS].

The Holy Spirit's presence and power in the hearts of the professed people of God is their only hope in these last days of peril. Let not the impression be given to any minds that there is in human nature a power to work out its purity and develop a beautiful character, for this is not true. This is Satan's fallacy. "Without Me," said Christ, "ye can do nothing" (John 15:5). The completeness of man is in Christ Jesus. . . . [Cf: 11MR304.02] p. 70, Para. 3, [1892MS].

Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions those who are not believers in the present truth. They advance ideas and theories that take hold of the mind with a bewitching power which absorbs the thoughts, making a world of an atom, and an atom of a world. . . . [Cf: 11MR304.03] p. 70, Para. 4, [1892MS].

Dr. Kellogg, I entreat you to come close to Jesus. You need Him every moment. I can say no more now, for this letter must go into the mail. But if the Lord gives me strength, I will write further upon this subject. Your own letter has called this out. I have not had a line from Dr. Waggoner or A. T. Jones since I came to Australia. [Cf: 11MR305.01] p. 70, Para. 5, [1892MS].

Please accept these hastily written lines from one who has the deepest interest in your prosperity.--Letter 18, 1892, pp. 2-10. (To J. H. Kellogg, April 5, 1892.) [Cf: 11MR305.02] p. 70, Para. 6, [1892MS].

*What Jesus Has Done For Us*--Say to the youth, If you have not given your heart to Jesus, make Him the offering ere the year 1892 shall close. What has Jesus done for you? He has given His precious life for you. If God had not loved you He would have retained Jesus in heaven. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Do not allow the enemy to crowd this out of your mind. It is the most important theme for your meditation. What have I done to show that I appreciate this great love? What have I given to Jesus? The gift that will be a precious and fragrant offering to Him will be yourself. You that have not made your decision to be sons and daughters of God, I beg of you to do this without any delay. Place your will on the side of God's will. He delights in mercy. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy" (Micah 7:18). Have you decided to become a part of the heritage of the Lord? "Ye are God's husbandry, ye are God's building" (1 Cor. 3:9). Come to Jesus just as you are, weak and sinful, ignorant and unworthy and He will receive you. He says, "A new heart also will I give you" (Ezek. 36: 26). [Cf: 11MR363.02] p. 70, Para. 7, [1892MS].

Among the Jews was a remembrance made of sins every year, and they felt that sin needed a fresh sacrifice. Sins forgiven in Christ are remembered no more. Saith God, "I will remember their sin no more" (Jer. 31:33). The Lord accepts the sinner that comes to Him in contrition, repenting of His sins; and treats Him just as if he were innocent. Again, He says our sins are covered. Will the youth think seriously and begin to inquire, What shall I do to be saved? "Behold! The Lamb of God which taketh away the sin of the world" (John 1:29). The more your mind is educated and trained to think of Jesus, to talk of Jesus, the less power will Satan have over your mind. He cannot bear to belong in the company of those who will meditate upon the love of God, and Jesus Christ.--Letter 43, 1892, pp. 5,6. (To Elder S. N. Haskell, Sept. 18, 1892.) [Cf: 11MR364.01] p. 71, Para. 1, [1892MS].

*Exalt Science Less; Exalt Christ More*--I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have no time to write more now, but I do feel an intense interest for your soul. Talk less; exalt science less; let your Redeemer be the one exalted. The melody of heaven is praise to God and the Lamb. It sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to His church more and more of His wonderful power, and to open new lines of thought in regard to the great plan of redemption--the love, the matchless love, that moved Him to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.--Letter 18, 1892, pp. 8,9. (To Dr. J. H. Kellogg, April 15, 1892.) [Cf: 12MR59.01] p. 71, Para. 2, [1892MS].

We need far less talking and very much more praying in living faith;

less, a great deal less of self, and more firm trust and confidence in God.--Letter 19a, 1892. (To O. A. Olsen, April 12, 1892.) [Cf: 12MR103.01] p. 71, Para. 3, [1892MS].

*Spiritual Darkness Result of Separation From God*--The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world. "Unto the upright there ariseth light in the darkness" (Psalm 112:4). All sin in darkness. When Christ came to this world, the Jewish rulers refused to accept His words. Wise in their own conceit, they declared that they knew all about the law of God. But Christ said to them, "Ye do err, not knowing the Scriptures, nor the power of God" (Matt. 22:29). Darkness covered the earth and gross darkness the people. The human family, and even the Lord's chosen people, had to a large extent lost the knowledge of God. The Jewish priests were teaching for doctrine the commandments of men. God was misrepresented. False ideas prevailed in regard to His character and attributes. Christ came to this world, and the light shone forth into the darkness, but the darkness comprehended it not. [Cf: 12MR140.01] p. 71, Para. 4, [1892MS].

Sin is death; righteousness is life. Sin cannot be changed into righteousness, but it can be taken away and the righteousness of Christ put in its place. The Saviour was manifested to take away our sin. "The wages of sin is death, but the gift of God is eternal life" (Romans 6:23). The Pharisees trusted in their own righteousness, of which Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Of the Jewish leaders, He said, "Ye will not come to Me, that ye might have life" (John 5:40). The righteousness of Christ brings life and healing. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). In Him all fullness dwells. [Cf: 12MR140.02] p. 71, Para. 5, [1892MS].

It is a beautiful morning. The Lord is good, and I praise His holy name. I greatly desire a clear, distinct idea of the subject of righteousness by faith in Christ. We have thought and talked on this subject far less than we should have; therefore we have dwelt in the shadow of darkness--hopeless, faithless, without power to resist the tempter. We need clearer spiritual eyesight, that like Moses we may be able to endure the seeing of Him who is invisible. There is a great work to be done in Australia, a great work to be done in the Melbourne church. In this city we should have one hundred missionaries at work, but instead there are only a few Bible workers. What does this mean? My cry is, "O God, wake up the people, and make them laborers together with Thee. Breathe into those who know the message for this time the true missionary spirit."--Ms. 20, 1892, pp. 40, 44. (Diary entry written in Preston, Victoria, Australia, August 1 and 9, 1892; August 9 part also in Ms 35, 1892.) [Cf: 12MR141.01] p. 72, Para. 1, [1892MS].

I find, after our American mail is closed up and gone, a letter written to you. Well, I am sorry, but will put it in the mail for the next steamer to convey to America. [Cf: 12MR329.01] p. 72, Para. 2, [1892MS].

My mind is exercised day and night in regard to our missionary work. I am alarmed because there is so little genuine burden for perishing souls. The church knows her duty well, if she would only contemplate

the situation. There is work to be done in home missionary efforts. There is work to be done in far-off lands. Why are there not hundreds giving themselves to the performance of the work, where [now] there is [but] one? The truth of God which they profess to believe should sanctify the soul, stirring every power that God has given them--the deep and living fountains of motives and sympathies, that they will cooperate with the heavenly intelligences. It is the Holy Spirit that accomplishes the work. [Said Jesus], "Without Me, ye can do nothing" (John 15:5). Keep this before every congregation, that it is earnestness, wholeness of purpose, that God will accept. [Cf: 12MR329.02] p. 72, Para. 3, [1892MS].

But what is the matter, that the church does not arouse and seek with earnest prayer and determined effort to set their people in the church to work? Are elders of these churches carrying any burden? Do they feel any love for the souls of the sheep of God's pasture? Do they humble their hearts before God and by faith lay hold on the grace of Christ and put away their sins, and believe their repentance is accepted of God? Have they piety? Have they devotion to God? Will the elders of the church--the officers of the church--draw nigh to God? Will they now, in probationary time, learn the lessons of Jesus Christ and practice them, until they shall ascend the high places of faith and command a clearer, more spiritual view of the situation? [Cf: 12MR329.03] p. 72, Para. 4, [1892MS].

There has been an abundance of slipshod work done. The only conclusion the world can come to is that those who profess to believe the end of all things is at hand do not really believe the tremendous truth that Christ is at the door. Do they believe the mission of Christ was to save the lost and perishing, that Christ is the only remedy for sin, and that the world's Redeemer came to the world, all seared and marred with the curse, to lift up fallen man, to reveal to the perishing the love of the Father and bring them to look and live and thereby bring many sons and daughters to glory? But everyone must strive lawfully to win the crown of everlasting life. They must believe the only name "given among men, whereby we must be saved" (Acts 4:12) is Jesus Christ. And this must be no pretentious faith, but that faith that makes Christ a personal Saviour. [Cf: 12MR330.01] p. 72, Para. 5, [1892MS].

There has been very little deep piety and wholeness to God. When the spirit of Christ takes possession of the heart, then there is a missionary for God. The most grievous sin of idolatry exists in the church. And he who interposes between the professed Christian and his wholehearted service to God, takes the form of an idol, and the most grievous sin of idolatry is idolatry itself. [Cf: 12MR330.02] p. 73, Para. 1, [1892MS].

The testimonies of God's word are plain and clear in regard to the snares of the devil. Yet there are not only church members on the devil's ground, but those who are opening the Scriptures to others practice evil and defile the soul and body. They are guilty before God because they are unholy. Were the church living by faith, had the oil of faith been in their vessels with their lamps, their guilty repose would end. They who believe the sacred, elevating truths for this time cannot sleep over them. A burden is upon them to reiterate the words of Christ, "And 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" (Rev. 22:17). [Cf: 12MR330.03] p. 73, Para. 2, [1892MS].

I look over the large fields here in Australia and New Zealand, destitute of laborers, calling for laborers, and this is an English-speaking people, and our brethren in these places are disappointed because no laborers are sent to them. [Cf: 12MR331.01] p. 73, Para. 3, [1892MS].

Many in America who can, might move their families into different towns and cities and there lift the standard of truth. From the light given me of God, there is need of workers, and there has been existing the same need for years even from the commencement of the work in Australia and New Zealand. There can be persons, lay members of the church, who can for Christ's sake move to these places and raise the standard of truth in the islands of the sea. [Cf: 12MR331.02] p. 73, Para. 4, [1892MS].

"Ye are the light of the world." Is this addressed exclusively to a few men who have been ordained to the ministry? No! but to every Christian, young or old, rich or poor. If Christ has forgiven them of their sins, if the truth has made them free, have they not a work to do for the Master? If they are Christians, they will present the truth to others. They will not consider that all that they have to do is to serve themselves--to please themselves and glorify themselves. They will have a sense that they are Christ's, bought with a price, and will concentrate their energies to the work of building up a kingdom of God by raising souls that are ready to perish, seeking to save the lost. When believers are rejoicing in God because they see the beauty there is in Jesus, because they see He is Chief among ten thousand, the One altogether lovely, do they consider how many know nothing of the saving grace of Christ? Many have not the joy and happiness of anticipating the heaven of bliss awaiting the faithful. While the church is indolent, not doing the work God has given it to do, men are sickening and dying without a ray of saving light, without being pardoned of their sins. [Cf: 12MR331.03] p. 73, Para. 5, [1892MS].

And what are we as a people doing, to whom Christ has entrusted precious light and a knowledge of the truth? Jesus has made us the depositories of sacred truth, but so many are burying their talents in the earth, and point not out the antidote for sin. If they thus neglect their duty, God will pronounce them slothful servants, and will not, cannot, commend them. They will not receive the benediction, "Well done, good and faithful servant." [Cf: 12MR332.01] p. 74, Para. 1, [1892MS].

Elder Haskell, our testimony must be clear cut--there must be no daubing with untempered mortar. Sins of a grave character are cherished in our borders, and unless there is an awakening such as we have not seen for some time, which will convict and convert professed Sabbathkeepers, they will die in their sins. The punishment of Sodom and Gomorrah will be light in comparison with that of those who have had great light and precious opportunities, and have been earthly-minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth. [Cf: 12MR332.02] p. 74, Para. 2, [1892MS].

Now we see [the] need of workers in the opening fields before us, but where are the men that can be trusted? Where are the men who year by year have been growing into a better knowledge of God and His ways and the movings of His providence? I want to sound in the ears of these sleepy, half-paralyzed souls the words spoken to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:5). There is need to seek God with all the heart. Elevate the standard. The commonness, the cheapness of conversation, reveal the measure of the spirituality of members of the church. [Cf: 12MR332.03] p. 74, Para. 3, [1892MS].

Now, those who have had years in this same experience, know not God nor Jesus Christ whom He has sent, and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds; they have not grown up to the full stature of men and women in Christ. They simply have the name of Christians but are not fitted for the work of God, and never will be until they are born again, and learn the A.B.C. in true religion of Jesus Christ. There is a little hope in one direction: Take the young men and women, and place them where they will come as little in contact with our churches as possible, that the low grade of piety which is current in this day shall not leaven their ideas of what it means to be a Christian. [Cf: 12MR333.01] p. 74, Para. 4, [1892MS].

The worshipers of God are in need of transforming grace to subordinate the world to religion. In the place of making the temporal interests first, exhausting soul, body, and spirit to secure temporal advantages, Jesus points us to the heavenly treasure, and tells us to lay not up treasures in this earth, which will perish, but "lay up for yourselves treasures in heaven," which will not perish, "for where your treasure is, there will your heart be also." [Cf: 12MR333.02] p. 74, Para. 5, [1892MS].

Jesus would have all who profess to believe in Him deal in the currency of heaven, handling those things upon which God has stamped His image and superscription. These He presents before us as of infinite value. We see the need of a deep and thorough work in our churches but the Lord alone can by His Spirit make the hearts that are as steel, soft and sympathetic and true to the service of Christ. We are far behind because the churches have folded their hands in a peace-and-safety attitude, and are at ease in Zion, doing almost nothing. [Cf: 12MR333.03] p. 74, Para. 6, [1892MS].

When the living zeal should be in their hearts, now as before, Satan is stirring the powers from beneath to make one last desperate effort to convert the world to his principles. He has his plans laid with satanic subtlety, and destruction cometh suddenly, while those who have the light, the warnings that such a crisis is before us, are almost unmoved. [Cf: 12MR334.01] p. 75, Para. 1, [1892MS].

I can but feel deeply over the indifference of those who claim to be the repositories of sacred truth. They seem to be blinded in the way they view sin. They cannot see afar off, and have forgotten they were purged from their old sins. Why? Because they did not advance in the knowledge of the truth. They did not practice the truth; they were not sanctified through the truth. The Pattern was before them but they did not copy the Pattern. So perfect was the example and life of Christ,

that not the least jot of inconsistency existed between His instructions and His life. Now, what a marked contrast is seen to exist in the truth we profess to believe as a people, and the life and character! [Cf: 12MR334.02] p. 75, Para. 2, [1892MS].

Then there is not a vigilant supervision over self. There is not felt a necessity of placing self under the control of the Spirit of God, and of shunning as they would a serpent all facilities and temptations to evil. The Holy Spirit alone can be the positive remedial agent. We can put no confidence in humanity. Perfect humanity without Christ does not exist in human society. Watch it, and degeneracy will be revealed. Active agencies are at work to pollute and stain the soul. The cross, the cross of Calvary, presented again and again and plainly dwelt upon in every discourse, will prove the life-healing balm; [it] will reveal the beauty and excellence of virtue. [Cf: 12MR334.03] p. 75, Para. 3, [1892MS].

Those who quibble over the authenticity of the Scriptures and question the authority of revelation, will not be influenced. Their hearts are not sound. They are not at enmity with Satan. The heart is the treasure house of sin. Not being expelled, sin is hidden until an hour of opportunity, and then it is revealed and springs into action. The first work is with the heart. Truth--the love of Jesus--must supply the vacuum. Said Christ, "Make the tree good, and the fruit will be good" (see Matt. 12:33). [Cf: 12MR335.01] p. 75, Para. 4, [1892MS].

Elder Haskell, the Lord is waiting to do great things for His people. But they must be pure in heart before they can see God or know Him as a pure and holy God. Jesus led His disciples into the audience chamber of the Most High; He impressed upon their minds what was to be the burden of their prayer. They were to pray for the gift of the Holy Spirit, which would supply every need of the soul, for it would work by love and purify the soul. The Spirit taking His abode in the heart, will transform the entire being, conforming it to the likeness of Christ. Let us humble our hearts before God and believe He has pardoned all our transgressions and forgiven all our sins. We cannot honor God unless we do believe this, and make Jesus our personal Saviour. We must as a people rise up from our formality. We must enter the strait gate. [Cf: 12MR335.02] p. 75, Para. 5, [1892MS].

Satan has placed his active agents along the passage to dispute the way of every soul. Christ has encouraged His followers not to be intimidated. Press on; urge your way through. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Matt. 13:24). Darling, cherished idols will have to be given up, and the sins that have been indulged, even if it comes as close as the plucking out of the right eye or cutting off the right arm. Agonize! Force your way through the very armies of hell that oppose your passage. [Cf: 12MR336.01] p. 75, Para. 6, [1892MS].

Oh! we must be terribly in earnest to impress upon every soul that there is a heaven to win and a hell to shun. Every energy of the soul must be aroused to force their passage, and seize the kingdom by force. Satan is active, and we must be active too. Satan is untiring and persevering, and we must be the same. There is no time to make excuses and blame others for our backslidings; no time now to flatter the soul [that] if circumstances had only been more favorable, how much better,

how much easier [it would be] for us to work the works of God. We must tell even those who profess to believe in Christ, that they must cease to offend God by sinful excuses. [Cf: 12MR336.02] p. 76, Para. 1, [1892MS].

Jesus has provided for every emergency. If they will walk where He leads the way, He will make rough places plain. He, with His experience, will create an atmosphere for the soul. He closes the door and brings the soul into seclusion with God, and the needy soul is to forget everyone and everything, but God. Satan will talk with him, but speak aloud to God and He will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts they will come forth saying, "Thy gentleness hath made me great." The sincere seeker comes forth from the alliance with God, rich in the assurance of His love, to go forth to distill a heavenly prayer wherever he goes. He can talk of the righteousness of Christ; he can talk [of] the love of God with sincerity. He has trusted and he knows the Lord is good. [Cf: 12MR336.03] p. 76, Para. 2, [1892MS].

Thus, work is to be done in all our churches. Christ--His love, His forgiveness, His purity--is to be the theme upon which we are to dwell. [Cf: 12MR337.01] p. 76, Para. 3, [1892MS].

The charms of Jesus are to be kept ever before our minds. Charged with the elevated character of the True Model every soul must copy, let us turn our eyes from everything that would dishearten or discourage. [Cf: 12MR337.02] p. 76, Para. 4, [1892MS].

Satan will work to distort everything to our vision, and make a mountain of a molehill. Our eyes must be steadfastly fixed upon Jesus. The Lord Jesus is our leader; we must follow where He leads the way. We are not to commence to plan for the second step. We are not to say, "Lord, after I take that step, then what shall I do? for I shall meet with difficulties." But by faith we must take that one step, come what will, and trust in Jesus. [Cf: 12MR337.03] p. 76, Para. 5, [1892MS].

Elder Haskell, the reason our ministers are so inefficient is because they go to their work and come from their labors, if they have any success, full of themselves. The disciples of Christ did this when they said, "Even the spirits are subject unto us." Jesus could discern their danger, and He said, "Come ye yourselves apart into a desert place, and rest awhile." Come out of the din of battle, away from the conflict, and hold communion with God. Thus it is with many workers. They are too strong, too full of self. The Lord cannot lead them or teach them or use them to His glory, for they are wise in their own conceits, and vainly imagine that the Lord cannot do without them. Self must be buried. We must educate the people to seek the Lord. We must speak plain words to ministers who are walking in the sparks of their own kindling. [Cf: 12MR337.04] p. 76, Para. 6, [1892MS].

Praise of men and flattery makes ministers hungry for more until they think, as did Elder Daniels, that the praise of man is of more value than the approval of God. We must, if saved, imbibe the Spirit and power of Christ. Self must be hidden in Christ, and Christ alone appear. Our work is to elevate, not by praising anyone, but by upholding Jesus. Bring the mind to Jesus; lift Him up, the Man of Calvary, before the people and He can do all things for the humble,



trusting believer. [Cf: 12MR338.01] p. 77, Para. 1, [1892MS].

P.S. I enclose this matter to you. Will you please send copy of the general matter in [the] letter to you, as Marian wants to make note of some things in it.--Letter 16f, 1892. (Written to S. N. Haskell, May 9, 1892, from Preston, Melbourne, Australia.) [Cf: 12MR338.02] p. 77, Para. 2, [1892MS].

In the evening I met Brother Faulkhead and told him I had something for him from the Lord. He said, "Why not let me have it now?" I was quite weak, but he lived in Preston, ten miles from the school building which was to be my home, so I arose and read to him 50 pages of letter pages in reference to the office, and also [regarding] particular ones working in the office. [Cf: 14MR8.01] p. 77, Para. 3, [1892MS].

I spoke in the letter plainly and in clear lines in reference to his past work and what a loss it had been to the office. His connection with Free Masonry had absorbed his time and blunted his spiritual perception. His mind, his thoughts, had been upon this body, this association; and there were infidels, winebibbers, and every class. And he was bound up with these secret organizations. There was only one thing he could do--sever his connection with them and be wholly on the Lord's side; for he could not possibly serve God and mammon. [Cf: 14MR8.02] p. 77, Para. 4, [1892MS].

He said, "I receive the testimony; I shall heed its instruction."--Manuscript 39, 1892, p. 10 (Diary entry, December 13, 1892). [Cf: 14MR8.03] p. 77, Para. 5, [1892MS].

(Written November 5, 1892, from Adelaide, South Australia, to "Dear Nephew and Niece, Frank and Hattie [Belden].")--My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both self-denying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master's work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you and your relation to your fellow men. [Cf: 14MR104.01] p. 77, Para. 6, [1892MS].

Dear children, if I could through the grace of God, pen words that would lead you to see your true condition and to seek the Lord with all your heart, I would be most happy. I do not have it in my heart to wound or bruise you, but to restore and heal you. For a few days I have been encouraged. I was in earnest conversation, Frank, with you, and you did not rise up against me; your heart was touched. I said, Do you know that you have been a hindrance to Hattie? You have been self-righteous, and have not come close to her heart in tender interest that she should manifestly connect herself with Christ, confessing Him openly. Oh, things might have been so different for years back! Instead

of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work and will ruin your soul unless you change this order of things decidedly and firmly. [Cf: 14MR104.02] p. 78, Para. 1, [1892MS].

No one who has enlisted to serve God will be free from temptation. Satan will say, "Do not be carried away with any whimsical notion. Do not work like a slave unless you are well paid for it." Every man is tempted as was Christ when the kingdoms of the world were proffered to Him if He would only bow to Satan's terms. Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small? [Cf: 14MR105.01] p. 78, Para. 2, [1892MS].

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. You are to receive every word that proceedeth out of the mouth of God, and feed upon that word, which is the bread of life and the water of life. Jesus calls it His flesh and His blood. "Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee" [ Ps. 128: 1, 2]. [Cf: 14MR105.02] p. 78, Para. 3, [1892MS].

Here are the terms the Lord offers you, my dear children. Will you accept the conditions? The character of Christianity is intensely practical. "The kingdom of God is not in word, but in power" [ 1 Cor. 4:20]. It bears the divine credentials. This practical religion does not put aside the truths of the Bible as too sublime for common life. Its principles are to control us in all the little things as well as the large things of life, supplying the motive to a high and holy course of action. The life of Christ is to be our example. [Cf: 14MR106.01] p. 78, Para. 4, [1892MS].

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God, that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed; the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness. [Cf: 14MR106.02] p. 78, Para. 5, [1892MS].

Oh, if we only acted in accordance with the light that shines upon our pathway, we would be far in advance of what we are today in spiritual understanding and real heart worship. Many are in the condition represented by the foolish virgins, who had lamps but no oil to replenish the lamps and keep them burning and shining, ready to meet the Bridegroom. The grace of Christ is essential every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of

Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace. [Cf: 14MR106.03] p. 79, Para. 1, [1892MS].

My dear children, I love you because Christ loves you. You have been dearly purchased. All you are and all you have--time, talents, strength, thought, everything--has been redeemed by the blood of Christ to do Him highest service. The Lord can accept of nothing less than complete consecration, entire, willing obedience. Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. Your quickness of temper and bitterness of feeling keep you from good. The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins. [Cf: 14MR107.01] p. 79, Para. 2, [1892MS].

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers. [Cf: 14MR107.02] p. 79, Para. 3, [1892MS].

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them. [Cf: 14MR108.01] p. 79, Para. 4, [1892MS].

Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? "All the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" [ Num. 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, "Ye have killed the people of the Lord" [ verse 41], and the plague was upon the congregation, and more than fourteen thousand perished. [Cf: 14MR108.02] p. 79, Para. 5, [1892MS].

When I purposed to leave Minneapolis, the angel of the Lord stood by

me and said: "Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard. [Cf: 14MR108.03] p. 80, Para. 1, [1892MS].

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience. [Cf: 14MR109.01] p. 80, Para. 2, [1892MS].

The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling. [Cf: 14MR110.01] p. 80, Para. 3, [1892MS].

The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss; for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness. [Cf: 14MR110.02]

p. 80, Para. 4, [1892MS].

God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart. [Cf: 14MR111.01] p. 81, Para. 1, [1892MS].

Hours have been spent in quibbling over little things; golden opportunities have been wasted while heavenly messengers have grieved, impatient at the delay. The Holy Spirit--there has been so little appreciation of its value or the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy. But in many, many places, and on many, many occasions it could truthfully be said as in Christ's day of those who profess to be God's people, that not many mighty works could be done, because of their unbelief. Many who have been bound in fetters of darkness have been respected because God has used them, and their unbelief has aroused doubt and prejudice against the message of truth which angels of heaven were seeking to communicate through human agencies--justification by faith, the righteousness of Christ. [Cf: 14MR111.02] p. 81, Para. 2, [1892MS].

Now, my dear children, I have sketched but a tithe of what I know to be true in regard to these matters. I present them to you. I would that you would now surrender to God. I love you both too well to flatter you. Frank, you could have helped Hattie in many ways if you yourself had stood in the clear light; but you have been walking in darkness. When pride shall die, when self shall be crucified, then Jesus will come in and take possession of heart and soul. I want you to make sure work for eternity. You have no time to lose. Years have passed, and you are not ready to die, and without a decided change are not ready to live and glorify God. No longer seek to have your way, to follow your mind and judgment, but put your hand in the hand of Christ and say, Lead me, guide me. [Cf: 14MR112.01] p. 81, Para. 3, [1892MS].

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will, is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you. There is not time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross, and follow Me; so shall he be My disciple." Thank God, Oh,

thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin and by His own blood to cleanse us from every stain that sin has made. I write in love. (Signed) Aunt Ellen.-- Letter 2a, 1892. [Cf: 14MR112.02] p. 81, Para. 4, [1892MS].

(Written September 19, 1892, from North Fitzroy, Victoria, Australia, to Elder Uriah Smith.) [Cf: 15MR80.01] p. 82, Para. 1, [1892MS].

You have written to me in regard to what shall be done with the article addressed to the Battle Creek church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered however important may be their character, therefore it is best not to wait [for] my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best, and something to which I could have no objection. [Cf: 15MR80.02] p. 82, Para. 2, [1892MS].

I feel the deepest interest in matters occurring at the great heart of the work. I know that the present is a most important time, for events of vital import to us will rapidly follow, and matters cannot stand still in our world for a long period. There are great things to be done that will require time. Oh, if the people claiming to believe the most solemn truth ever given to man would but act in a manner corresponding to their faith, we would not see the great lack that now exists. [Cf: 15MR80.03] p. 82, Para. 3, [1892MS].

Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers for His vineyard, and He says to them, "Why stand ye here all the day idle? Go labor today in my vineyard." But how forcible is this parable in these days when we are near the close of earth's history. Well may we pray as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm. [Cf: 15MR81.01] p. 82, Para. 4, [1892MS].

Satan will invent every possible device that he may attract the attention of the people from the issue that is just before us. He will seek to make confusion among us, causing the expression of various different opinions so that the people of God shall not be found in their proper position, confessing their sins and afflicting their souls, that they may have a living experience in the things of God, but shall become confused. [Cf: 15MR81.02] p. 82, Para. 5, [1892MS].

It is a sad fact that many of our people have leaned upon others, and have not made God their dependence. The humility, the meekness and lowliness of Christ, has not been attractive to them. They have set themselves in stubborn self-will, and unless there is a decided change in their attitude, they will, to the last, cherish traits of character that will unfit [them] for seeing and understanding the working of the Spirit of God, and they will be led by another spirit. They will fail to obtain the experience essential for them, so that they shall be

clothed in the righteousness of Christ. Having on their citizen's garments, they will venture into the marriage feast, as it is represented in the parable, and will do the greatest dishonor to Him who has invited them and prepared for them the spotless robe. [Cf: 15MR81.03] p. 82, Para. 6, [1892MS].

Although I am full of peace and comfort in the Lord, yet I feel the deepest interest and tenderness of heart for all who have shown the least inclination to cast in their lot with that of the people of God. I do not wish that one of them shall become so engaged in business that he will be among those who are represented as "foolish virgins," who have no oil in their vessels with their lamps, and who are represented also by the man who came to the festal supper not having on the wedding garment. [Cf: 15MR82.01] p. 83, Para. 1, [1892MS].

All these parables are of the deepest interest to us in this day, and, dear brother, I feel an intense desire of heart that you shall be among those who from henceforth shall have their eyes anointed with the eyesalve, that you may clearly discern all things. The Lord would have you give the trumpet a certain sound, that not one among them shall fail to understand the voice of warning, or fail to prepare for the conflict before us. I have been shown that the Lord would be pleased to have you do this. But it will require on your part a vital connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you. [Cf: 15MR82.02] p. 83, Para. 2, [1892MS].

I do not wish to speak one word to you that will discourage you or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what steps you take in expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past manifests itself at every opportunity; but this is not from the impulse of the Spirit of God. [Cf: 15MR82.03] p. 83, Para. 3, [1892MS].

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek. I did not write a line to them until the last mail, when I wrote to Elder Jones, and a few weeks before sent a letter to Elder Waggoner concerning the work in England. But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil. [Cf: 15MR83.01] p. 83, Para. 4, [1892MS].

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of

heaven. [Cf: 15MR83.02] p. 83, Para. 5, [1892MS].

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained. The people of God have had an opportunity to see what is the work these agents are doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe men. [Cf: 15MR83.03] p. 83, Para. 6, [1892MS].

There is but one Scriptural way in which to deal with men when they introduce unsafe doctrines, and it has been enjoined upon the church by the Lord Jesus Christ. We are to strive by every power of our being to come into harmony with our brethren, because Christ has prayed that His disciples might be one as He and the Father are one. When we follow the injunction of Christ, cooperating with Him so as to bring about a condition among us that will answer the prayer of Christ, then we are doing the will of God; but when we disregard those rules that when followed will prevent discord and alienation, we scatter from Christ. [Cf: 15MR84.01] p. 84, Para. 1, [1892MS].

Matters of disunion have been managed in a reckless way, and as a result the church has become weak, and that love that should exist between brethren has died out of the heart. There has been so much pride of heart and stubbornness of will among those who professed to be the followers of Christ, that He has been dishonored. Shall not self be crucified? Shall not Christ abide in the heart by living faith? Oh, that God would imbue His church with His Holy Spirit; but He cannot do this without the cooperation of the church. He who would have the Lord work for him, must yield his will wholly to the will of God. He must become as a little child. It is impossible to do this unless the heart is yielded to God. [Cf: 15MR84.02] p. 84, Para. 2, [1892MS].

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. [Cf: 15MR84.03] p. 84, Para. 3, [1892MS].

I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time. [Cf: 15MR85.01] p. 84, Para. 4, [1892MS].

I have the same desire for you to stand in the light up to the close of this earth's history, as for them. I have been shown that God would



be glorified by your standing in the forefront of the battle. This He would have had you do during all the years of the past; but you have failed of doing it again and again. You have grieved the Spirit of God, and have given occasion to unbelievers and to those who wanted an excuse for such a course, to resist the testimonies, to turn from them, and to war against them; and yet you professed to believe in them. This you did during the time I stood alone after the Minneapolis meeting, until you made your confession. [Cf: 15MR85.02] p. 84, Para. 5, [1892MS].

But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words. [Cf: 15MR85.03] p. 84, Para. 6, [1892MS].

Through the grace and power of Christ, you may march on to victory, not in the rear, but in the forward ranks. But the holding of this position will depend wholly upon your own course of action. It depends on whether or not you will be ever in covenant relation with God and with His adopted children, knowing your oneness with Jesus, our exalted Head, who hath delivered us from the powers of darkness, and translated us into the kingdom of His dear Son, who hath made us meet to be partakers of the inheritance of the saints in light. [Cf: 15MR86.01] p. 85, Para. 1, [1892MS].

The time of trouble is before us. The angels are, as it were, just loosening the four winds, but they cannot loose them yet. The church is too far behind her privileges. The people of God are too indolent. Many are unfaithful; many are unclean and polluted. We are not prepared for the crisis. The question is, How long will God wait for our tardy movements? Instead of lying before God in humility, man has exalted himself and has indulged in high ideas of his own importance and loftiness, and his eyes have been closed to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul. [Cf: 15MR86.02] p. 85, Para. 2, [1892MS].

When the people of God are one with Him, they will be one with each other. Their unity and love will testify to the genuineness of their union with Christ. When their eyes are all fixed upon Christ, their hearts will be united in love. They will then stand shoulder to shoulder to resist the confederacy of evil, and they will have strength for a battle that cannot be seen by the natural eye. They will stay their hearts upon the Lord, saying, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. [Cf: 15MR86.03] p. 85, Para. 3, [1892MS].

Christ is to be our Captain. We need not tremble or be afraid. Oh, what love the Father has unfolded to us. We are not to be left a helpless prey to the devices of the enemy; for the Lord God Omnipotent reigneth, and He loves man with a love that is infinite. No language

can express the depths of divine love. [Cf: 15MR87.01] p. 85, Para. 4, [1892MS].

Since God has so loved us, we ought also to love one another. How much? Jesus said, "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. 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 the Father in My name, He may give it you. These things I command you, that ye love one another" [ John 15:12-15]. Here we have a decided, positive command. We would ask, Who are doers of these words? Oh, that God may impart to His poor, needy children His Holy Spirit of love, that the prayer of Christ may be fulfilled in His people, and we all may be one as He is in the Father and the Father in Him. [Cf: 15MR87.02] p. 85, Para. 5, [1892MS].

What attainments are there presented for the Christian's endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glorious. He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me." [ John 17:20-23]. [Cf: 15MR88.01] p. 86, Para. 1, [1892MS].

Jesus did not pray for that which was not attainable by us, and if this unity is possible, why do not those who are professed followers of Christ strive more earnestly for this condition of grace? When we are one with Christ, we shall be one with His followers. The great want of the soul is Jesus, the hope of glory. Through the Holy Spirit this unity may be attained, and love for the brethren will abound, and men will take knowledge of us that we have been with Jesus and learned of Him. Our life will be a reflection of His holy character. As believers in Him we shall represent His meekness of spirit, His gentleness of demeanor. Individually the church of God must answer the prayer of Christ till we all come into the unity of the Spirit. [Cf: 15MR88.02] p. 86, Para. 2, [1892MS].

What is it that causes dissension and discord? It is the result of walking apart from Christ. At a distance from Him, we lose our love for Him, and grow cold toward His followers. The farther the beams of light recede from their center, the wider separated they become. Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren. [Cf: 15MR88.03] p. 86, Para. 3, [1892MS].

Dear brother, I have written thus to you that you may stand in the confidence and love of the people of God, and that no one may be uncertain as to where you do stand. The mystic chain of love must bind the followers of Christ heart to heart. When Jesus was about to be crucified, Herod and Pilate, enemies before, became friends, and were united in a corrupt harmony over the condemnation of our Lord; and shall not those who claim to love our Lord Jesus Christ be constrained by the divine principle of love? Shall not all heart-burnings, alienations, and estrangements be forever expelled from the soul, and antipathies be overcome, through the grace of Christ? [Cf: 15MR89.01] p. 86, Para. 4, [1892MS].

Does not Christ see enough in us of perversity and crookedness to warrant His withdrawing of His love from us? But as He does not separate His love from us, shall we not draw more closely to our divine Center, and through His gracious mercy draw closer together? Let us form a holy alliance to exalt the Son of God before the world. If the enemies became united through their hatred of Jesus, shall not we who profess His name unite in Him? Standing under the cross of Calvary, looking upon Him who has manifested unparalleled love to man, should not all jealousies, all bitterness, wrath, and malice cease? Should not all evil-speaking and evil thinking be done away? [Cf: 15MR89.02] p. 86, Para. 5, [1892MS].

From the attitude which some assume toward others we should imagine that they thought it a desirable thing to have little confidence and love for others. But when confidence is lacking, it is manifested by suspicion, by criticism, by catching up things that are unworthy of notice, and making capital of whatever seems to them objectionable. In this way Satan is glorified and Christ is put to shame, dishonored in the person of His saints. I have had this matter presented to me in a variety of forms, until I can realized how cruel it is. All who love Jesus in sincerity and truth should be heartily recognized and welcomed as those who are "laborers together with God," "endeavoring to keep the unity of the Spirit in the bond of peace." [Cf: 15MR90.01] p. 87, Para. 1, [1892MS].

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the messengers of truth shall come we may accept the message and respect the messenger. Oh, that darkness may not settle upon any soul, but that the illuminating Spirit of Christ shall fall upon His people. Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this we must behold with spiritual vision. I would pray as did the apostle, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" [ Eph. 1:17,18]. [Cf: 15MR90.02] p. 87, Para. 2, [1892MS].

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as

the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" [ 1 Thess. 2:13]. The word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have been proclaiming is the message to the Laodicean church. [ Rev. 3:14-20, quoted.] [Cf: 15MR91.01] p. 87, Para. 3, [1892MS].

This message has not had the influence that it should have had upon the mind and heart of the believers. The true state of the church is to be presented before men, and they are to receive the word of God not as something originating with men, but as the word of God. Many have treated the message to the Laodiceans as it has come to them, as the word of man. Both message and messenger have been held in doubt by those who should have been the first to discern and act upon it as the word of God. Had they received the word of God sent to them, they would not now be in darkness. "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ" [ Col. 2:1, 2]. [Cf: 15MR91.02] p. 87, Para. 4, [1892MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power" [ verses 6-10]. [Cf: 15MR91.03] p. 87, Para. 5, [1892MS].

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the message or the messenger. Let no man say that this conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian will fear to make light of God's message, lest he may lay a stumbling block in the way of a soul who may see and imitate his example. [Cf: 15MR92.01] p. 88, Para. 1, [1892MS].

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the

first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block. [Cf: 15MR92.02] p. 88, Para. 2, [1892MS].

As one long experienced in the truth, it was your place to be among those who should first catch the message from the God of heaven, and voice it to the people; but the enemy presented in a magnified light every matter that seemed objectionable to you, and your imagination has not pictured facts to you. The enemy had prepared a long chain of circumstances, like links in a chain, that you might be prevented from standing where you should have stood. You have lost a rich and powerful experience, and that loss, resulting from refusing the precious treasures of truth presented to you, is still your loss. You are not where God would have had you, and you have missed the providential links one after another in the chain, so that now it is hard for you to see the mysterious connections in the endless chain of providence in His special work. [Cf: 15MR93.01] p. 88, Para. 3, [1892MS].

I write these words, not to afflict your soul, but to warn you that you may guard against repeating the same experience, thinking it was one ordered of the Lord. God was seeking to lead you in the past, and it is necessary you understand this, that you may not place stumbling blocks before your own feet, over which you will stumble. I know not whether or not you will receive this as from God; but I beseech you for your own soul's sake, take these words written to you in love, and divest yourself of unbelieving, hard thoughts. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Lay aside fleshly reasonings. Let every soul now stand before God in his own nothingness, and draw nigh to God. [Cf: 15MR93.02] p. 88, Para. 4, [1892MS].

The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But oh, Jesus longs to bestow upon you the richest blessings, and [to] make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother? [Cf: 15MR93.03] p. 88, Para. 5, [1892MS].

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message.--Letter 24, 1892. [Cf: 15MR94.01] p. 89, Para. 1, [1892MS].

(Written August 5, 1892, from North Fitzroy, to Dr. J. H. Kellogg.) All that you have written in your last letter I read with great interest. That which you say in regard to the matter of physicians

having professional badges, I fully endorse. Christian physicians need no badge except that of Christianity. The use of drugs is not in accordance with God's plan. Physicians should understand how to treat the sick through the use of nature's remedies. Pure air, pure water, healthful exercise, should be employed in the treatment of the sick. [Cf: 16MR57.01] p. 89, Para. 2, [1892MS].

On special occasions a great deal has been said in regard to the violation of the laws of health through indulgence of pernicious habits. But though a few have been burdened to speak of these things, many of the shepherds of the flock have failed to give plain warnings to those who were under their charge, who were ruining themselves through evil habits. They have not educated the ignorant, aroused the careless and inattentive to a sense of their responsibility to properly care for the body, which is the temple of the Holy Ghost. As a consequence of criminal neglect many have defiled themselves, and have imperiled their physical, mental, and moral being, and have brought upon themselves sickness, suffering, and death. [Cf: 16MR57.02] p. 89, Para. 3, [1892MS].

We have duties to perform toward all those with whom we associate, and those who claim to be Christ's delegated representatives are to watch for souls, knowing that they must give an account. Christ manifested a deep interest in suffering humanity. He was ever touched with human woe, and His true witnesses are to work as He worked. They are not to be heedless in regard to the important principles of health and life. The true minister is to educate and discipline himself, and to obtain knowledge as to how to keep himself in health. Then he will not be merely a novice, but an impartor of the knowledge which he has searched out and put into practical effect. [Cf: 16MR57.03] p. 89, Para. 4, [1892MS].

We are sorry to say that there are those who have barricaded themselves with their prejudices; they cling to their own habits and customs and practices, and persistently use their influence against health reform. By this class those who would follow the light God has given, are called narrow, bigoted, and fanatical. And many who hear them have not the moral courage to stand in defense of that which they know to be true and right. They know that a large class do not care to be reproved concerning their perverted appetites and ruinous indulgences. They do not wish to be stirred up on these points. [Cf: 16MR58.01] p. 89, Para. 5, [1892MS].

But shall we be silent? The sinner does not wish to have facts presented to him that condemn his practices, for he must either resist the pleadings of God through the human agent, or surrender his way and will to the ways and will of God. But although he does not desire to be warned, the work of warning goes on, that those who are spiritually sick, poor, blind, and naked, may be aroused to their condition. As we warn the spiritually lost, so continuous efforts must be put forth for the salvation of the slaves of appetite, and passion, and overwork. [Cf: 16MR58.02] p. 90, Para. 1, [1892MS].

Many indulge in unhealthful practices until the physical vitality is undermined, and the mental and moral powers are enfeebled. When they fall a prey to disease they resort to drugs, and if these afford them temporary relief, they seem to be satisfied to continue in

transgression. They do not bring their habits and practices in review to see what is wrong, and correct the evils by removing the causes. As the drugs are a mere stimulant, after a time they realize that they are in a worse condition than before they used the remedies. To use drugs while continuing evil habits, is certainly inconsistent, and greatly dishonors God by dishonoring the body which He has made. Yet for all this, stimulants and drugs continue to be prescribed and freely used by human beings, while the hurtful indulgences that produced the disease are not discarded. They use tea, coffee, tobacco, opium, wine, beer, and other stimulants and give to nature a false support. [Cf: 16MR58.03] p. 90, Para. 2, [1892MS].

In the recovery of health, nature calls for our cooperation. We are to bring our habits of life into harmony with right principles; but if we continue to eat and drink and dress and work in violation of her laws, the time will surely come when the skill of the whole medical profession will not avail to restore us to health, or even to preserve life. Those who claim to be reformers, to be Bible Christians, above all others should eat and drink and work for the glory of God. [Cf: 16MR59.01] p. 90, Para. 3, [1892MS].

Those who are shepherds of the flock should impress upon the people the importance of acting upon right principles in eating, drinking, and dressing. They should warn the people to forsake every practice, restrain every appetite that endangers health and life. No teacher of truth should feel that his education is completed till he has studied the laws of health, and knows the bearing of right practices on the spiritual life. He should be qualified to speak to the people intelligently in regard to these things, and to set them an example that will give force to his words. [Cf: 16MR59.02] p. 90, Para. 4, [1892MS].

The teaching of correct habits is a part of the work of the gospel minister, and the minister will find many opportunities of instructing those with whom he comes in contact. As he visits from house to house, he should seek to understand the needs of the people, presenting right principles and giving instruction as to what is for their best good. To those who have a meager diet, he should suggest additions, and to those who live extravagantly, who load their tables with unnecessary and hurtful dishes, rich cakes, pastry and condiments, he should present the diet that is essential for health and conducive to spirituality. [Cf: 16MR60.01] p. 90, Para. 5, [1892MS].

Every organ has its function, and our Creator has pledged Himself to keep our organs in a healthful condition if we will obey the laws implanted in our nature. The laws governing the physical nature are as truly divine in their origin and character as the laws of the ten commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed His law by His own mighty hand on every part of the physical structure. Many are sick who might be well if they would but cooperate with God, surrendering soul, body, and spirit to His control. For in order to have health, we must keep ourselves in harmony with God's law. To have clean hands and a pure heart is to have peace and contentment of mind, and this is conducive to health. [Cf: 16MR60.02] p. 91, Para. 1, [1892MS].

"Ye are not your own; ye are bought with a price, therefore glorify

God in your body and your spirit which are His." In view of this fact, should not the principles of truth so transform the character of professed Christians that they should live as seeing Him who is invisible? This is the way that all those who are professing godliness should live. In every place they should act as the representatives of Jesus, knowing that an influence is going forth from them that will affect others. "Ye are a spectacle to the world, to angels, and to men." [Cf: 16MR60.03] p. 91, Para. 2, [1892MS].

Those who would be ensamples of self-denial, of cross bearing, of piety, of single-hearted devotion to God, will have to look well to their habits and their ways, lest by their works they contradict their faith and through their inconsistencies become a positive hindrance to others. They should constantly watch lest they lose confidence in themselves. When light and grace are imparted by the Lord, but not appreciated by those whom He would bless, they become self-indulgent, and please perverted appetite, and gratify passion. Moral force often resisted will finally lose its power to control, and self-respect is lost and confidence in God is shaken. The backslider hesitates to lay claim to the precious promises of the gospel, for he knows that every promise is fulfilled upon conditions, and that he has failed to meet the conditions. The Holy Spirit is grieved, and the rebellious one is left in the darkness that he has chosen. [Cf: 16MR61.01] p. 91, Para. 3, [1892MS].

Great light has been shining upon our pathway, not to be hidden under a bushel or under a bed. Through unjust business transactions and indulgence of passion, the light of the Christian burns dim. But God has given the light to be set high above sensuality in thought or action. Many lights burn low and go out for the want of the oil of grace. But let the Christian's life shine forth in clear, steady rays, illuminating the surrounding darkness. We cannot grow in grace until we purify our souls by obeying the truth. Obedience to the truth includes obedience to physical law. [Cf: 16MR61.02] p. 91, Para. 4, [1892MS].

Many transgress physical law, and seemingly pass on uninjured; but is it so? In truth God has spoken, "That which ye sow, ye shall also reap." Disease of such a character will come upon the transgressor that he will be forced to admit that he is reaping the result of previous habits, which have weakened his power of resistance. When our churches plant their feet firmly upon the principles of health reform, and respect the physical [laws] which God hath instituted, they will stand where God will give them His grace, and will make them an influence for good upon the community in which they move. [Cf: 16MR61.03] p. 91, Para. 5, [1892MS].

Christ said, "I sanctify Myself that they also may be sanctified." Those who follow His example will be men of power. They will be "strong in the Lord, and in the power of His might." Ignorance in regard to the subject of health and purity is sinful, and yet we are far behind the light that has been given. The strange abandonment of principles which should have a vital connection with physical health, is simply appalling. Instead of seeking for more knowledge on this subject, some seem to desire to stop every crevice through which light might come to them. [Cf: 16MR62.01] p. 92, Para. 1, [1892MS].

Parents have backslidden, and have instituted a warfare against health



reform. Mothers suffer their children to eat irregularly and to dress unhealthfully, and through indulgence in unwholesome diet they are educating them for more pernicious things. Children and youth should not be underfed in the least degree; they should have an abundance of healthful food; but this does not mean that it is proper to place before them rich cakes and pastries. They should have the best of exercise, and the best food, for these have an important bearing upon the condition of the mental and moral power. A proper, wholesome diet will be one of the means whereby healthful digestion may be preserved. [Cf: 16MR62.02] p. 92, Para. 2, [1892MS].

Students should eat to live, not live to eat. Those who indulge in overeating will never develop into patient, deep-thinking students. Let the diet be simple, and after the meal let an hour's rest be taken in order that they may resume their studies with safety. By heeding this precaution students can accomplish more in one hour than they could in six through its neglect. [Cf: 16MR63.01] p. 92, Para. 3, [1892MS].

We have seen those who advocated health reform who made grave mistakes in the preparation of their food. Some prepared porridge for every meal, and insisted upon the students partaking of it in the school, or, when in charge of a family, compel the children to eat of this dish. But soft food is not always the best food for all persons. Some children have been forced by their parents to eat porridge when they loathed the very sight of it, and have been told that unless they ate the porridge, they could have neither fruit nor any other dish on the table. Such treatment will not help the children to understand the principles of health reform. That which is wholesome food for some is unpalatable and unwholesome for others. Why is it necessary to make a certain dish a staple article of diet when it is not grateful to the taste or beneficial to health? Why not vary the provision, and make a healthful and pleasant change? It is not just or wise to compel anyone to eat that which is distasteful. [Cf: 16MR63.02] p. 92, Para. 4, [1892MS].

Everything upon the table should be prepared in a way that will make it enjoyable. The table is not a place where rebellion should be cultivated in the children by some unreasonable course pursued by the parents. The whole family should eat with gladness, with gratitude, remembering that those who love and obey God will partake of the marriage supper of the Lamb in the kingdom of God, and Jesus Himself will serve them. [Cf: 16MR63.03] p. 92, Para. 5, [1892MS].

Let our institutions guard against employing those who are not skillful in the preparation of food. To prepare dishes that will recommend health reform requires tact and knowledge. There are some who are called good cooks who understand only how to prepare meat and vegetables and the general round of diet used in the world. But we need cooks who are educated in hygienic methods, so that they can prepare dishes that will be both palatable and wholesome. There is a great dearth of cooks of this character, and I know that many of our most precious, able men have died because of improper diet. There was placed upon their tables hot saleratus biscuits, and dishes of a similar character. The students in our schools should be educated so that they can prepare food in a tasteful, healthful manner. They should know how to make good, sweet, thoroughly baked bread; but it is not essential that they understand how to make a great variety of cake and be able to

prepare knickknacks to tempt the appetite. [Cf: 16MR64.01] p. 92, Para. 6, [1892MS].

The science of cooking is an essential science in practical life, and this science must be taught in such a way that the poorer classes can be benefited. Simple articles of diet should be prepared in a simple manner and yet be found all the more palatable and wholesome because of their simplicity. In Australia the people depend almost solely on baker's bread, and meat is used at breakfast, dinner, and supper. So baker's bread, meat, fruits, and vegetables generally compose the diet of the people. Now, if the health reform diet is presented to them in such a way that they think it will cost more money, time, and labor than the diet to which they are accustomed. I fear we shall make very poor headway in correcting their habits. What we need here is the labor of persons who have a knowledge of practical and domestic economy, who can instruct as to how to prepare a simple, nutritious, palatable diet for the common people. [Cf: 16MR64.02] p. 93, Para. 1, [1892MS].

Those who are employed as teachers should become intelligent in regard to the philosophy of health, that they may know how to preserve their own health, and to help others. Through the overloading of digestive organs the brain is made to suffer. When a great variety of food is taken into the stomach at one meal, the result is that there is confusion of thought, inability to retain ideas, or to understand instruction. Many teachers and pupils, for this cause, feel that they are overworked. But their overwork was caused by the unnecessary burden of food which was placed upon the stomach, and which taxed the entire forces of the system. When teachers are in this condition they are in danger of making unwise decisions, which do much harm. Through the overloading of the digestive organs, the teacher becomes dyspeptic, and manifests impatience toward the pupils. [Cf: 16MR65.01] p. 93, Para. 2, [1892MS].

If there is any institution on the face of the earth where the principles of health reform should be practiced, it is in a college boarding house or a sanitarium. If the diet of students and teachers is composed largely of meat, their health will suffer in a disastrous way. A gross diet will dull the comprehension and set the animal passions into activity. The animal nature will struggle for victory over the moral and spiritual nature. [Cf: 16MR65.02] p. 93, Para. 3, [1892MS].

Professional men cannot afford to disregard the laws of their own being, for it will not only injure themselves but do injustice to those who are placed in their care. Physicians are guardians of the sick, pledged before God to make the most of their God-given ability to meet the responsibility placed upon them. Every talent entrusted should be guarded as a precious treasure. To use up all the strength we have, and leave nothing from which to draw in times of emergency, is the height of folly. Matters will be forced upon the attention unexpectedly which cannot be set aside, and unless the physician has complete control of himself he will make serious blunders, which he can never remedy. When the physical power is lowered, self is more likely to exhibit itself, and through an unadvised word or an impatient manner souls may be turned aside from the path of right. [Cf: 16MR65.03] p. 93, Para. 4, [1892MS].

Physicians and teachers should ever be upon their guards, and students

should not be stuffed and crowded in their studies in such a way as to leave no time for the study of the Bible or meditation and prayer. The great Teacher can prepare minds and hearts by His Holy Spirit for the highest kind of attainment. [Cf: 16MR66.01] p. 93, Para. 5, [1892MS].

In selecting teachers for our schools we should use every precaution, knowing that it is as solemn a matter as selecting men for the ministry. Let wise men who can discern character make the selection, choosing those who are calm and kind, who have the love of God in their hearts, for in every sense teachers are to be missionaries. Their course of action, like that of teachers in the Sabbath school, should tend to the winning of their pupils to Jesus. If teachers have not love in their hearts, they will give a wrong mold to the character of their pupils. Kindness and love will induce obedience where arbitrary authority, strict rules, and an overbearing, commanding manner will work utter failure in the management of pupils. [Cf: 16MR66.02] p. 94, Para. 1, [1892MS].

Christian consistency should be manifested toward your children in the home and in the church, in a pleasant, courteous manner. To place over young children in a church school teachers who are proud and unloving, is wicked. A teacher of this stamp will do more harm to those who are just developing character than all the influence of one of a different character can counteract. If the teacher is not submissive to God, and has not love for the children over whom he presides, he should be dismissed. Or if he shows partiality to those who please his fancy and manifests indifference to those who are less attractive, to those who are restless and nervous, he should not be employed, for the result of his work will be a loss of souls to Christ. [Cf: 16MR66.03] p. 94, Para. 2, [1892MS].

Jesus came to seek and save that which was lost, but teachers do not always follow His example. They do not manifest love and forbearance to the very ones who most need it. Do not place teachers over the young who have no managing ability, for their efforts will tend to disorganization. Those who have mental resources and physical energies, who are well balanced by the grace of God, and can bring all their qualifications into active, practical use, relying wholly upon God, can be a power for good in our schools. The influence of this class will be as lasting as eternity.--Letter 19, 1892. [Cf: 16MR67.01] p. 94, Para. 3, [1892MS].

(Written September 1, 1892, from North Fitzroy, Victoria, to O. A. Olsen, president of the General Conference.) [Cf: 16MR100.01] p. 94, Para. 4, [1892MS].

We are certainly living amid the perils of the last days, and, while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, "Sanctify them through Thy truth: Thy word is truth." The meaning of that prayer is, Make them holy through the knowledge of the Word. "The light (Christ) shineth in darkness (the world), and the darkness comprehended it not." Instead of welcoming that which scatters the darkness, many comprehend it not and received it not. [Cf: 16MR100.02] p. 94, Para. 5, [1892MS].

Ministers are sent, as was John, to bear witness of that Light. The

office of the messenger sent of God is not to draw the sympathies of the people to himself, but to direct the affections and sympathies away from himself, to center them upon Christ. The burden of his message should be, [Cf: 16MR100.03] p. 94, Para. 6, [1892MS].

"Behold the Lamb of God, which taketh away the sin of the world." Christ "was in the world, and the world was made by Him"; but the world had sunk to such terrible depths of unbelief that when its own Creator came to it, it knew Him not. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." This grace is not inherited. [Cf: 16MR100.04] p. 95, Para. 1, [1892MS].

I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us. [Cf: 16MR101.01] p. 95, Para. 2, [1892MS].

[ Rev. 2:1-5, quoted.] He who was seen by John in the vision, in the midst of the golden candlesticks, represents Himself as walking among them, going from church to church, from congregation to congregation and from soul to soul. Here is unwearied vigilance. While the undershepherds may be asleep, or engrossed with matters of small importance, He that keepeth Israel doth not slumber nor sleep. He is the true Watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God, through faith, and that not of ourselves; it is the gift of God. [Cf: 16MR101.02] p. 95, Para. 3, [1892MS].

The Lord Jesus Christ gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus. The "Well done" is pronounced on the good and faithful servant. But the message does not close here. The Saviour says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice. [Cf: 16MR101.03] p. 95, Para. 4, [1892MS].

Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed? [Cf: 16MR101.04] p. 95, Para. 5, [1892MS].

Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? "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: 16MR102.01] p.

95, Para. 6, [1892MS].

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is a deadness of spirituality; and a lack of spiritual eyesight is the result. [Cf: 16MR102.02] p. 95, Para. 7, [1892MS].

The only hope for churches today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die?" Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, to mold and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." What then? "If therefore the light that is in thee be darkness, how great is that darkness!" [Cf: 16MR102.03] p. 96, Para. 1, [1892MS].

The Spirit will not always strive with the heart that is filled with perversity. The infinite, forbearing One, who paid the price of His own blood to save His people, is addressing them. Who will hearken to His warning? Have the churches that claim to believe the truth for these last days been fruit-bearing trees of righteousness? Why are they not bearing much fruit to the glory of God? Why are they not abiding in Christ, and going on from strength to strength, from character to character? [Cf: 16MR103.01] p. 96, Para. 2, [1892MS].

The word of the Lord to His people is, "Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Why are the people thus addressed degenerating into weakness and inefficiency, not having the love of Christ burning upon the altar of their hearts, and therefore unable to kindle love in the hearts of others? [Cf: 16MR103.02] p. 96, Para. 3, [1892MS].

God's people have evidenced piled upon evidence; they have truth powerful and convincing. Shall it be kept in the outer court, so that it does not sanctify the soul? Shall the candle that once burned brightly, sending its light amid the moral darkness of error, gradually go out, until it is quenched in darkness? [Cf: 16MR103.03] p. 96, Para. 4, [1892MS].

How was it with Ephesus? She knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered in, and spared not the flock. The church, once beloved of God, that might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out. [Cf: 16MR103.04] p. 96, Para. 5, [1892MS].

One of the greatest sins that is now extinguishing spiritual light is

want of love for Jesus and one another. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world, and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned. [Cf: 16MR104.01] p. 96, Para. 6, [1892MS].

[ 1 John 1:5-10; 2:9-11, quoted.] Could any description be more sharp and clear than John has given us? These things are written for us; they are applicable to the churches of Seventh-day Adventists. Some may say, "I do not hate my brother; I am not so bad as that." But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him. They would as lief be at swords' point with their brother as not. And yet he may be bearing a message from God to the people--just the light they need for this time. [Cf: 16MR104.02] p. 96, Para. 7, [1892MS].

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it? [Cf: 16MR104.03] p. 97, Para. 1, [1892MS].

If Satan can impress the mind and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord's messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God. [Cf: 16MR105.01] p. 97, Para. 2, [1892MS].

When men listen to the Lord's message, but through temptation allow prejudice to bar the mind and heart against the reception of truth, the enemy has power to present the most precious things in a distorted light. Looking through the medium of prejudice and passion, they feel too indignant to search the Scriptures in a Christlike spirit, but repudiate the whole matter because points are presented that are not in accordance with their own ideas. [Cf: 16MR105.02] p. 97, Para. 3, [1892MS].

When a new view is presented, the question is often asked, "Who are its advocates? What is the position of influence of the one who would teach us who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them." [Cf: 16MR105.03] p. 97, Para. 4, [1892MS].

Truth is often preached by one who has not experienced its power; but it is truth nevertheless, and is blessed to those who, drawn by the Spirit of God, accept it. But when the truth is presented by one who is himself sanctified through it, it has a freshness, a force, that gives it a convincing power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful--the word and the inward testimony of the Spirit. [Cf: 16MR106.01] p. 97, Para. 5, [1892MS].

In regard to the testimony that has come to us through the Lord's messengers, we can say, We know in whom we have believed. We know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts. [Cf: 16MR106.02] p. 97, Para. 6, [1892MS].

Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth. Those who have cherished unbelief and prejudice, who in the place of helping to do the work the Lord would have them do, have stood to bar the way against all evidence, cannot be supposed to have clearer spiritual eyesight for having so long closed their eyes to the very light God sent to the people. [Cf: 16MR106.03] p. 97, Para. 7, [1892MS].

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned; and that there will be resistance from the very ones we expected to engage in such a work. A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right, and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth. [Cf: 16MR106.04] p. 98, Para. 1, [1892MS].

How long the lord will have patience with men in their blindness, how long He will wait before leaving them to grope their way to final darkness, we cannot determine. [Cf: 16MR107.01] p. 98, Para. 2, [1892MS].

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God. [Cf: 16MR107.02] p. 98, Para. 3, [1892MS].

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same

path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given? [Cf: 16MR107.03] p. 98, Para. 4, [1892MS].

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The guilt of self-deception is upon our churches. The religious life of many is a lie. [Cf: 16MR108.01] p. 98, Para. 5, [1892MS].

Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven's loom and containing not one thread of human invention. Jesus is knocking. Open the door of the heart, and buy of Him the precious heavenly treasure. Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? "See that ye refuse not Him that speaketh." If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, "Come in, Thou blessed of the Lord; wherefore standest Thou without?" [Cf: 16MR108.02] p. 98, Para. 6, [1892MS].

I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unchristlike? I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion. [Cf: 16MR108.03] p. 99, Para. 1, [1892MS].

As Christ was about to leave His disciples, He said, "A new commandment I give unto you, That ye love one another." This is the measure with which we are to love one another--"As I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Again He said, "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." [Cf: 16MR109.01] p. 99, Para. 2, [1892MS].

Mark the words of Christ, and bear them in mind: "As I have loved you, that ye also love one another." "This is My commandment, that ye love one another as I have loved you." "Neither pray I for these alone; but



for them also which shall believe on Me through their word, that they all may be one." [Cf: 16MR109.02] p. 99, Para. 3, [1892MS].

How full and perfect is this union to be? "As Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which thou gavest Me, I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." [Cf: 16MR109.03] p. 99, Para. 4, [1892MS].

What large possibilities are presented before us in the words spoken by Jesus! He 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." These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon, and presented to the world by pen and voice. [Cf: 16MR109.04] p. 99, Para. 5, [1892MS].

But why is it that those who claim to believe the truth are not doers of the word? Why is so little said upon these subjects which mean so much to every church and to every individual member? Think you that heaven does not look with amazement upon those who profess to be children of God, yet who pass on inattentive, careless, disregarding the plainest words of truth enjoined upon them? Is it not time for us to consider that we must live by every word that proceedeth out of the mouth of God? [Cf: 16MR110.01] p. 99, Para. 6, [1892MS].

There are many in the ministry who have no love for God or for their fellow men. They are asleep, and while they sleep Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. But let those who would have a deep and living experience in the things of God cease to depend upon men, even upon their own pastors and teachers, and put their trust wholly in God, using their God-given ability to His glory. Christ is to be lifted up before the people; for by beholding Him we are to become changed to His image. Jesus says, "Without Me ye can do nothing." He has made ample atonement, and he who lays hold upon Christ by faith has peace with God. The Holy Spirit purifies the heart, presenting God in new and enduring views as our heavenly Father. [Cf: 16MR110.02] p. 99, Para. 7, [1892MS].

Oh, that evil may be turned out of our hearts! Oh, that the soul may be thoroughly cleansed! Oh, that the love of God may abide in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing. We must have the love which is of heavenly birth, and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them, talking about them, and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal. [Cf: 16MR110.03] p. 100, Para. 1, [1892MS].

Will the people of God heed the voice of warning, and cultivate love? Will they lay aside their suspicions and jealousies? They cannot do

this unless they fall all broken before God. Many have made, and are still making, great blunders. They love their own way so well that they will not surrender to God's way. Many have been convinced that they have grieved the Spirit of God by their resistance of light, but they hated to die to self, and deferred to do the work of humbling their hearts and confessing their sins. They would not acknowledge that the reproof was sent of God, or the instruction was from heaven, until every shadow of uncertainty was removed. They did not walk out into the light. They hoped to get out of difficulty in some easier way than by confession of sin, and Satan has kept hold of them, and tempted them, and they have had but feeble strength to resist him. [Cf: 16MR111.01] p. 100, Para. 2, [1892MS].

Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness, killed all love from their souls. They demanded perfect assurance, but this is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith. [Cf: 16MR111.02] p. 100, Para. 3, [1892MS].

If the rays of light which shone at Minneapolis were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways, and submitted their wills to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience. But self said, No. Self was not willing to be bruised. Self struggled for the mastery. [Cf: 16MR112.01] p. 100, Para. 4, [1892MS].

And every one of these souls will be tested again on the points where they failed then. They have less clearness of judgment, less submission, less genuine love for God and for their brethren now than before the test and trial at Minneapolis. In the books of heaven they are registered as wanting. Self and passion developed hateful characteristics. [Cf: 16MR112.02] p. 100, Para. 5, [1892MS].

Since that time, the Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. The light has been withdrawing from some, and ever since they have walked in sparks of their own kindling. No one can tell how much may be at stake when neglecting to comply with the call of the Spirit of God. [Cf: 16MR112.03] p. 100, Para. 6, [1892MS].

The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. God moved upon hearts, but many yielded to another spirit, which was moving upon their passions from beneath. Oh, that these poor souls would make thorough work before it is everlastingly too late. Better opportunities will never come, deeper feelings they will not have. [Cf: 16MR112.04] p. 101, Para. 1, [1892MS].

In order to have better opportunities in the future, they must improve the opportunities they have already had, yield to the Spirit of God, and heed the voice from heaven, giving prompt obedience from willing

hearts. God will not be trifled with. The sin committed in what took place at Minneapolis remains on the record books of heaven, registered against the names of those who resisted light; and it will remain upon the record until full confession is made and the transgressors stand in full humility before God. [Cf: 16MR113.01] p. 101, Para. 2, [1892MS].

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord grant that those who are deceived may make thorough work before probation closes. [Cf: 16MR113.02] p. 101, Para. 3, [1892MS].

God speaks to whom He will to carry His message. They must declare the message He gives, without reservation. Jonah was commanded to proclaim the destruction of Nineveh. For a time he refused to speak the words given him of God. Fainting with fear, wild with the awful message committed to him, he hurried away from the place where he was sent. He was a disobedient prophet; he fled from duty. [Cf: 16MR113.03] p. 101, Para. 4, [1892MS].

But when God speaks to men, commanding them to bear His message to the people, it means something. Those who are commanded to bear a message must move out although obstacles of a forbidding character are in the way. Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God.--Letter 19d, 1892. [Cf: 16MR114.01] p. 101, Para. 5, [1892MS].

(Diary entry written June 18, 1892, in Preston, Melbourne, Victoria.)  
Preston, Melbourne, June 18, 1892. The past night was one of great suffering. During the evening I had a coke fire in the grate. I awoke with a sense of suffocation and pressure for breath. I called for help. By mistake all the windows in my room had been left closed. I felt sick all over and very faint, and for a time I lost all sense of things about me. At last May Walling and Emily Campbell came to my help, and every effort was made to give me ease. But I was not entirely relieved for some time. [Cf: 17MR61.01] p. 101, Para. 6, [1892MS].

After all had been done that anyone could do, the windows were opened and a screen placed around my bed to prevent the air striking directly upon me. I slept again, a troubled, dangerous sleep. For the next two hours I was wrestling in my sleep to find my way out of a dense wood, to where I could get a free breath of air. When at last I aroused from sleep, I did not come to my proper bearings for some time, yes, for hours. Then I knew that something must be done. I was weak, and my heart pained me. I felt the need of a strong cordial, but there was nothing in the house but grape juice. I took some of this, and it strengthened me, but I was much exhausted. [Cf: 17MR61.02] p. 102, Para. 1, [1892MS].

On the Sabbath, all the members of the family excepting myself went to church. During the day I wrote something in regard to missionary work.

I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spread of the truth and the upbuilding of God's kingdom in the earth. [Cf: 17MR61.03] p. 102, Para. 2, [1892MS].

Christ is the greatest missionary our world has ever seen, and I have faith that He will heal me.--Ms 33, 1892, pp. 5, 6. [Cf: 17MR62.01] p. 102, Para. 3, [1892MS].

I am deeply concerned for our people in Battle Creek who are exalted to heaven in point of privileges, as was Capernaum in the days of Christ. While receiving from many sources great light, what must be their accountability before God to make the right use of the light given, to shine as lights in the world! How few are receiving educational advantages with a purpose before them to use the knowledge they obtain for the glory of God, to educate and enlighten others. The truth will triumph, but who of those that have had such great advantages to know the truth will triumph with it? [Cf: 18MR155.01] p. 102, Para. 4, [1892MS].

My heart burns within me as I see, as the Lord has shown me, what even one person may do who has given himself to God to be molded, to be fashioned, and to have the superscription of Christ upon him. Come out from the world and be separate and stand as God's peculiar people, in the world, but not of the world, pilgrims and strangers, seeking a better country, even an heavenly. [Cf: 18MR155.02] p. 102, Para. 5, [1892MS].

I want to say to the church in Battle Creek, there is much work to be done in missionary fields. This work men and women can engage in, bringing all their capabilities and all their education with them to do honor to God. Every ray of light, every important truth, is to be imparted to others; for not one child of God will live to himself. All the light God has given is to be diffused. [Cf: 18MR155.03] p. 102, Para. 6, [1892MS].

Why are there so few who feel any burden for the salvation of others? Because the professed Christians have not connected themselves with God. They have not walked in the light. They have not been doers of the words of Christ. There is pride of dress, pride of spirit, self-esteem, self-importance, that exclude them from the missionary field. It is a sad thing that where the most light is given, as in Battle Creek, there should be marked departure from Bible simplicity in dress. Why is it? Should the missionaries go to foreign fields with all the objectionable features in dress, in want of piety, how would the religion of Christ appear? [Cf: 18MR155.04] p. 102, Para. 7, [1892MS].

There needs to be a thorough reformation in our churches. The converting power of God upon the heart would mold the life and would make a wonderful transformation in the line of dress. Oh, that every believer in the truth would have the mold and superscription of Christ. Oh, that all would represent the character of Christ in meekness and lowliness of heart. If indeed they have the truth abiding in the heart how can they be silent and not tell that which they know of the love of

Jesus? The trouble is that many do not have Christ abiding in their hearts; they have not a saving faith, therefore light does not shine forth from them. [Cf: 18MR156.01] p. 103, Para. 1, [1892MS].

With such solemn truths as we are handling, with the signs fulfilling everywhere in our world to show that the end is near, the great crisis right upon us, the stupor, the lethargy, the pride and conformity to the world in dress and in spirit, is most astonishing. Famines, pestilences, earthquakes, storms by land and sea, are putting out the life of thousands, and this is only the beginning of that which is to come. How important that every church becomes a working force; especially should this be the case in Battle Creek at the great heart of the work. Here there should be maintained an example in modern, simple apparel. [Cf: 18MR156.02] p. 103, Para. 2, [1892MS].

All that go forth as missionaries should have the principle firmly established to keep clean off idolatry of dress; for dress is an idol; dress has established its sway over sensible human minds, and held its power so that it separates the soul from God. All these things are reasons why we do not have more devoted, converted missionaries in our churches. They have suffered the world to set up its hellish banner between them and Jesus, so that it is impossible for them to represent Christ in self-denial. [Cf: 18MR156.03] p. 103, Para. 3, [1892MS].

Why do not those who claim to believe the truth show by their actions that they are sanctified through the truth, and not conformed to the world? Why do they not come out from the world and be separate? The time for us to represent the self-denial, the purity, and holiness of our religion is today. The time will soon pass when we can individually deny self daily, and take up the cross and follow Jesus. [Cf: 18MR157.01] p. 103, Para. 4, [1892MS].

Oh, when I think what the church in Battle Creek might be if they were only Christians, what good influences they might exert if they only followed the Lord Jesus fully, I am bowed to the earth with a weight of sorrow I cannot express, because I know that the large number who expend all their earnings in dress, in attending concerts, in administering to their own pleasure, are not Christians. They have not the mark of God's people. They have not the meekness and lowliness of Christ, thus cannot shine as lights in the world. They conform to the world, and their influence is of the same character as that of the world. [Cf: 18MR157.02] p. 103, Para. 5, [1892MS].

Whenever persons are truly converted, their moral taste is changed. In all the expenditures they will have a single purpose--to keep the glory of God in view, to have a right influence in the church, and in all their actions to testify to worldlings that they are children of God, that through faith they have been made partakers of Christ's self-denial, of His great love for perishing souls. They will constantly be afraid that they will lift a worldly standard in the place of the banner of Jesus Christ. [Cf: 18MR157.03] p. 103, Para. 6, [1892MS].

What an account will those in Battle Creek have to give who have the Bible to guide them as to the spirit and action they must have in order to lead souls out of darkness to the path cast up for the ransomed of the Lord to walk in! How much money is expended in order to follow the promptings and desires of a carnal heart, to please and glorify self!

How much means might flow into the Lord's treasury that is employed upon self! And in the judgment those poor, tempted souls who have lived to please themselves will see these things as God has estimated them. They will see how they might have saved and helped if they had not been so absorbed with self. [Cf: 18MR157.04] p. 104, Para. 1, [1892MS].

Everyone who has a knowledge of the truth has a work to do to come into sympathy with Christ. "Ye are laborers together with God." The salvation of the soul is above every other interest; how much higher than every other enterprise is measured by the cross of Calvary. Christ's servants will work the works of Christ. [Cf: 18MR158.01] p. 104, Para. 2, [1892MS].

Now missionaries are wanted, and if the many in the church at Battle Creek had expended less money and less time in the outward adorning, and in many trivial things, their minds might have been enriched with the grace of Christ, and they, growing up into Christ, could have enriched others. The truth would burn like holy fire upon the altar of the heart, a light to shine amid the darkness. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: 18MR158.02] p. 104, Para. 3, [1892MS].

The Satanic agencies are a living, persevering power, at work to bar the way so that the kingdom of Christ may not come and the will of God be done in the earth. The church is asleep while Satan is sowing his tares. While so many of the church members refuse to shine, how shall the world be lightened? There is work given of God for every one to do; there are to be no idle ones. Not one is to be selfish and self-centered. It is very easy to become thus, and Satan is constantly working that this selfish spirit shall be manifested by professed Christians. [Cf: 18MR158.03] p. 104, Para. 4, [1892MS].

I wish I could make the church understand how terrible a thing it is to profess to be Christians while, in the place of leading heavenward, their thoughts, their actions, are of a character that suits the plans of Satan, for he can use them as decoys to lead others away from true piety and earnest Christian work. Salt that has lost its savor can never benefit the world. It is thenceforth good for nothing, but to be cast out and trodden under foot of men. [Cf: 18MR159.01] p. 104, Para. 5, [1892MS].

Professed believers who see no work to call them from thinking and planning and working for themselves will not have the rich treasures of truth opened to them, and the truth will not be a savor of life unto them or to others through their influence. Who wears the armor of Jesus Christ? Who are marshalled under the banner to work as faithful, well-disciplined soldiers? God has made us stewards, and it is expected of a steward that he be found faithful. [Cf: 18MR159.02] p. 104, Para. 6, [1892MS].

Let those who have long professed to believe the truth consider carefully what ground they occupy. Are they trying to serve God and mammon? It will not pay to do this. God requires the whole heart. [Cf: 18MR159.03] p. 105, Para. 1, [1892MS].

Suppose a call should be made in Battle Creek for missionaries to go forth to establish themselves in cities and in villages, and even to go

to foreign countries to do all that they possibly can in the name of Jesus. How many would respond? How many of those who should respond would have their character so molded by Jesus Christ that they would be chosen as those who could be trusted? How many who have listened to the appeals made in regard to the plainness of dress have heeded the appeals and admonitions of God, conforming to the light given of God? Should those who profess to believe the truth go into places where the truth has never been represented, would their outward appearance plainly contradict the truth? Those who have not been brought into harmony with the self-denial and self-sacrifice of Christ Jesus are not the ones to attempt this work, for they are not ready to labor for the salvation of others. [Cf: 18MR159.04] p. 105, Para. 2, [1892MS].

We want missionaries, but where shall we find them? Those who have had every spiritual advantage, who should have been increasing their talents that they may have more talents to use, that they may return to the Lord His own with usury, have dwarfed intellects and sacrificed their spirituality on the altar of lust. Their discernment is perverted; they know not that they are without a genuine conversion. But what will these have to say in the day of God? Let them consider before it shall be forever too late.--Ms 10, 1892. [Cf: 18MR160.01] p. 105, Para. 3, [1892MS].

(Written October 17, 1892, from Adelaide, South Australia, to Dr. J. H. Kellogg.) Since writing the letter enclosed in the envelope with this, I shall now write further. [Cf: 19MR88.01] p. 105, Para. 4, [1892MS].

Your letter came, and I have read it carefully. I am surprised that Miss Sanderson should do as she has done. I have no recollection of ever meeting Miss Sanderson, and as I have not the slightest recollection of her nor of any interview I may have had with her, of course I cannot speak of what I have said to her. I only remember that I have been consulted by several in regard to the five-years course, and in every case they presented facts of circumstances, of duties at home to parents, or some sensible objection. [Cf: 19MR88.02] p. 105, Para. 5, [1892MS].

I told them to lay the matter plainly before Dr. Kellogg and he would not urge the five-years course against reasonable objections such as duties to father or mother. If they were free from these objections, I had nothing to say. It was not the five-years course I advised them not to take; but as they presented weighty reasons why they could not conscientiously bind themselves because of other parental claims upon them, I told them they must follow the condition of duty and lay everything before you just as they had done to me. I told them that I know Dr. Kellogg well enough and that he would take in the situation and deal justly. [Cf: 19MR88.03] p. 105, Para. 6, [1892MS].

I am indeed sorry for the much perplexity you are having, and I suppose you will have, to the end of the chapter. It is a very delicate matter to deal with human minds, and in every case much wisdom from heaven is needed, and a strict guard put on self. As we see the inconsistencies of individuals, we are sometimes stirred to speak and act as we feel, and yet it may not always be in wisdom. I sympathize with you, my brother, and do not wonder that you are sometimes put to your wits' end to know how to act when confronted with the unreasonable

course of those who look on only one side of the question--the side that will please and profit them; but we are ever to bear in mind that their education and hereditary tendencies color their opinions and bias their judgment. [Cf: 19MR89.01] p. 106, Para. 1, [1892MS].

You well know Dr. Maxson has met a great amount of self-denial. I look upon him as figuring largely for himself, and feeling that he is sufficient for all things, while at the same time he will appear to feel his defects. I have my settled conviction that Dr. Maxson and Mattie will not be content to long remain at the Health Retreat. The experience they had at Fresno, the success in his supposed field of action, did him harm--more harm, I fear, than he will ever know. [Cf: 19MR89.02] p. 106, Para. 2, [1892MS].

*Tuesday, October 17, 10:30 A.M.* Well, I am sitting in the phaeton before the botanical gardens, while Elder Daniells, Emily Campbell, and May Walling are enjoying the privilege of going in and viewing that which is to be seen. As I cannot walk or stand on my feet much, I am sitting here. I have no wheelchair, nor one to wheel it and wait on me, as I had in Philadelphia. I must be content to sit and wait patiently until their sightseeing is ended. This is a beautiful day and we are thankful to our heavenly Father for the glad sunshine. [Cf: 19MR89.03] p. 106, Para. 3, [1892MS].

I have been thinking about the Mt. Vernon institute, and I have little faith in it. I dislike to have Dr. Gibbs mixed up with it, lest it go down entirely and he bear the censure of its failure. He is not a financier, and when placed in any of our institutions he should have a managing financier. I wish you had before you all that I have written about the Mt. Vernon institution; then you would better understand the light that has been, in clear lines, presented before Elder Underwood and Brother Irwin, and you would better understand the decided position I felt compelled to take in the council meetings in the Review office. If the conference or the sanitarium decide to shoulder the institution, I am clear in the matter. [Cf: 19MR90.01] p. 106, Para. 4, [1892MS].

I must confess that I have little confidence in Dr. Maxson's remaining contented long at the Health Retreat. He loves to be making money. He has tried it and considers it a grand success, and should he for some excuse step out, who would go in his place? I think Dr. Gibbs should be, in some way, connected with the institution. This might be arranged in such a way so that he could spend some time in Healdsburg, Oakland, and some surrounding towns; and if Dr. Maxson and Hattie should step out, which I fear they will, then you would have Dr. Gibbs. I know of no one I would rather trust than Dr. Gibbs, if he has a faithful superintendent. [Cf: 19MR90.02] p. 106, Para. 5, [1892MS].

I cannot feel as though our trials in reference to that institution are over with. Far from it. Dr. Burke will perhaps be able to flourish in his apostasy for a time; but poor man, he will get to the length of his chain ere long. His happy days are almost over. I pity every apostate. I wish not to increase their miserableness, for they have enough to bear. Those who take the side of the great rebel will have the wages of sin, which is death. But those who take the side of Christ will have the gift of God, which is eternal life. Give me the wages which the Lord gives. [Cf: 19MR90.03] p. 107, Para. 1, [1892MS].



I greatly desire to see you and converse with you. One year has passed since we left California for Australia, and another year may pass before we shall set our feet upon American soil. May the Lord spare your life, and give you physical soundness, is my prayer. Your wife, whom I highly respect in the Lord for her devotion to the general good of others, may her health be preserved, her spiritual strength increased day by day, and as she imparts she will still receive to impart more. [Cf: 19MR91.01] p. 107, Para. 2, [1892MS].

The character of Christianity is intensely practical. It adapts itself to every circumstance of actual life, and fits in with everyday trials in sympathy, and carries with it the divine credentials. Great truths are brought into immediate contact with that which are regarded by finite man as "little things." On one side is supplied the motive for purity and holiness, while on the other is furnished the grand, noble, principles for the regulation of the conduct and the well balanced character of a Christian. [Cf: 19MR91.02] p. 107, Para. 3, [1892MS].

It was a whole sacrifice that was made for us, and it is a full salvation we may receive as the result. Christ is our living Center. Divine truth, which is shining upon us in its bright, clear, distinct rays, is not detached atoms of doctrines, loose and disconnected, but they form one string of precious pearls. Christ's mission and work are threads of gold binding all together and constituting a complete whole. [Cf: 19MR91.03] p. 107, Para. 4, [1892MS].

Living in Christ and having that faith that works by love and purifies the soul, reveals the love of Jesus. Search heaven above and the earth beneath, and it is not possible to find among any nation, tongue, or people truths so pure, so distinct and luminous, as are entrusted to God's people who are obedient to His commandments in these last days. These grand, elevating truths, originating in heaven and compassing eternity, are running as threads of gold through all the great things and little things of life. Many are the opportunities to impart that which we receive, the little occasions afforded us in our conversation, our manner of intercourse, and the rules we adopt for the guidance of our conduct. The attitude we assume, the state of our feelings and temper under irritation, all the individual peculiarities of our disposition and personal manners and habits, are determining our destiny. [Cf: 19MR91.04] p. 107, Para. 5, [1892MS].

What does the term *Christian* signify? What is it to be Christ-like? The truth is to be brought into the inner sanctuary of the soul, and not to be kept in the outer court. Many, we are sorry to say, act in the common concerns of life just as they would if they had never heard the truth. The same self-love, the same selfishness, and self uplifting, the same indulgence of self-will, the same hastiness of temper, the same sensitive pride and insubordination, are daily manifested by many. [Cf: 19MR92.01] p. 107, Para. 6, [1892MS].

And Dr. Kellogg, such traits have molded the characters of many physicians who claim to believe the truth; and unless they as well as many who are studying for the medical practice see things in an entirely different light, they shall never be numbered with the family above, for they are developing a spirit which can never find a standing place in heaven. This amazing disregard of Christian obligation, in the practicing physicians, is so apparent that they misrepresent the great

Physician in every way. The outward appearance and profession is regarded as involving certain properties; but few even maintain this. [Cf: 19MR92.02] p. 108, Para. 1, [1892MS].

Selfishness is the root of all evil, making men bold, hardhearted, and inconsistent, and as if the religion of Jesus Christ has naught to do with the details of business life. A religion whose nature has not the influence to soften and subdue the words and the spirit, and bring into captivity even the thoughts to Jesus Christ, cannot have power to form the character, and therefore would not sanctify the soul. We must all consider, yea do much considering. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [ 2 Cor. 13:5]. [Cf: 19MR93.01] p. 108, Para. 2, [1892MS].

It is the positive duty of all Christians professing to believe the truth, to reveal its principles at all times and in all places. They are enjoined to fight the good fight of faith. Satan is walking about as a roaring lion seeking whom he may devour; he works with his angels to put every soul off his guard in little things. Those who with becoming fortitude recognize great tests and bereavements and calamities in life as ordered or permitted of God, and rely upon God for grace according to the day, are upset and lose self-control over some petty vexation or some words spoken. And the enemy, walking about, watching his chance and seeking whom he may devour, is full of exultation, for he can work with his satanic cunning to separate very friends. He [who] would repay the deepest injury with kindness, is irritated and loses his self-control by an act of discourtesy or an act of scorn. The man who feels at times sincerely, and would willingly give his life to save a soul from death, will fail to conquer a spirit and habit, and will by wrong words and unwise actions imperil a soul and throw him on Satan's battleground where he cannot be rescued. [Cf: 19MR93.02] p. 108, Para. 3, [1892MS].

Now, my brother, you will meet with trials in little things, but hold fast your integrity. I know whereof I speak. "Having done all to stand." Never show anything but a noble spirit, for all the universe of heaven is watching the result of the battle. Satan is watching to see you off guard, to see you stirred up to act impetuously, that he may obtain the advantage to sift you as wheat. I know that severe trials have come upon you. I know, for I have been shown occasions where you acted in words and spirit to please the enemy and to grieve heavenly angels. Provocation was given you, but I have been shown that you are to fight the battles of the Lord manfully, which means to do just as Christ would do were He in your place. There must be no inconsistency in your faith and practice. [Cf: 19MR94.01] p. 108, Para. 4, [1892MS].

As a representative man it makes the matter more serious, for such things would injure the religious tone of your character. You who can stand as it were between the living and the dead, having a grim nerve and clear, discriminating eye in critical operations which decide the destiny of human life, must not in any way, at any time, lose your Christlike dignity and self-control. You are worn, and now you need as never before to place your hand in the hand of Christ, and by an experimental knowledge, that you can stay your soul upon God. [Cf: 19MR94.02] p. 108, Para. 5, [1892MS].

Believe me when I tell you that it is your privilege and duty to possess your soul in patience under insult and provocation. You can do this only through Christ Jesus. Why? He is your staff, your wisdom, your sanctification, and your righteousness. Your character cannot be divided into parts, one made of great and noble things and regulated by the law of God; and the other made of little things and subjected to nervous irritations, to variations, and caprices of natural traits of character that obtain the ascendancy. Such a course would cut off a large part of your service for the Master. The want of self-control, a calm spirit, robs God of His proper right to reveal His perfection of character in you, and produces new difficulties for you. However anyone may deserve chastisement, withhold your words, for that which you reflect upon others will in a ten-fold degree be reflected upon you. [Cf: 19MR94.03] p. 109, Para. 1, [1892MS].

Your work is most difficult and trying, and you must have Jesus close beside you every moment, as a counselor, as a refuge wherein you may run and be safe. Do not allow your thoughts to get wrought up over any of the vexatious troubles that are constantly arising. Keep calm and think of Jesus, who is close by your side, and what you can do to please Him on this occasion. Aim to represent Christ, and then you can act manfully, nobly; and the grace of Christ, the Holy Spirit, which is God's gift for you to grasp, will strengthen you with all might in the inner man. Then your nerves will not be worn threadbare; but you will ever educate your thoughts to look to Jesus to right every wrong and to build you up in the faith, to stand with you in your critical work with suffering humanity, and give you a continual increase of faith and trust and assurance that you will never be confounded. [Cf: 19MR95.01] p. 109, Para. 2, [1892MS].

Religion can bless only where it influences. If we at any time exclude its influence, we exclude its blessing. I almost see you a boy again, and want to say, John, my son, for Christ's sake put on the whole armor of righteousness; open the windows of the mind, the door of the heart, and let heaven's blessed sunshine flood both mind and soul temple; then joy in Christ will be a permanent state of the heart. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." I have seen you, in reviewing the past, full of keen remorse and inexpressible sorrow. Have you confessed all to God? Have you asked Him to pardon your transgressions? I know you have, and do you believe that He will pardon your transgressions? Then act on the promise. You have the pledged word of God. You may be free in Christ Jesus, and He will remember your sins no more. How many times I have longed to say to you, Look! Oh, look and live! I know just what I am writing about. [Cf: 19MR95.02] p. 109, Para. 3, [1892MS].

You are so situated in your responsible position that you must necessarily meet all classes of people with all kinds of characters. It is any wonder that you shall very often meet professed Christians who are inconsistent in practice? The force of a corrupt nature, allowed full liberty over the little things, shall, when brought to the point of decision against inclination, disdain all restraint, and claim entire independence. [Cf: 19MR96.01] p. 109, Para. 4, [1892MS].

A course of consistency becomes doubly difficult when it is made to contradict not only natural inclination but also acquired habits of a lifetime. When you battle against the elements manifested by those who

have no Bible religion but only a profession, do not forget that you are a Christian. You greatly lower your influence and mar your own Christian experience when you lose your self-control and give them the least occasion to think that you have ill-treated them. Leave not this impression upon their minds, if you can possibly avoid it. In this probationary time we are forming our characters for the future immortal life, but that is not all, for in this very process of character building we need to be extremely cautious how we build, for others will build after the pattern we give them. [Cf: 19MR96.02] p. 109, Para. 5, [1892MS].

We may never know until the judgment the influence of a kind, considerate course of action to the inconsistent, the unreasonable, and unworthy. If, after a course of provocation and injustice on their part, you treat them as you would an innocent person--you even take pains to show them special acts of kindnesses--then you have acted the part of a Christian, and they become surprised and ashamed and see their course of action and meanness more clearly than if you plainly stated their aggravated acts to rebuke them. [Cf: 19MR96.03] p. 110, Para. 1, [1892MS].

If you had laid their wrong course of action before them, they would have braced themselves in stubbornness and defiance; but to be treated in tenderness and consideration they feel more deeply their own course of action and contrast it with yours. Then you have the staff in your own hands; you occupy vantage ground, and when you show a solicitation for their souls, they know that you are no hypocrite, but that you mean every word you say. I have been shown that a few words spoken in a hasty manner, under provocation, and which seemed but a little thing--just what they deserved--cut the cords of influence that should have bound the soul to your soul. The very idea of their being in darkness, under the temptation of Satan and blinded by his bewitching power, should make you feel deep sympathy for them, the same that you would feel for a diseased, sick patient who suffers, but, on account of his disease, is not aware of his danger. [Cf: 19MR97.01] p. 110, Para. 2, [1892MS].

Souls who have cost the life of God's only begotten Son must be estimated in value by the immense ransom paid for them; and rich or poor, black or white, must be treated in respect to the value Christ has placed upon the human soul. These thoughts are worthy of solemn consideration. Any neglect on our part, any exaltation of self, any hasty, passionate exultations may set a soul on the paths of destruction where he will never find the narrow path of holiness that leads heavenward. [Cf: 19MR97.02] p. 110, Para. 3, [1892MS].

I tell you, dear brother, there are grave mistakes made in dealing with unbalanced, diseased minds. They are sick. They need a physician, not to cut them off as a diseased limb, but to heal them. Jesus' course of management is given in the parable of the lost sheep. Should Jesus deal with us as we deal with one another, not one of us could be saved. Oh, how many will be lost because the words that should have been spoken in tender forbearance were left unsaid. [Cf: 19MR98.01] p. 110, Para. 4, [1892MS].

Much money is expended in every way to bring the light of truth to bear on human minds, and then the ones who are building with one hand

are pulling down with the other. The influence of good is cut off by unwise words and actions. On, for the blessedness of Christian meekness to weave in all our experiences. It is Christ that takes the sins of the guilty upon His divine soul, and imputes to the guilty His own righteousness. Shall we not work in these lines when we come in contact with sins, with presumptuous, high-headed, and hard-hearted souls who irritate and provoke with their ways and manners? [Cf: 19MR98.02] p. 110, Para. 5, [1892MS].

Shall we remember [that] all this offends Jesus, whose property they are? Yet He does nothing to cut them off, but bears long with them. He wept in agony of tears over Jerusalem. All was distinctly before Him, the history of ages, centuries filled with incidents of grace resisted, privileges abused, opportunities slighted, the warnings and reproofs of prophets unheeded. Jesus scanned the events of ages of ingratitude, formalism, hypocritical insincerity, Pharisaic pride, and national apostasy. His prophets were put to death, His servants abused, His vineyard trodden under foot. For a thousand years the cloud of vengeance had been loading, and as He saw it about to burst He wept in agony. Well might the Lord Jesus say, "What more could I do for My vineyard than I have done?" [Cf: 19MR98.03] p. 110, Para. 6, [1892MS].

We want in our experience to value the souls for whom Christ died. When we meet with ingratitude and betrayal of sacred trusts, we are stirred to retaliate and show how we despise such a course; and this the guilty expect to meet, and they are prepared for it, for it suits their mean course of action. But Christians should disappoint their expectations by showing a calmness under injuries, and give kindness in return for abuse. Such a righteous course will surprise them, and it places their own wrong course in contrast, and makes them ashamed. The Lord Jesus has imputed to us His righteousness. When undeserving He took our guilt, and the Innocent suffered for the guilty, else we should have perished. [Cf: 19MR99.01] p. 111, Para. 1, [1892MS].

For the sake of the souls for whom Christ has died, let us act wisely. For the sake of the peace which Christ is waiting to bestow upon us in acting out His life and character, let us not be easily provoked. [Cf: 19MR99.02] p. 111, Para. 2, [1892MS].

You, my brother, have much to bear, and I want you to see that much grace is provided if you bear them loyally. You will be the gainer healthwise, and little things that disturb your peace will lose their agency to affect you. You may have a calm trust in God. And if you cling to Jesus He will be at your right hand to help you. In your hurry and in the pressure of cares, there is danger of mistakes occurring of judging harshly, your words wounding deeply, and your own soul's peace broken up, and your becoming agitated and unbalanced. If you will guard your words, and be more mild and thoughtful in treating the erring, your influence will be increased fifty-fold. God wants you to be a strong man in self-control, strong because you have the meekness and lowliness of Christ. If you would impress upon the wax a clear and vivid impression of the seal, you would not dash the seal upon it in hasty, violent action; but you would carefully place the seal on the plastic wax, and quietly and steadily press it down, until it has hardened in the mold. In like manner deal with human souls. The continuity of Christian influence upon minds trains the soul after Christ and puts through human instrumentalities the new life implanted

by the Spirit of God after His own divine likeness.--Letter 20, 1892.  
[Cf: 19MR99.03] p. 111, Para. 3, [1892MS].

(Written March 11, 1892, from North Fitzroy, Melbourne, Australia, to Dr. J. H. Kellogg.) I have read with the deepest interest the letters you have sent us, and I assure you we are interested in the matter brought to our notice. I have written you a long letter, but have misplaced it, and have been unable to find it up to the present time.  
[Cf: 19MR225.01] p. 111, Para. 4, [1892MS].

I write with considerable pain in my left arm and shoulder. I dare not raise my arm, but can write some with my paper in my lap. But I have not time to dwell upon myself, so will come directly to the point. [Cf: 19MR225.02] p. 111, Para. 5, [1892MS].

You feel afflicted over the course that some have pursued in praying for the sick. This [praying for the sick] is a very delicate question, and to many minds, I fear, will not be satisfactorily settled. I have tried to act upon the light the Lord has given me in the fear of God. I have prayed for several, presenting a very urgent petition, for it seemed to me it would glorify God for them to be raised up to health, and I would not take a denial. [Cf: 19MR225.03] p. 111, Para. 6, [1892MS].

To all appearances several for whom I have prayed have been in the last moments of their existence. My prayer was very urgent, for it seemed to me that my petition must be answered, and they were raised up to health. Now a number of these cases have resulted in something very different than could be desired; for the course of several has proved that it would have been better had they died. One, after having grown to years, became a notorious thief, another became licentious, and another, though grown to manhood, has no love for God or His truth.  
[Cf: 19MR225.04] p. 112, Para. 1, [1892MS].

I have been troubled over these things, and years ago took the position that if I had any duty to pray for the sick, I would come before the Lord with a petition of this kind: "Lord, we cannot read the heart of this sick one; but Thou knowest whether it is for the good of his soul and for the glory of Thy name to raise him to health. In Thy great goodness, compassionate this case, and rebuke disease, and let healthy action take place in the system. The work must be entirely Thine own. We have done all that human skill can do. Now, Lord, we lay this case at Thy feet. Work as only a God can work, and, if it be for his good and Thy glory, arrest the progress of disease and heal this sufferer." [Cf: 19MR226.01] p. 112, Para. 2, [1892MS].

This, in short, is the way I have prayed for the sick. But I have thought that I might quench the faith of others in their intense earnestness, and for some years I have felt that it was not my duty to engage with others in praying for the sick. This was the way I prayed for Henry N. White. But after I have earnestly prayed for the sick, what then? Do I cease to do all I possibly can for their recovery? No. I work all the more earnestly, with much prayer, that the Lord may bless the means which His own hand has provided, entreating that He may give a sanctified wisdom to cooperate with God in the recovery of the sick. [Cf: 19MR226.02] p. 112, Para. 3, [1892MS].

This was what I did in the case of my husband. Many, many prayers have been offered in his behalf, but you well know the petitions were not immediately answered. The praying ones became weary because they did not see their prayers answered, and tried to find reasons to explain the delay. But I ceased not my prayers. When I saw that he did not recover, I redoubled my energy. I began to devise ways and means that would aid nature to the very utmost in making healthful changes in the suffering one. Day and night I prayed for wisdom, and if I had ceased my prayers and my efforts, he would have died. [Cf: 19MR226.03] p. 112, Para. 4, [1892MS].

When Edson and Willie were very sick, we first prayed earnestly to God that He would rebuke the disease and heal them. Then did we feel relieved from doing everything in our power for their recovery? No. We worked most vigorously, using God's own remedies. We applied water in various ways, praying the Lord to accept our efforts and give us strength and wisdom to use (not drug medication) but the simple, natural remedies God had provided. Thus we were cooperating with God. [Cf: 19MR227.01] p. 112, Para. 5, [1892MS].

In praying for the sick, it is essential to have faith, for it is in accordance with the Word of God. "The effectual fervent prayer of a righteous man availeth much." So we cannot discard praying for the sick, and we would feel very sad if we could not have the privilege of approaching God, to lay before Him all our weakness and all our infirmities, to tell the compassionate Saviour all about these things, believing that He hears our petitions. [Cf: 19MR227.02] p. 112, Para. 6, [1892MS].

Sometimes answers to our prayers come immediately; sometimes we have to wait patiently and continue earnestly to plead for the things that we need, our cases illustrated by the case of the importunate solicitor for bread. "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." [Cf: 19MR227.03] p. 113, Para. 1, [1892MS].

This lesson means much more than we imagine. We are to keep on asking, even if we do not realize the immediate response to our prayers. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: 19MR228.01] p. 113, Para. 2, [1892MS].

We need grace, we need divine enlightenment, that through the Spirit we shall know how to ask for such things as we need. If our petitions are indited of the Lord, they will be answered.--Letter 17, 1892. [Cf: 19MR228.02] p. 113, Para. 3, [1892MS].

*Preston, Melbourne, Australia, July 6, 1892.* I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, "How great is the God you worship?" "So great," was the reply, "that He

fills immensity, and yet so small that He dwells in every sanctified heart." [Cf: 19MR287.01] p. 113, Para. 4, [1892MS].

O precious Saviour, I long for Thy salvation! "As the hart panteth after the waterbrooks, so panteth my soul after Thee" (Ps. 42:1). I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). [Cf: 19MR287.02] p. 113, Para. 5, [1892MS].

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name "Christian." I am assured that this lesson of suffering will be to the glory of God, and [a] means of warning others to avoid continuous labor under circumstances so unfavorable to health of the body. [Cf: 19MR287.03] p. 113, Para. 6, [1892MS].

*Preston, Melbourne, July 7, 1892.* The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction [\* For months while writing *The Desire of Ages* Ellen White suffered keenly from inflammatory rheumatism. In her painful affliction she turned repeatedly to the Lord for consolation and eventual healing and restoration.] is for the glory of the Lord. I will not murmur, for when I wake in the night it seems that Jesus is looking upon me. The fifty-first chapter of Isaiah is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope. [Cf: 19MR287.04] p. 113, Para. 7, [1892MS].

*Preston, Melbourne, July 8, 1892.* The mail for America closed today. I sent off one hundred and thirty pages--letters to Elder Haskell, Elder Butler, E. White, Frank and Hattie Belden, Dr. Maxson, Ella and Mable White, Sister L.M. Hall, Elder Smith, Elder Corliss, C.H. Jones, and many more. [Cf: 19MR288.01] p. 114, Para. 1, [1892MS].

*Preston, Melbourne, July 9, 1892.* Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it becomes a ruling power for evil. [Cf: 19MR288.02] p. 114, Para. 2, [1892MS].

*Preston, Melbourne, July 10, 1892.* I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidence of the displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this. [Cf: 19MR288.03] p. 114, Para. 3, [1892MS].



At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia. and found the believers here in a condition where they must have help. For weeks after reaching here I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety. [Cf: 19MR288.04] p. 114, Para. 4, [1892MS].

There is need of a decided change in the administration of the Echo office. The lack of proper planning has kept this institution bound down and limited in its influence, when the Lord has a large work that must be done. [Cf: 19MR289.01] p. 114, Para. 5, [1892MS].

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid. [Cf: 19MR289.02] p. 114, Para. 6, [1892MS].

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, "Come up higher. Breathe the pure atmosphere of faith." As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). [Cf: 19MR289.03] p. 114, Para. 7, [1892MS].

I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feeling of our infirmities, and who knows how to succor those who are tempted? [Cf: 19MR289.04] p. 115, Para. 1, [1892MS].

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me, "Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands." Then my soul is nourished with the divine Presence. I am lifted out of myself, as it were, into the presence of God. [Cf: 19MR289.05] p. 115, Para. 2, [1892MS].

Today I rode to the Echo office and back. I have not been able to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my testimony to the people in the Colonies. [Cf: 19MR290.01] p. 115, Para. 3, [1892MS].

*Preston, Melbourne, July 11, 1892.* I did not sleep very well last night. I was urged to ride out in the afternoon, because the sun shone so beautifully. I did so, but it was too much of a tax on my strength. [Cf: 19MR290.02] p. 115, Para. 4, [1892MS].

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the

best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected. The faithful minister will watch for souls with the deep interest that a shepherd [has who] guards his sheep. He will do personal work for those to whom he preaches, talking and praying with them. Such effort will bear fruit to God's glory. [Cf: 19MR290.03] p. 115, Para. 5, [1892MS].

*Preston, Melbourne, July 12, 1892.* This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that if they can do a certain work, they are converted. But they are not submissive to the Spirit of the Lord. [Cf: 19MR290.04] p. 115, Para. 6, [1892MS].

*Preston, Melbourne, July 13, 1892.* Last night I rested better. May Walling, my adopted daughter, kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out. I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. I must assure all that the truth lived and practiced will have a convincing power over all who come under its influence. [Cf: 19MR290.05] p. 115, Para. 7, [1892MS].

*Preston, Melbourne, July 14, 1892.* I was very nervous last night. The chills that I had on Monday and Tuesday resulted in very lame, painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. We must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith it is the gift of God. [Cf: 19MR291.01] p. 116, Para. 1, [1892MS].

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own Judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body--bone, muscle, and nerves--has been afflicted. but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper. [Cf: 19MR291.02] p. 116, Para. 2, [1892MS].

I am now writing on the life of Christ. I know that the enemy will make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence. [Cf: 19MR291.03] p. 116, Para. 3, [1892MS].

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty

to His boundless wealth. When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, "My grace is sufficient," has been fulfilled in my case. There can be no doubt on my part. My hours of pain have been hours of prayer; for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God's promises. [Cf: 19MR291.04] p. 116, Para. 4, [1892MS].

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise, "Call upon Me in the day of trouble I will deliver thee, and thou shalt glorify Me" (Ps. 50:15). [Cf: 19MR292.01] p. 116, Para. 5, [1892MS].

*Preston, Melbourne, July 15, 1892.* The Lord has brought me through another night. I did not sleep well. The weather this winter has not been unpleasant, but the air is very penetrating, and I cannot manage to keep comfortably warm in these high rooms, with only a grate fire. I have had two severe chills, and this has greatly increased the lameness in my shoulders and hips. But notwithstanding this, I was able to spend most of yesterday writing on the life of Christ. I praise the Lord because I feel a nearness to my Saviour. My faith feeds on the rich promises of God, which are full of comfort and hope. "Jesus, lover of my soul, let me to Thy bosom fly, While the billows near me roll, while the tempest still is high. Hide me, O my Saviour, hide! Till the storm of life is past. Safe into the haven guide, Oh, receive my soul at last. Other refuge have I none; hangs my helpless soul on Thee; Leave, Oh, leave me not alone! Still support and comfort me, All my trust on Thee is stayed, all my help from Thee I bring. Cover my defenseless head with the shadow of Thy wing." [Cf: 19MR292.02] p. 116, Para. 6, [1892MS].

My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more. "If any man thirst," Christ said, "let him come unto Me, and drink" [John 7:37]. "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). [Cf: 19MR292.03] p. 117, Para. 1, [1892MS].

*Preston, Melbourne, July 16, 1892.* Another night has passed. I slept and rested more than I thought I should when I went to bed. The weather has been cold and boisterous, and the chills that I have had for two days have made me suffer much pain. I cannot move without pain, but I am not cast down. I am of good courage in the Lord. God is pleased when we keep our faces turned toward the Sun of Righteousness. On this Sabbath day I wish to bear the testimony that the Lord is good, and that His mercy endureth forever. When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us. [Cf: 19MR293.01] p. 117, Para. 2, [1892MS].

During my sickness I have experienced the love of God in large measure. He comes to all His children in their affliction. In time of danger He is their refuge. In sorrow He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no

water? When danger approaches, shall we seek for help from those as weak as ourselves, or shall we flee to Him who is mighty to save? His arms are open wide, and He utters the gracious invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). [Cf: 19MR293.02] p. 117, Para. 3, [1892MS].

The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer. I have given my way and my will into the hands of God; for He knows what is best for me. It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the longsuffering that He has shown which will witness against those who do not offer Him the willing service of their lives. [Cf: 19MR293.03] p. 117, Para. 4, [1892MS].

Those who turn to God with heart and soul and mind will find in Him peaceful security. [Cf: 19MR294.01] p. 117, Para. 5, [1892MS].

*Preston, Melbourne, July 17, 1892.* I thank the Lord that the long, painful night has passed. Today I am suffering more than usual. I am almost helpless with weakness and pain, yet I am trusting in my Helper. He never fails me. He makes me feel young in heart, cheerful in spirit, and thankful, so thankful, for His grace. I have much pain, but I have peace and comfort also. [Cf: 19MR294.02] p. 117, Para. 6, [1892MS].

*Preston, Melbourne, July 18, 1892.* I had a very trying night. I was very weary, but was unable to rest because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times I look to Jesus, for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us. [Cf: 19MR294.03] p. 117, Para. 7, [1892MS].

My constant prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life. I want to be lifted above all earthliness into a purer, holier atmosphere. I find that self must be kept in subjection. My words must be well chosen, my spirit constantly guarded, lest the heart shall not be pure and holy. Satan is ever trying to lead our thoughts in a wrong direction, and I must guard every avenue of the soul, lest he gain the victory over me. [Cf: 19MR294.04] p. 118, Para. 1, [1892MS].

I praise God this morning for the peace of Christ. I prize every token of favor from heaven. I long to be clothed with the righteousness of Christ. [Cf: 19MR294.05] p. 118, Para. 2, [1892MS].

*Preston, Melbourne, July 19, 1892.* I slept little during the night, but though I suffer much pain I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and, beholding this perfection, he rejoices with joy unspeakable. In self he sees sin and helplessness; in the Redeemer, sinlessness and infinite power. The sacrifice that Christ made in order

that He might impart to us His righteousness--this is a theme upon which we may dwell with deeper and still deeper enthusiasm. Self is nothing; Jesus is everything to me. My prayer is, "Be Thou my strong habitation, whereunto I may continually resort." [Cf: 19MR295.01] p. 118, Para. 3, [1892MS].

*Preston, Melbourne, July 20, 1892.* During the past night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness, and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image. The transforming power of grace can make me a partaker of the divine nature. On Christ the glory of God has shone, and by looking upon Christ, contemplating His self-sacrifice, remembering that in Him dwells all the fulness of the Godhead bodily, the believer is drawn closer and closer to the Source of power. His love in our hearts leads us to seek for lost sheep. By working to win souls to Christ, believers give evidence of their love for Him. The path that He trod is the one in which His children will choose to follow. [Cf: 19MR295.02] p. 118, Para. 4, [1892MS].

*Preston, Melbourne, July 21, 1892.* The mail from America came last evening, and Willie and I had a feast indeed in reading our letters. During the past night I slept but little. My heart longs for more of the presence of Jesus. My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. The dear Saviour will not leave nor forsake us. I will praise Him because in all our afflictions He encourages and enables me to rejoice in His great mercies. [Cf: 19MR295.03] p. 118, Para. 5, [1892MS].

*Preston, Melbourne, July 22, 1892.* My nights are filled with pain and restlessness, but I will not complain. I will not let unbelief take possession of my heart. I will talk faith; I will praise God for His wonderful goodness to the children of men. [Cf: 19MR296.01] p. 118, Para. 6, [1892MS].

*Preston, Melbourne, July 23, 1892.* The nights are long and painful, but Jesus is my Comforter and my Hope. Today I have been able to sit up very little. I receive no encouragement from my neighbors, who are unbelievers. They say that I will certainly be a cripple for life; but I know that they do not know. They do not realize that the truth obeyed binds our hearts up with God. We have a Saviour who can heal. David was one who made the Most High his habitation. And although David was rebuked and punished by God for his departing from righteousness, yet the Lord, seeing him penitent and humble, forgave his sins and took him into covenant relation with Himself. [Cf: 19MR296.02] p. 119, Para. 1, [1892MS].

*Preston, Melbourne, July 24, 1892.* I passed a very restless night, and feel somewhat depressed. But I will not yield to despondency. I will not look on the dark side. I wrote a twelve-page letter to Dr. Kellogg today. I am instructed to caution him to move guardedly, else he will surely lose his bearings. There are many perplexing questions coming up for decision, and he will need great wisdom in order to keep the way of

the Lord. May God give him special grace. He needs a humble, contrite heart, and he needs to walk in constant dependence upon God, abiding under the shadow of the Almighty. I have urged him to remember that the Lord has greatly favored him. His experience will be governed by the dependence that he places upon the High and Holy One. I am afraid for Dr. Kellogg that he will follow unwise advisers. [Cf: 19MR296.03] p. 119, Para. 2, [1892MS].

*Preston, Melbourne, July 25, 1892.* Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit, upon the Lord. I cannot take drugs. They do me no good, but harm. I long for the blessing of the Lord. My heart goes out after God. I tremble at His word. I am encouraged as I look to Jesus and recount His lovingkindnesses: "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears." "He brought me forth also into a large place; He delivered me, because He delighted in me" (Ps. 18:6, 19). "I love the Lord, because He hath heard my voice and my supplications" (Ps. 116:1). This has been my experience day and night during my sickness. [Cf: 19MR297.01] p. 119, Para. 3, [1892MS].

*Preston, Melbourne, July 26, 1892.* I thank the Lord that I am His child, that I can cry, Abba Father. Although I am in pain day and night, yet the grace of Christ sustains me. If I had not hope in Jesus, how lonely I should be! I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours. "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). [Cf: 19MR297.02] p. 119, Para. 4, [1892MS].

How essential that we have the enlightenment of the Spirit of God; for thus only can we see the glory of Christ, and by beholding become changed from character to character in and through faith in Christ. We turn from the picture of our shortcomings to behold the atonement made for us, and we rejoice as we know that we may be clothed with Christ's righteousness. In Him all fulness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter. [Cf: 19MR297.03] p. 119, Para. 5, [1892MS].

*Preston, Melbourne, July 27, 1892.* I desire that Jesus shall be in my thoughts continually. I pray most earnestly that my will may be completely submerged in the will of God. I pray for the restoring power of Jesus, that I may bear a message to the people of this country. I long to present the simplicity of true godliness, to show that before we enter the kingdom of heaven we must become as little children. We must be as trustful as a child, believing every word that God speaks to us. I am sorry to see that many who are preaching the Word of God have not themselves been refreshed by drinking of the pure water of life. Jesus is not in them a well of water springing up into everlasting life. They are losing much that they might have, and are failing to answer the prayer of Christ, because they do not sit at the feet of Jesus and learn of Him. [Cf: 19MR298.01] p. 120, Para. 1, [1892MS].

*Preston, Melbourne, July 28, 1892.* Last night I obtained some rest, for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a

world which He had created, but He was unrecognized and unhonored by the many. "Foxes have holes," He said, "and the birds of the air have nests, but the Son of man hath not where to lay His head" [ Matt. 8:20]. He came to show man the way to the haven of eternal rest. [Cf: 19MR298.02] p. 120, Para. 2, [1892MS].

The sinner may become a child of God, an heir of heaven. He may rise from the dust, and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature. At every step of advance, he sees new beauties in Christ, and becomes more like Him in character. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). Amen and amen. [Cf: 19MR298.03] p. 120, Para. 3, [1892MS].

*Preston, Melbourne, July 29, 1892.* I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is everything to me--comfort, hope, and soothing balm. Sometimes perplexing thoughts crowd upon mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation if we would be spiritually refreshed. The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name. [Cf: 19MR299.01] p. 120, Para. 4, [1892MS].

*Preston, Melbourne, July 30, 1892.* I praise the Lord this morning for His goodness and mercy. In the night season He reveals Himself to me as full of tender compassion. He encourages me with His sympathy to trust in His love. I know that He does all things well, and that I must be patient and wait for His salvation. The Lord is good. His praise shall be in my heart and on my lips. [Cf: 19MR299.02] p. 120, Para. 5, [1892MS].

*Preston, Melbourne, July 31, 1892.* Another month has nearly gone. It has passed quickly, although I have suffered so very much pain. [Cf: 19MR299.03] p. 120, Para. 6, [1892MS].

The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world.-- Manuscript 34, 1892. [Cf: 19MR299.04] p. 121, Para. 1, [1892MS].

(Written January 8, 1892, from North Fitzroy, Melbourne, Victoria, to "Dear Brother and Sister Maxson.") Letters have come to me on the late steamer stating that a council has been held in regard to your taking hold and helping them in the St. Helena Rural Health Retreat, and that you made statements that you would go only on one condition, namely, that as soon as possible the Retreat be closed and an institution be started near Oakland. Did the Lord counsel you in this decision? Never! And you stated that you had a talk with me and I favored such a plan. You must have received a wrong impression, for I had no thoughts in my mind of the advisability of such a plan, and whatever impressions you received to favor the closing up of the Health Retreat were not from any words of mine, but because you wanted it so. [Cf: 20MR119.01] p. 121, Para. 2, [1892MS].

I asked questions; you answered them. I presented the objections as insurmountable in my mind, and you tried to remove them, saying that Dr. Burke would buy the Health Retreat, as though you understood that this subject had been agitated by him and you. Now, I do not think the Health Retreat is for sale. The Lord has signified His will decidedly in this matter again and again. [Cf: 20MR119.02] p. 121, Para. 3, [1892MS].

In our conversation I did not feel like making any special statements to you on this subject. You were so sanguine, as in the letter you wrote to M. J. Church in regard to the starting of a sanitarium in Fresno, I did not suppose it was necessary for me to bring forth any positive reasons in regard to this position you made. I was exceedingly weary, and thought that I would collect together all that I had written to you in reference to the Health Retreat, and we would assemble a few [of the statements] and talk over the matter. I would then read to you what the Lord had revealed to me from time to time, and you could act on the light given, or act away from it, as you have already done. But there was no opportunity to do this, so the matter remains in the shape it is. I could but repeat to myself this morning these words: "A man convinced against his will is of the same opinion still." [Cf: 20MR119.03] p. 121, Para. 4, [1892MS].

I do not think it is best to urge you to take hold at the Health Retreat, for you feel no burden. Therefore I think you would do positive harm, and then this would confirm your faithless utterances. If you have no burden of the matter, then we do not want you. The Lord has shown me in a distinct manner that you were not influenced by the right spirit in leaving the institution when you did. Thus it stands registered in the books of heaven, and I was shown that you were not of the right mind and judgment. You are inclined to fanatical sentiments on some things, and you regard your strong feelings as presentiments from the Lord, when He has nothing to do with it. Now, please stop walking in this unsanctified independence and self-confidence, for it will prove your ruin unless you see the evil and repent of it and submit to follow the way of the Lord. [Cf: 20MR119.04] p. 121, Para. 5, [1892MS].

There are those in Oakland who would favor an institution near them, because they need its benefits, and who would see through their eyes and not discover any flaw in your judgment in this matter. But with the light given me of the Lord I shall not encourage you or anyone else to walk in the sparks of your own kindling. You might have been a blessing in the cause and work of God if you [had] unitedly followed the instruction the Lord has given you, but if you choose to make your own plans and go independently you will not have the Lord to go with you. You need qualities brought into the institution which you do not possess. [Cf: 20MR120.01] p. 122, Para. 1, [1892MS].

I say in regard to the Health Retreat that it has had a hard time. The curse of God is not on the Crystal Springs institution, but the Lord is displeased with those who have followed their own course of action and not the ways of the Lord, and then have uttered their denouncement of the institution. If Crystal Springs is to be the furnace to try the character to detect the dross and worthless metal, as it has done, and to reveal the gold, let it live, for this is an essential work, to test the metal of men to see how self has been mingled with their plans and



course of action. [Cf: 20MR120.02] p. 122, Para. 2, [1892MS].

Yet you flattered yourself, and talked to others of your great desire to help the cause of God and to do a great and good work. You will help the cause of God if you can do it and follow out your own plans and after your own order, to please yourself, but you see no light in following any other plan than that which you desire. You have the matter plainly stated in what I have written to you from time to time. Please read these testimonies. You cannot be clear before God until you make these things right by going over the ground at the Health Retreat and making a different showing and manifesting a different spirit than when you were there before. [Cf: 20MR120.03] p. 122, Para. 3, [1892MS].

But this decided statement is passed over, and you gather up my words and interpret them to favor the closing of the Health Retreat. Now, my words were all opposed to this. I had the statement of your plans, and I say these plans will not carry. You presented to yourself formidable objections to the Retreat's being where it is now located. You talked of the heavy indebtedness upon the institution, and I could but call to mind the report brought by the unfaithful spies. You need the mold of Christ, then good material will be brought into your character building. [Cf: 20MR120.04] p. 122, Para. 4, [1892MS].

The Lord bears long with men, and when they manifest a determination to follow their own judgments, the Lord allows them to do so. I have been made to see the weakness and ignorance of fallen man, even in his best estate. As man goes deeper and deeper in his studies, improving in learning the will and ways of the Lord, he sees more of his own ignorance, thus revealing that he has made decided progress from the beginning. [Cf: 20MR121.01] p. 122, Para. 5, [1892MS].

The nearer the Christian lives to God, the more he advances in divine illumination of mind. He has more distinct sense of his own littleness, discerns his defects of character, and sees his duty in the light in which God presents it. The more closely he draws to Jesus, the more he has a near and clear sense of his own defects which had before escaped his notice, and he sees the necessity of humbling himself under the mighty hand of God. If lifted up it will not be because he lifts and exalts himself, but because the Lord exalts him. Having his eyes fixed upon the purity and perfection of Christ Jesus, and acknowledging and obeying God in all his ways, he is not blinded to his own failures and imperfections. When his deportment in the eyes of men is unblamable and irreprovable, God reads the intents and purposes of the heart. [Cf: 20MR121.02] p. 122, Para. 6, [1892MS].

Christian humility is a wonderful grace--the very antidote to the apostasy of Satan, which has unholy ambition and every delusion that he can frame. The grace of humility through Christ Jesus will make an imperfect man discern his imperfections and make him meet for the inheritance of the saints, where God is all and in all. [Cf: 20MR121.03] p. 123, Para. 1, [1892MS].

I know from the light given me of God that there should be no closing up of the Health Retreat. Should the perplexities in which the Retreat is now involved result in its closing up, Satan would triumph. If those who have hurt the institution by their unwise movements, by their

blindness of perception, by their own spirit and narrow action, would come to the right position and all work to remove the stigma they have brought upon it by their own plans, the institution would live and prosper. But when Satan makes a determined effort to assault this instrumentality of God, there are those who ought to know better who unite with the powers of darkness to weaken and discourage and uproot it. But God has said, "Let it live," and it will live if the people of the Lord will do their duty. [Cf: 20MR121.04] p. 123, Para. 2, [1892MS].

Has not the Lord reproved your course, Dr. M.? Why do you maintain your own way nevertheless? Never, never be guilty of yielding to a deceitful, false tongue. Both of you have entrusted capabilities that may be improved greatly and be made efficacious under the discipline of God. Then His righteousness will go before you, and the glory of the Lord will be your reward. "Without Me," says Christ, "ye can do nothing." If you set at naught His counsel, then you are in danger. You may both be a blessing to the Health Retreat if you bring to it a right spirit and take hold of it as God's work, and not to receive the adulation of man and turn the attention of the people to yourselves to bind them to you, but fasten them to Jesus. [Cf: 20MR121.05] p. 123, Para. 3, [1892MS].

Lead them away from drug medication, educating them and training them that drugs kill more than they cure. This matter is presented to me so frequently that I cannot hold my peace upon this subject. The use of poisonous drugs is coming more and more into practice among our people. The light which the Lord has given me is that institutions should be established to do away with drugs, and use God's agencies; that instruction should be given daily upon this subject. But God's ways and instruction have not been heeded, therefore not one-twentieth part of the good has been accomplished which might have been if Christian physicians had heeded the admonitions and the counsel of the Most High. [Cf: 20MR122.01] p. 123, Para. 4, [1892MS].

"He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The people need to be enlightened at every point how to take care of themselves. This work you both could do for the Master if you were willing and obedient. [Then] you will not walk in the sparks of your own kindling, but in obedience to God's holy law. You will walk in humility and will seek to uplift those who are weak and trembling. You will not aim to see how much means you can acquire, but will manifest the same spirit of which Christ has given us an example in His life. [Cf: 20MR122.02] p. 123, Para. 5, [1892MS].

I would be pleased to write you more, but I have not time. I would be glad to have you read the matter I here present before you--letters of warning, of caution, of interest. What more can be said than has been said? I have all the letters I have written to you, therefore I am not ignorant of the mind and will of God. I beg of you, do not go into the Health Retreat with your miscalculations and preconceived notions. You cannot help them there. Self must first be crucified.--Letter 21c, 1892. [Cf: 20MR122.03] p. 123, Para. 6, [1892MS].

(Written December 23, 1892 from George's Terrace, St. Kilda Road, Melbourne, to Dr. and Mrs. J. H. Kellogg.) I am thankful to God that I

can report that my health is improving. I am now able to walk up the stairs. My arms are not so lame, so I can support myself, as I go up and down, by the aid of the balusters. I can walk better, and my limbs are growing stronger. I have trouble with my back, but I can lie in bed much better than I have done. When speaking, I can stand quite straight on the platform, and my brain is clear. [Cf: 20MR158.01] p. 124, Para. 1, [1892MS].

December 12 I returned to Melbourne, having spent nearly three months in Adelaide, and two weeks in Ballarat on my way home. I now understand better the climate of both places. Ballarat is only three hours' ride on the cars from here. Adelaide is about three hundred miles distant. The climate of the latter place is preferable to Melbourne. I was advised by several persons to settle in Ballarat, but it has a cold, changeable climate. I should not think of making my home there. I like Adelaide much better, and may have to spend next winter there. [Cf: 20MR158.02] p. 124, Para. 2, [1892MS].

I returned here in time to be present at the closing exercises of the school. The Lord gave me words to speak to the students. The first term has made an excellent impression on the minds of the students. The closing meeting was good. Some of the students spoke, expressing themselves fully in regard to the benefits they had received in Bible study, how much better they understood the plan of salvation, justification by faith, the righteousness of Christ as imputed to us. This term has been a success; next term we shall have double, I hope treble, the number of students. [Cf: 20MR158.03] p. 124, Para. 3, [1892MS].

I have been writing to your brother Merritt, telling him how much we would appreciate his labors if he could come here to educate a class who might educate others in hygienic methods of treatment. There is so little knowledge of the human system, how to preserve health, to ward off disease, and to treat disease. We would be so glad if Merritt were here today. Willie thinks that if he can come on the *Pitcairn* it would be a help to them. I have written to him about the matter by this mail, which closes today. But we are so bound about for means that we could make no offer to pay his passage, which I much regret. You cannot tell how much we have worked and planned and studied to keep anything in operation. [Cf: 20MR158.04] p. 124, Para. 4, [1892MS].

I am anxious about you. I hope you will get someone to stand by your side, even if he falls short of the highest standard. Better let some things be done less thoroughly than to be crushed by the burden and be laid under the sod. You must consider that if you should fail and fall the people would have to do without you altogether. How much better for you to do only that part of the work which you can do safely and preserve your God-given powers for future labor. You know that there will be just as much call for you tomorrow and next week as today, and so it will be as long as life lasts. I think that you, a physician, ought to understand yourself, and adjust the work to the man, instead of allowing the work to overpower you because there is so much of it. May the Lord enable you to see the matter as it is and feel the necessity of observing the laws of life and health. You are drawing altogether too fast upon your capital. [Cf: 20MR159.01] p. 124, Para. 5, [1892MS].

I hope I shall have wisdom to practice as well as to preach, for work is piling up around me. I do try to be prudent. I do not talk lengthily, for there is so much to be done. When I shall get to my writing on the *Life of Christ* I cannot tell. [Cf: 20MR159.02] p. 125, Para. 1, [1892MS].

Fannie Bolton is in very poor health. What shall I do? We think of having her go to Tasmania to rest two months; if she fails to recover there, she must go to St. Helena for treatment. Unless she does regain her health she shall have to give up work altogether. Who shall we get to fill her place? Do you know of anyone you can recommend? There is not a soul in all this country I can find. I could keep two supplied with work, but I shall be satisfied with one good brain worker who can prepare matter for the papers. Unless Fannie recovers, I must give up my articles in the papers or secure another helper. I speak of this, not to place an extra burden upon you, but to ask [that] if you know of anyone who can do this work, you will let me know. I may have to call Mary Steward to come to my help, or let the papers rest awhile. Mary could get out Testimony No. 34, which is much needed. [Cf: 20MR159.03] p. 125, Para. 2, [1892MS].

We have great need of workers in this country--missionaries, medical missionaries--and those who can teach cooking. Sister Starr is the only one here who tries to give instruction in cookery. She makes no pretension to any special knowledge in this line, and teaches only when forced into it. She tells her classes plainly that she does not come as one who has been trained at the sanitarium, but will do her best to teach them what she knows. She is being urged again to teach a class but is very unwilling to do so. What can we do? May Walling is a good cook, but she is not fitted to teach. [Cf: 20MR159.04] p. 125, Para. 3, [1892MS].

As I try to speak to the people, I fear the effect of the ill-ventilated halls. At Ballarat, before speaking on the Sabbath, I was somewhat exhausted. On entering the hall I perceived that the air was foul. I made my way to the platform, but found that the action of my heart was feeble, and felt that I was about to sink. I called to May to come to me from the congregation. She helped me into an adjoining toilet room where, by using water freely on my head and face, I was revived so as to return to the hall. Meanwhile the doors and windows had been opened and the air was changed, so that I was able to speak to the people. [Cf: 20MR160.01] p. 125, Para. 4, [1892MS].

We must have a meetinghouse here in Melbourne, else I shall be compelled to remain away from the meetings, and then I might better return to America. Last Sabbath I spoke in the Albert Hall, North Fitzroy; there the air was so impure as to be really sickening as we entered the church. At Parramatta, near Sydney, a company of about forty-five have recently accepted the truth, and they have built a comfortable, convenient house of worship, the first meetinghouse erected by our people in this country. [Cf: 20MR160.02] p. 125, Para. 5, [1892MS].

I have just returned from taking Willie to the station, whence he leaves for Sydney, to remain during the week of prayer. Elder Starr is gone to Ballarat, and Elder Daniells to Adelaide. We are left, a handful of women, in this large school building. [Cf: 20MR160.03] p.

125, Para. 6, [1892MS].

I speak at North Fitzroy next Sabbath if the Lord gives me strength. [Cf: 20MR160.04] p. 126, Para. 1, [1892MS].

Well, while trying to write this letter I have been interrupted again and again, and if you find blunders and disconnected matter, you may know why it is so. I am trying hard to close up this mail. I have had to attend so many committee meetings and read so much matter to the publishing board, that I cannot write one-half as much as I intended. [Cf: 20MR160.05] p. 126, Para. 2, [1892MS].

I have to give some very personal testimonies. During the conference here last December, I had much burden and wrote out many things for individuals, but felt that the time had not come to present the matter to them. For one brother I have had a special burden. He is a keen, apt man, connected with our publishing house. Upon my return to Melbourne this time, one week ago last Tuesday, I read to Brother F that which I had written for him. It affected him deeply. He was glad I did not send it for him to read. "Your reading the reproof yourself," he said, "has touched my heart. The Spirit of the Lord has spoken to me through you, and I accept every word you have addressed specially to me; the general matter also is applicable to me; it all means me. That which you have written in regard to my connection with the Free Masons I accept. I belong to five lodges, and besides this I have the entire control of three. I have just taken the highest order in Free Masonry, but I shall sever my connection with them all. I will attend no more of their meetings. It will take me nine months to wind up my business relations with the three under my control." [Cf: 20MR160.06] p. 126, Para. 3, [1892MS].

Our interview lasted four hours, and it was late at night when he left. He lives in Preston, ten miles from St. Kilda, and being too late for the train from North Fitzroy, he had to walk seven miles to his home. He said he had a good time to think, and he told Elder Daniells he did so much want to meet some of our brethren, that he might tell how free and happy he was after he had made this decision. [Cf: 20MR161.01] p. 126, Para. 4, [1892MS].

On Thursday he and his wife came to see me. His wife is a teacher in the public schools. She is an intelligent, excellent woman. I read fifty pages more to them in regard to the Echo Office, and Brother F in particular. He said that he felt that it came very close to him; "but I wish you to know," he added, "how I look upon this matter. I regard myself as greatly honored of the Lord. He has seen fit to mention me, and I am not discouraged but encouraged. I shall follow out the light given me of the Lord." We had a season of prayer together, and all offered up our petitions to God. Our hearts were softened and subdued by His Holy Spirit. [Cf: 20MR161.02] p. 126, Para. 5, [1892MS].

Brother F afterward went to the office hands and told them all about the matter. They say, "You would not think he was the same person; his spirit is all subdued, and he is as humble as a child." Only a few days ago he said in the office that he would not give up his connection with the Free Masons for all that Starr or White or any other minister might say. He knew what he was about, and he was not going to be taught by them, for they did not know what they were talking about. And when the

boasting of the lion was so soon changed to the meekness of the lamb, it broke the hearts of the office hands, and they wept like children. [Cf: 20MR161.03] p. 126, Para. 6, [1892MS].

On the Sabbath the Spirit of the Lord was in the midst of us. Brother F bore a clear, straightforward testimony. He said that Sister White had had a testimony specially for him, and he accepted it, and shall follow its counsel in every particular. Byron Belden was all broken down, and made humble confessions. Father Bell gave a heartfelt testimony. The Spirit of the Lord seemed to be working on the hearts of all present. Many testimonies were borne, and a good work begun. [Cf: 20MR161.04] p. 127, Para. 1, [1892MS].

On Sunday, for the last time I hope, I was carried up the stairs to the office hall, and met with the board. I read to them matters relating to the Echo Office. This is a new chapter in their experience, and I am anxiously waiting to see the result of these meetings. Tuesday the committee came here, and I read to them some forty pages more of important matter. One man on the board, Brother P, is a critic; he has criticized everything. I made an appointment to meet him alone Wednesday morning at half-past five. I then talked two hours, and the Lord's presence was with me. I told him it was surely a case of life or death with him. If he continued his practice of criticizing everything as he had done, the Spirit of the Lord would be entirely withdrawn from him; the love of Jesus would not, could not, abide in his heart. [Cf: 20MR161.05] p. 127, Para. 2, [1892MS].

The Lord helped me to bear the message straight and clean-cut, yet in the spirit of [the] love of Jesus. I did not give him time to say much, and I have yet to learn the effect upon him, but I know that he went away as if under a solemn weight. I told him that as far as I was concerned, his criticisms would not make me swerve one hair to the right or to the left. I understand, however, that he has not criticized me. He says that no one could speak as Mrs. White does except under the inspiration of the Spirit of God. [Cf: 20MR162.01] p. 127, Para. 3, [1892MS].

Well, I see I have a work to do for my brethren and sisters. May the Lord give me grace, that I may be faithful, and do my whole duty in the love and fear of God. I dread these meetings and private interviews. Oh, that the souls of these erring ones may break before God, every one of them! There is a work to be done to set things in order both in the office and in the church. Then Jesus will walk in the midst of us. [Cf: 20MR162.02] p. 127, Para. 4, [1892MS].

I feel the burden of souls upon me. When I speak before an audience consisting mostly of unbelievers, I find that they are far more deeply moved than our own brethren and sisters. Thus it was at Ballarat. Canright's books have been freely circulated there, and the people came out in large numbers to our meetings. As they listened the tears rolled down many faces, and often earnest responses were made. At the close the people pressed around me and expressed their joy at hearing such plain and glorious truth. The simplicity, they said, was unlike anything they had heard. Others said, "God has spoken to us through you today. I shall never forget the words, the blessed words, you have given us." I feel grateful to God that His Holy Spirit does impress the hearts of the people. Without Christ I can do nothing. He must draw the

soul by His own matchless grace, and He will do this if the heart does not stubbornly resist His love. [Cf: 20MR162.03] p. 127, Para. 5, [1892MS].

I often think of the facilities you have in America in rich abundance, and how bound about we are here for want of money and for want of consecrated workers. If those who have so great light would walk in the light, all needless expenditures in dress, in houses, in furniture, in picture-taking, would cease; there would be a decided reformation in these matters, and thousands of dollars that are now spent to foster pride and selfishness would flow into the treasury to spread the gospel in foreign lands. But where is the self-denial for Christ's sake?-- Letter 21b, 1892. [Cf: 20MR162.04] p. 128, Para. 1, [1892MS].

(Written January 12, 1892, from North Fitzroy, Melbourne, Australia, to "Dear Brethren Who Stand in Responsible Positions.") I learn from several whose letters reached me by the last steamer, that the subject is being agitated of building an institution in or near Oakland, in one of the suburbs. I have had much light and experience in regard to these movements, and I wish to state that when the Lord gives our brethren special light in regard to this enterprise, it will be time enough for them to move, and they can build a new institution with safety. You need not take this extra burden upon you, for God is not in it. We have no men to whom we can look to manage such an institution. Dr. Maxson has not the qualifications that will fit him to stand as manager at the head of such a large institution as should be established in a suburb of Oakland, for it is an important center. [Cf: 20MR391.01] p. 128, Para. 2, [1892MS].

The experience of the past should teach us something. Dr. Maxson is sincere in what he says about establishing an institution in the vicinity of Oakland. He verily believes that it could easily be done, and that the patronage would be so much increased that the institution would almost run itself, but he views matters in an exaggerated light. He thinks that our chances for success in a health institution would be far better if the Health Retreat were in any other place than in Crystal Springs, but this is not the truth. [Cf: 20MR391.02] p. 128, Para. 3, [1892MS].

Dr. Maxson believes that it is the location, and the difficulty of access, that makes [the] success of the Retreat almost an impossibility, as he says, but this is a mistake. Should you be influenced by his glowing descriptions of what an institution would be were it in the right location, where is the means to build it, where are the men of the right stamp of mind to take charge of it, who will not fail nor be discouraged when things go hard, as I know they will? It is not the location, it is not the "shummy buildings," as Dr. Maxson terms them, that is the bugbear that retards the progress of the institution, but it is the men who have been connected with it, who have made it what it is. [Cf: 20MR391.03] p. 128, Para. 4, [1892MS].

From our experience in the past, we could not think it would be wise to connect Dr. Maxson with the health institution as manager, for he would not prove a judicious manager. He has not the talent and the wisdom to conduct such an institution. After the development of Dr. Burke's real principles, Dr. Maxson might at least have endeavored to redeem the injury he has done to the institution in the past by

misrepresenting it to others, and have made up for some of the mistakes he made while at Crystal Springs, by taking the present burden of responsibility in this emergency. He need not have made the positive statements that he has made in regard to its location and its poor chance of success. [Cf: 20MR391.04] p. 128, Para. 5, [1892MS].

But when I conversed with him at Oakland, the night before leaving Oakland, light came to me from the Lord that Dr. Maxson would have to have divine enlightenment before he would know himself. He takes too shallow views of these matters. If he had had the wisdom he thinks he possesses, he would have made a better showing at St. Helena, and when he becomes distrustful of himself, and is no longer wise in his own conceit, then the Lord will put His mold upon his heart and character. When he is emptied of self, and seeks the Lord with his whole heart for a deeper knowledge of God and of Jesus Christ, whom He hath sent, he will abase himself, and exalt Jesus. [Cf: 20MR392.01] p. 129, Para. 1, [1892MS].

While Brother and Sister Maxson were connected with the Health Retreat, if they had been possessed of the right spirit they would have done a good work for the Master. They believed falsehood instead of truth. They did not stand with me and my work, but made my work very hard by sympathizing with the ones to whom the Lord sent me with messages of reproof and rebuke, that they might be saved to the cause of God. Dr. Maxson and his wife did not accept the word of the Lord given me on that occasion. They believed the statements made to them by Brother L, and therefore all that I did say or could say to them was of no avail. [Cf: 20MR392.02] p. 129, Para. 2, [1892MS].

I fully believe that Dr. Maxson means to be a Christian. He is ready to do anything and everything that lies in his power to make our institution a success, provided that he can manage it as he pleases and carry out his own plans and devices. [Cf: 20MR392.03] p. 129, Para. 3, [1892MS].

Since leaving Oakland we have not had the slightest inclination to urge him to do anything in connection with any health institution as long as he views matters as he now does, for I know that it would not be pleasing to the Lord. Brethren, we have a health institution in St. Helena. Much money has been invested there, and if those who ought to draw in even cords would stop blocking the wheels, we should see a good work accomplished at the institution already established. We are sorry that any of you have in any way favored the projects of Dr. Maxson. He is viewing things in a very highly colored light, and his expectations will fail to be realized. [Cf: 20MR392.04] p. 129, Para. 4, [1892MS].

I shall feel no further burden concerning his taking responsibilities at St. Helena. With the feelings and ideas which he now has, it would be a calamity if he did go to the institution, for he would not take hold of the work in faith. I know that his impressions in regard to St. Helena are not right impressions. He is full of ardor and zeal to do a wonderful work in his own way, to manage and run things as he thinks would be best, and I hope he will not go to the Health Retreat. [Cf: 20MR392.05] p. 129, Para. 5, [1892MS].

All this discouraging talk in regard to the institution would be reiterated at the Retreat, and would do harm to the cause. His course



reminds me of the course of the unfaithful spies who brought exaggerated, discouraging reports concerning the entrance into the promised land, that set the people almost frantic with disappointment. Let Dr. Maxson seek his field elsewhere. He has not spiritual eyesight to discern spiritual things, but tells matters as they appear to him, and if others will receive his ideas, he will mislead his hearers by his confident assertions. [Cf: 20MR393.01] p. 129, Para. 6, [1892MS].

But time will reveal that imagination has had a large share in coloring his statements. It is not safe for our people to view all things through the eyes of Brother and Sister Maxson. They need to have a deeper view into things, or they will make great mistakes that will not be easily remedied. I have had an experience in regard to the sanitarium at St. Helena, and the Lord has opened to me the inwardness of things at the institution. Some things more grievous than others have been presented to me, and I have had a chance to know in regard to the characters of those who are acting a part in bringing a foul blot upon the fame of the Retreat. [Cf: 20MR393.02] p. 130, Para. 1, [1892MS].

But in this crisis where was the discernment of Brother and Sister Maxson? I heard bitter complaints from the patients at the institution. If they were furnished for a few times with fomentation cloths, or with sheets or blankets, or with a hot water bag, they were charged for it. Every little item was charged up to their account, and even now it is hard for the institution to be free from this practice. Some of the patients were exasperated and full of bitterness; they left the institution to sow seeds of dissatisfaction. [Cf: 20MR393.03] p. 130, Para. 2, [1892MS].

Elder Rice did not know how to manage. Dr. Maxson did not know how to meet and deal with human minds. He did not do what was needed to be done to win confidence. An institution for the sick should have ready for use all the appliances needed for the treatment of invalids, but if it is found to be too great a tax upon the finances of the institution to furnish all these things continually, you should say to the patients, We will allow you the use of these things for the present, but you had better get them for yourselves. We will not charge you for the present accommodation, but it is not our practice to provide these things permanently. [Cf: 20MR393.04] p. 130, Para. 3, [1892MS].

Feeling existed in regard to the method that was used at the Retreat under Dr. Maxson's directions. Dr. Maxson, with the utmost confidence and assurance, extolled the regular practice and depreciated the practice of homeopathy, and made the most extravagant statements in regard to the regular practice. Some might take these statements as verity and truth, but I knew that they were not correct, for the practice of both systems and their results had been laid open before me, and I knew that the statements that he made were not correct. But this is due to the narrow cut of the mind of the man. [Cf: 20MR394.01] p. 130, Para. 4, [1892MS].

The system in which he has been educated he regards as the best of all methods. The Lord regards all this talk just as He regards the talk of the Pharisees--as the invention and tradition of men. All those who receive their education from the regular school, and are molded by the spirit of the educators, generally act out the impressions they have

received from their instructors, and denounce every other system as satanic. Is this the way of the Lord? If the priests and Pharisees kept the way of the Lord, then Dr. Maxson's ideas are correct. [Cf: 20MR394.02] p. 130, Para. 5, [1892MS].

The use of drugs in our institutions, to the extent to which they are used, is a libel upon the name of hygienic institutions for the treatment of the sick. The physicians need to be converted on this point as decidedly as the sinner needs the converting power of God on life and character in order to become a pure-hearted Christian. Let the students who go to obtain a medical education at the medical institutes of our land learn all that they possibly can of the principles of life, but let them discard error, and not become bigots. I would not speak thus plainly unless I felt that it was necessary.--Letter 1, 1892. [Cf: 20MR394.03] p. 130, Para. 6, [1892MS].

(Diary entries written in 1892 at Preston, Victoria, Australia.) I am deeply grieved as I see that those now in positions of trust in our work do not think of the sacrifices made in the past to establish the work in its various branches. It hurts me to see these new workers, who have made few sacrifices and borne few burdens, demanding the highest wages. They know nothing of what it has cost to bring the work to its present condition; and I can see that in my dealings with them I need not expect any consideration. Their actions have been so harsh and unfeeling that I am led to understand better the word of the Lord to me that I must lean upon His arm, that He will be to me a God and a Father. [Cf: 21MR108.01] p. 131, Para. 1, [1892MS].

"I will comfort you," He says. "Selfishness rules in the hearts of these men, and they will grieve and wound and bruise souls. If they loved Me, they would love those who are united with Me as My co-workers. It is I, their Lord, whom they slight. They have no living connection with Me. They know not what they do. They have set at naught My counsel, and refused My reproofs. I demanded the love and allegiance of their hearts, but I did not receive it." [Cf: 21MR108.02] p. 131, Para. 2, [1892MS].

"If your earthly treasures are taken away, you are not to grieve, for I will give you heavenly treasure. If I remove the dearest objects of earthly attachment, I will supply the lack with more of Myself. It is in the time of deepest sorrow that I send the richest tokens of My grace. I will cause the afflicted soul to break forth into the song of praise and thanksgiving, 'It is good for me that I have been afflicted.' The trials and losses that come to you are to purify and refine you, and fit you for immortality." [Cf: 21MR108.03] p. 131, Para. 3, [1892MS].

This was the assurance given me, and I am determined to put my trust in the Lord. I will not murmur or complain. I am comforted every day, for the Lord understands my suffering. Even if He does not remove it, He will give me grace to endure the pain. I am comforted, and I praise the Lord with heart and soul and voice. [Cf: 21MR108.04] p. 131, Para. 4, [1892MS].

Every worker in the Lord's vineyard will have trials and disappointments and grievous annoyances to bear. If the worker gives way to discouragement, his soul is wearied and his courage sapped. His

only hope is in God. If he will look steadfastly to Jesus for his orders as well as for his inspiration, he will be enabled to maintain self-control. There are times when difficulties are increased, when, though the Lord says, Go forward, some feel called upon to oppose His plans. To fight against the prejudices and opposition of those of like faith requires more taxing effort than the work of preaching the truth to unbelievers. [Cf: 21MR108.05] p. 131, Para. 5, [1892MS].

*April 22, 1892.* This morning I awoke with increased hope and confidence in God. During the night I had many wakeful hours, and I called most earnestly upon the Lord. He has given me the assurance that I shall see in my body and spirit the salvation of God. During the past four months of pain and infirmity, I have constantly importuned God for help. He has said that those who come to Him He will in no wise cast out, and I believe His word. I believe that I shall be restored to health and enabled to bear my testimony in Australia. The Lord is good and greatly to be praised. I shall live to speak His praise in the congregation. I do not understand why I am lying here, unable to labor for the Lord; but God understands, and that is enough for me. [Cf: 21MR109.01] p. 131, Para. 6, [1892MS].

Of late I have been thinking much of Martha and Mary, and their experience at the time of the death and resurrection of Lazarus. When Lazarus became sick, they sent Jesus the word, "Lord, behold, he whom Thou lovest is sick." There was no further word, no urgent message for Him to come. They fully expected that their beloved Friend would at once come and heal their brother. As soon as the messenger had gone, they saw a decided change for the worse in the sick man. His fever rapidly increased, and soon they realized that in the fight between life and death, death had triumphed. With hearts full of anguish, they saw their brother die. [Cf: 21MR109.02] p. 132, Para. 1, [1892MS].

Did not Jesus know about the sickness of Lazarus, even before the messenger reached Him? He must have known what was taking place in that humble home at Bethany. Even from where He was, could He not have stayed the power of death? [Cf: 21MR109.03] p. 132, Para. 2, [1892MS].

With heavy hearts the sisters prepared Lazarus for burial, all the while looking anxiously for Christ. They longed to see Him, and to hear His words of comfort. They laid their loved one in the grave, and then two long, sorrowful days passed before Jesus came. [Cf: 21MR109.04] p. 132, Para. 3, [1892MS].

*May 9, 1892.* The past night has been a very long one, and I am so restless that I long for the day. I keep my mind as much as possible on the promises of God. I do not claim these promises because I deserve them, but because they are bestowed upon erring human beings as a free gift. I am comforted with the assurance that although constantly suffering pain, I am never forsaken. I put my trust in One who is too wise to err and too good to do me harm. He will restore me to health. I shall yet speak forth His praise in the congregation of the saints. I am determined not to encourage feelings of despondency and gloom. [Cf: 21MR109.05] p. 132, Para. 4, [1892MS].

*May 10, 1892.* I have had a rather singular night. Sometime during the night I woke to find myself lying stretched out on my back. My heart was beating only feebly. I felt as if my body were being crushed under

a mass of rubbish. I could hardly move any of my limbs. I did not know where I was. I called my nurse, but she did not hear me. After trying several times, I succeeded in moving my limbs, but my body seemed helpless. It was more than half an hour before I could understand that I was in bed, and before I could use my mind or move my limbs freely. Then the thought came to me that the angels of the Lord had awakened me, or else I should soon have breathed my last. How thankful I felt that I was guarded by heavenly angels. I dared not try to sleep again, for my heart seems to be very feeble in action. [Cf: 21MR110.01] p. 132, Para. 5, [1892MS].

*May 13, 1892.* Today the mail for America closed. It has been a trying day for us all, but we managed to get the letters off in time. I sent about fifty pages of letters away. After the mail had gone, Sister Tay, Marian, and I rode out. The weather was mild and pleasant and we enjoyed the drive. The sunset was very fine. The clouds were golden, and it looked as if the gates of heaven were ajar. [Cf: 21MR110.02] p. 132, Para. 6, [1892MS].

I cannot yet move my left arm without pain, but thankfulness is constantly welling up in my heart. My head is perfectly clear, and my memory undimmed. [Cf: 21MR110.03] p. 133, Para. 1, [1892MS].

I gain much consolation from dwelling upon the truth. Of this I never tire. Constantly different points of truth present themselves to my mind in a new light, and I have a feast of good things. [Cf: 21MR110.04] p. 133, Para. 2, [1892MS].

*May 14, 1892.* The past night has been one of great tediousness. I was obliged to get up six times to change my position, for my back and limbs were full of pain. My neck was so painful that it distressed me to lie on the pillow. But the Lord is good, and He draws near to me as I lift up my heart in prayer to Him, beseeching Him for grace and for restoration to health. [Cf: 21MR110.05] p. 133, Para. 3, [1892MS].

I have a longing desire to get well, that I may proclaim the truth in this country. While I stand in the shadow of the cross, I feel certain, as I see by faith the rainbow of promise, that God's promise is sure. The Lord is indeed mine and I am the Lord's. I try not to be anxious or to feel restless or dissatisfied. [Cf: 21MR110.06] p. 133, Para. 4, [1892MS].

*May 15, 1892.* In the house of Lazarus at Bethany, the Saviour often found a pleasant rest from care and labor. Lazarus loved Jesus with sincere, fervent love. He believed Him to be the Way, the Truth, and the Life. His sister Mary was also an earnest listener to the Saviour's words. Lazarus knew how deep was the enmity that the Pharisees cherished against Jesus, and he knew the injustice of the charges they sought to fasten upon Him. The sympathy of the inmates of this peaceful home was wholly with Jesus. [Cf: 21MR110.07] p. 133, Para. 5, [1892MS].

In the inspired record we are told that "Jesus loved Martha, and her sister, and Lazarus," yet after He received the message, "He abode two days still in the same place where He was." Guided by divine wisdom, He did not go at once to His beloved friends. The message that came to Him did not meet with an immediate response. Mary and Martha did not say,

"Lord, come at once and heal our brother." They had confidence in Jesus, believing that He would do what was best for them. At length He said to His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." [Cf: 21MR111.01] p. 133, Para. 6, [1892MS].

By the raising of Lazarus, many were led to believe in Jesus. It was God's plan that Lazarus should die and be laid in the tomb before the Saviour should arrive. The raising of Lazarus was Christ's crowning miracle, and because of it many glorified God. But those who had again and again rejected light would not yield, even in the face of this overwhelming evidence. They were hardened in unbelief, and they went away immediately to tell the priests and rulers what Jesus had done. They aroused anew the hatred of His bitterest enemies, the Pharisees, whose jealousy was increased by every act of mercy performed by the Saviour. [Cf: 21MR111.02] p. 133, Para. 7, [1892MS].

*May 21, 1892.* The trying, almost sleepless night is ended. Yesterday afternoon Elder Daniells and his wife, Elder Tenney and his wife, and Brethren Stockton and Smith came to our house at my request to pray that the Lord would heal me. We had a most earnest season of prayer, and we were all much blessed. I was relieved, but not restored. I have now done all that I can to follow the Bible directions, and I shall wait for the Lord to work, believing that in His own good time He will heal me. My faith takes hold of the promise, "Ask, and ye shall receive." I believe that the Lord heard our prayers. I hoped that my captivity might be turned immediately, and to my finite judgment it seemed that thus God would be glorified. I was much blessed during our season of prayer, and I shall hold fast to the assurance then given me: "I am your Redeemer. I will heal you." [Cf: 21MR111.03] p. 134, Para. 1, [1892MS].

*May 22, 1892.* The past night was an almost sleepless one. am so thankful that I could commune with God and leave myself without murmuring in His merciful hands. I can use my arms and hands better than I could, and with considerable effort I can dress myself. [Cf: 21MR111.04] p. 134, Para. 2, [1892MS].

Satan is watching to see if I will hide my faith under a cloud of unbelief by murmuring against the One who has done everything for me. I am determined not to distrust God. I shall keep looking up to where the rainbow of promise encircles the throne. I shall triumph in God. Daily my soul is refreshed by the contemplation of the great love of our heavenly Father. [Cf: 21MR112.01] p. 134, Para. 3, [1892MS].

*June 15, 1892.* The night has been long and trying. I lay awake from half past ten till half past two, so full of nervous pain that I could not rest. But I will not repine. "Though He slay me, yet will I trust in Him." I shall be glad when the days lengthen and the nights shorten. Constantly my petition is ascending to God for restoration to health, that while here in Australia I may bear my testimony to the people. But if the Lord has other plans for me, I am content. He knows what is for my good and the good of His people. He doeth all things well. [Cf: 21MR112.02] p. 134, Para. 4, [1892MS].

*June 16, 1892.* Another long trying night has nearly passed Daylight will soon come. I slept well during the first part of the night, but

when I awoke, the nervous pain came on once more so severely that I could scarcely compose myself to pray intelligently. After a time the nervousness passed away, and I prayed most earnestly to my heavenly Father. I presented before Him the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Even in my pain I can rejoice in the Lord, and this gives me peace. Christ is my personal Saviour. He has pledged His word to accomplish the salvation of all who believe in Him, and He will verify His promise. [Cf: 21MR112.03] p. 134, Para. 5, [1892MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." These words show us why God's wrath descended on His only begotten Son, why the innocent suffered for the guilty, why the just bore the punishment wholly due to the unjust. Jesus came to bear the penalty of man's transgression, to uphold and vindicate the immutability of the law of God and the rectitude of His government. He came to make an end of sin, and to bring in everlasting righteousness. He can lift sinners from their low estate, and in so doing magnify the law of Jehovah. These thoughts make me almost forget my pain. [Cf: 21MR112.04] p. 134, Para. 6, [1892MS].

*June 17, 1892.* During the past night I have slept but little. I tried to look to Jesus, to place myself in the hands of the great Physician. He has said, "My grace is sufficient for thee." The grace of Christ leads men to speak right words under all circumstances. Bodily suffering is no excuse for unchristlike actions. [Cf: 21MR112.05] p. 135, Para. 1, [1892MS].

During these sleepless hours, the subject of overcoming has been the burden of my thoughts. "To him that overcometh," the Lord declares, "will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Cf: 21MR113.01] p. 135, Para. 2, [1892MS].

There are those who are forever making excuses for walking in the counsels of the enemy. Some think that because they have physical infirmities, they are privileged to speak pettish words, and to act in an unlovely manner. But has Jesus made no provision for such ones to overcome temptation? Because of trial and affliction, are they to be unthankful and unholy? Are not the rays of Christ's righteousness bright enough to dispel the shadow of Satan? The grace of God is declared to be sufficient for all the ills and trials against which human beings have to contend. Is it powerless then against bodily infirmity? Shall divine grace stand back, while Satan takes the field, holding the victim in the power of his evil attributes? [Cf: 21MR113.02] p. 135, Para. 3, [1892MS].

Oh, how precious is Jesus to the soul who trusts in Him. But many are walking in darkness because they bury their faith in the shadow of Satan. They have not done that which it was in their power to do through the grace of Jesus. They have not talked faith and hope and courage. Never for a moment should we allow Satan to think that his power to distress and annoy is greater than the power of Christ to uphold and strengthen. [Cf: 21MR113.03] p. 135, Para. 4, [1892MS].

"Men ought always to pray, and not to faint." Every sincere prayer

that is offered to God is mingled with the efficacy of Christ's blood. If the answer is deferred, it is because God desires us to show a holy boldness in claiming the pledged word of God. He is faithful who hath promised. He will never forsake the soul who is wholly surrendered to Him. You may ask the Lord for certain things that you think you must have, but He may see that to grant your desire would harm your soul. He gives you that which is for your good and His glory. If you become rebellious because you do not receive what you think you should, you show that your way is not in harmony with the will of God, that your way is not His way. Selfishness says, "My way, O God; much of self, and little of Thee." [Cf: 21MR113.04] p. 135, Para. 5, [1892MS].

*June 18, 1892.* The past night was one of great suffering. During the evening I had a coke fire in the grate. I awoke with a sense of suffocation and pressure for breath. I called for help. By mistake all the windows in my room had been left closed. I felt sick all over and very faint, and for a time I lost all sense of things about me. At last May Walling and Emily Campbell came to my help, and every effort was made to give me ease. But I was not entirely relieved for some time. [Cf: 21MR113.05] p. 135, Para. 6, [1892MS].

After all had been done that anyone could do, the windows were opened, and a screen placed around my bed, to prevent the air striking directly upon me. I slept again, a troubled, dangerous sleep. For the next two hours I was wrestling in my sleep to find my way out of a dense wood, to where I could get a free breath of air. When at last I aroused from sleep, I did not come to my proper bearings for some time, yes, for hours. Then I knew that something must be done. I was weak, and my heart pained me. I felt the need of a strong cordial, but there was nothing in the house but grape juice. I took some of this, and it strengthened me, but I was much exhausted. [Cf: 21MR114.01] p. 136, Para. 1, [1892MS].

On the Sabbath, all the members of the family excepting myself went to church. During the day I wrote something in regard to missionary work. I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spreading of the truth and the upbuilding of God's kingdom in the earth. [Cf: 21MR114.02] p. 136, Para. 2, [1892MS].

Christ is the greatest Missionary our world has ever seen, and I have faith that He will heal me. [Cf: 21MR114.03] p. 136, Para. 3, [1892MS].

*June 19, 1892.* Another night has passed, and much more pleasantly than the previous one. I feel very grateful to my heavenly Father for His grace and His great mercy to me. [Cf: 21MR114.04] p. 136, Para. 4, [1892MS].

Last night I was perplexed to know what to do for my aching nerves and muscles. All day the wind had been very high, and it seemed impossible to make the rooms warm enough for me to take treatment in them. I thought of a salt glow, and May Walling gave me one, with the lounge drawn as close as possible to the fire. This treatment was successful

in quieting my nerves. This morning I feel stronger than I did yesterday. [Cf: 21MR114.05] p. 136, Para. 5, [1892MS].

Elder Daniells came from Fitzroy to see me, and we had a pleasant conversation. I told him that come what may we must not for a moment lose courage or hope or faith, because that would give the victory to the enemy. We must be faithful soldiers, moving steadily forward. Whatever circumstances may arise, we must remember that the Captain of the Lord's host is leading us. To Him we must look for orders. Satan will not leave us in peace. He is ever seeking to destroy. If he cannot do this, he will seek in every possible way to annoy and hinder us. Knowing the will of the Lord, we must not dishonor our Leader by speaking words of discouragement. [Cf: 21MR114.06] p. 136, Para. 6, [1892MS].

Brother and Sister Byron Belden called to see me, and we had a season of prayer. In my suffering, the Lord is sacredly near to me. It seems that I can endure the seeing of Him who is invisible. During these long, wakeful nights, I have precious seasons of communion with my Saviour. I seem to look upon His face, full of tenderness and compassion. These words are impressed on my mind: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" (Matt. 16:24, 25). [Cf: 21MR115.01] p. 136, Para. 7, [1892MS].

*June 20, 1892.* I slept the first part of the night, but during the latter part I could not rest. I committed my case to the Lord, and was comforted by the thought that I am a subject of His care. I do find peace and comfort in prayer, but I should look upon it as a great blessing from the Lord if I could pass the hours of the night in sleep. These words comfort and strengthen me: "Be renewed in the spirit of your mind." This renewing is what I desire to have. "Though our outward man perish, yet the inward man is renewed day by day." The righteousness of Christ is the prize to which we are individually to reach forth. "Let this mind be in you," Paul writes, "which was also in Christ Jesus." We must walk as He walked and work as He worked. This means constant self-denial and a daily reaching out to do others good. We lose much because we are so apt to forget the fulness of the grace provided for us through the merits of Christ. No one is safe who offers the Lord a dull, sleepy, indifferent service. In order to resist the temptations of the enemy, we shall have to wrestle in earnest prayer with God. By using the grace bestowed, we shall gain a vigorous Christianity. [Cf: 21MR115.02] p. 137, Para. 1, [1892MS].

Day by day I am given an assurance of the love of God. "He that heareth My word," Christ says, "and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name," I long to proclaim the gospel of good news, the glad tidings of great joy. I am anxious to present to our people the message that the Lord has given me, that Christ has made us His own, that He has bought us with a price beyond computation. The Saviour declared, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." He would have all heed His invitation, "Whosoever will, let him take of the water of life freely."



God presents salvation to all; He gives it to those who believe. [Cf: 21MR115.03] p. 137, Para. 2, [1892MS].

*June 21, 1892.* Another night of restlessness and suffering has passed. I welcome the coming of five o'clock in the morning, for then Emily Campbell builds my fire, and I can be dressed. [Cf: 21MR116.01] p. 137, Para. 3, [1892MS].

I will not allow my mind to dwell on the dark side. Jesus has light and comfort and hope and joy for me. I want to face the light, that the brightness of the Sun of Righteousness may shine into my heart, and be reflected to others. It is the duty of every Christian to shine--to shed abroad the light of the grace that Christ imparts. God would have me, even in my pain, praise Him, showing that I realize that His presence is with me. "Being justified by faith, we have peace with God." "This is the record, that God hath given us eternal life, and this life is in His Son." Whatever else the sin of Adam did, it did not give human beings an excuse for transgressing God's law. [Cf: 21MR116.02] p. 137, Para. 4, [1892MS].

*June 22, 1892.* The morning gave promise of a very pleasant day, and there was talk of riding out. But soon the clouds began to roll up, and the air became cold. At one o'clock there was a flood of rain, with heavy thunder and frequent flashes of lightning. With greater and less severity, the storm continued during the day. [Cf: 21MR116.03] p. 137, Para. 5, [1892MS].

Last night I slept better than during the night previous, but I was greatly afflicted with pain in my arms, shoulders, spine, hip-bones, and feet. This makes me painfully sick, but I will not become discouraged. I will press my petitions to the throne of grace. I have a sympathizing Saviour, who does not willingly afflict or grieve the children of men. I have much time to think, and my head is perfectly clear. Christ draws my attention to Himself. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." This is our confidence. I will rejoice in His love. [Cf: 21MR116.04] p. 138, Para. 1, [1892MS].

*June 23, 1892.* Another night has passed. I slept only three hours. I was not in so much pain as usual, but was restless and nervous. After lying awake for some time, trying to sleep, I gave up the effort, and directed my whole attention to seeking the Lord. How precious to me was the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." I prayed most earnestly to the Lord for comfort and peace, which the Lord Jesus alone can give. I want the blessing of the Lord, so that, while suffering pain, I shall not lose self-control. I dare not trust in self for one moment. [Cf: 21MR116.05] p. 138, Para. 2, [1892MS].

The instant that Peter withdrew his eyes from Christ, that instant he began to sink. When he realized his peril, and lifted his eyes and voice to Jesus, crying, Save, Lord, or I perish, the hand ever ready to save the perishing took hold of him, and he was saved. [Cf: 21MR116.06] p. 138, Para. 3, [1892MS].

I long to follow on to know the Lord, that I may know that His going

forth is prepared as the morning. I desire the words of my lips to be right words, the meditations of my heart to be of God. I desire to be strengthened with genuine faith. I do not want one vestige of presumption or self-confidence to appear in my life. I want faith, simple, trustful faith. I am determined to rely wholly on the promise of God, asking Him to keep my lips from evil, and my tongue from speaking guile. [Cf: 21MR117.01] p. 138, Para. 4, [1892MS].

In my home I must daily seek peace and pursue it. "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 although the body is suffering, and the nervous system enfeebled, we must not think that we are at liberty to speak fretfully or to think that we are not receiving all the attention we should have. When we give way to impatience, we drive the Spirit of God out of the heart, and give place to the attributes of Satan. When we frame excuses for selfishness, for evil thinking and evil speaking, we are educating the soul in evil, and if we continue to do this, it will become a habit to yield to temptation. We are then on Satan's ground, overcome, weak, and without courage. [Cf: 21MR117.02] p. 138, Para. 5, [1892MS].

If we trust in ourselves, we shall certainly fall. Christ says, "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." What is the fruit that we are to bear? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." [Cf: 21MR117.03] p. 138, Para. 6, [1892MS].

As I meditated on these things, I felt more and more deeply the sin of neglecting to keep the soul in the love of God. The Lord does nothing without our cooperation. When Christ prayed, "Father keep them in Thy name," He did not mean that we should neglect to keep ourselves in the love and faith of God. Alive unto God, through a living union with Christ, we trust in the promises, constantly gaining greater strength by beholding Jesus. [Cf: 21MR117.04] p. 139, Para. 1, [1892MS].

What can change the heart or shake the confidence of the one who by beholding the Saviour is changed into His likeness? Shall such a one be on the watch for slights? Shall his imagination center on self? Shall he allow little things to destroy his peace of mind? [Cf: 21MR117.05] p. 139, Para. 2, [1892MS].

He in whose heart Christ abides is willing to be pleased. He thinks no evil, and is content with the assurance that Jesus knows and values aright every soul for whom He died. God says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Let this satisfy the longing of the soul, and make us careful and guarded, very ready to forgive others because God has forgiven us. [Cf: 21MR117.06] p. 139, Para. 3, [1892MS].

The happiness of life is made up of little things. It is in the power of everyone to practice true Christlike courtesy. It is not the possession of splendid talents that will help us to overcome, but the conscientious performance of daily duties. The kind look, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others--these things are helps in the Christian life. If

the love of Jesus fills the heart, this love will be manifested in the life. We shall not show a determination to have our own way, a stubborn, selfish unwillingness to be happy or pleased. The health of the body depends more upon heart-healthfulness than many suppose. [Cf: 21MR118.01] p. 139, Para. 4, [1892MS].

One can imagine himself slighted, imagine that he is not in as high a position as he is capable of filling, and so make of himself a supposed martyr. He is unhappy, but who is to blame? One thing is certain--kindness and amiability of temper will do more to exalt him than any supposed smartness with the curse of an ungenial disposition. [Cf: 21MR118.02] p. 139, Para. 5, [1892MS].

*June 24, 1892.* "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: 21MR118.03] p. 139, Para. 6, [1892MS].

I know in whom I have believed. I have been purchased by the blood of the only begotten Son of God. He has graven me upon the palms of His hands. I am not my own. I have committed the keeping of my soul unto Him as unto a faithful Creator. He will keep that which I have committed unto Him against that day. [Cf: 21MR118.04] p. 139, Para. 7, [1892MS].

Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea. [Cf: 21MR118.05] p. 140, Para. 1, [1892MS].

*June 25, 1892.* The past night was one of pain and of relief. I went to bed at nine, but was obliged to take treatment till twelve. I then slept for about three hours. During these wakeful nights I hold precious seasons of communion with God. My continual prayer is for the meekness and lowliness of Christ. Much time is lost in longing to do some great thing, some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. The life that is Christlike in the home will be Christlike in the church. It is the neglect of the smaller duties in an effort to reach after a great work, that spoils the life of many a one. [Cf: 21MR118.06] p. 140, Para. 2, [1892MS].

True Christians are a savor of life unto life because Christ abides in their hearts. Reflecting His image, they are children of the light. [Cf: 21MR119.01] p. 140, Para. 3, [1892MS].

I put my trust in the Lord Jesus. I cry after God. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Here in the home, in my pain and suffering, I must be imbued with the Spirit of Christ. It is now that I must put my trust in the Lord. At times I can do little else than cling to Jesus, saying, "I am Thy

child. I trust in Thee. I have Thy pledged word, 'My grace is sufficient.'" Then relief comes, and I praise the Lord for His goodness and mercy. [Cf: 21MR119.02] p. 140, Para. 4, [1892MS].

Today quarterly meeting was held in the church. Willie spoke from Isaiah 50:10,11. In the afternoon the Lord's supper was administered, preceded by the ordinance of feetwashing. The celebration of these ordinances is the fulfilling of the command, "If I, then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." What a place is this for hushing controversies, for forgiving those who have done us any injury. This is the time, if one has anything against his brother, to make it right, to settle every difficulty. Let there be mutual forgiveness. Let no strange flame be brought to the altar. Let no malice, no hatred, be cherished by those who meet round the communion table. Let high and low, rich and poor, learned and unlearned, meet together as those purchased by the blood of Christ. [Cf: 21MR119.03] p. 140, Para. 5, [1892MS].

*June 26, 1892.* I am glad when the daylight comes; for the nights are long and wearisome. But when I cannot sleep, gratitude fills my heart as I think that One who never slumbers is watching over me for good. What a wonderful thought it is that Jesus knows all about the pains and griefs we bear. In all our afflictions He was afflicted. [Cf: 21MR119.04] p. 140, Para. 6, [1892MS].

Some among our friends know nothing of human woe or physical pain. They are never sick, and therefore they cannot enter fully into the feelings of those who are sick. But Jesus is touched with the feeling of our infirmity. He is the great Medical Missionary. He has taken humanity upon Himself, and has placed Himself at the head of the new dispensation, in order that He may reconcile justice and compassion. [Cf: 21MR119.05] p. 140, Para. 7, [1892MS].

*June 27, 1892.* Another night has passed, and although I suffered much from nervousness, yet I have the peace that the presence of Jesus always brings. He gives me to drink of the cup of His salvation, and my heart is made cheerful in God. [Cf: 21MR119.06] p. 141, Para. 1, [1892MS].

How earnestly we ought to labor for those who are unsaved. When we think of the infinite sacrifice that Jesus has made to redeem sinners, how can we be content to make no effort in behalf of our fellow beings? Shall we do nothing, when the Good Shepherd came from the throne of heaven to seek and save the lost? [Cf: 21MR120.01] p. 141, Para. 2, [1892MS].

*June 28, 1892.* "Bless the Lord, O my soul; and all that is within me, bless His holy name." I am compassed with infirmities, yet I am of good courage in the Lord. Although the enemy is permitted to afflict me, yet I have great blessings from day to day. My head is free from pain, shielded by the hand of the Lord. My shoulders and arms are full of pain, but my right forearm, from the elbow to the tips of my fingers, is free from pain. I am able to do much important writing. [Cf: 21MR120.02] p. 141, Para. 3, [1892MS].

I am deeply interested in the work of my ministering brethren. My

heart is drawn out in sympathy with them, and I pray that they may honor God. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." We can know Christ only by loving and obeying Him. [Cf: 21MR120.03] p. 141, Para. 4, [1892MS].

The Lord calls for valiant men, who will not fail or be discouraged. Trials and disappointments will come to God's workers; but did they not come to Jesus? Shall we cover the Lord's altar with mourning and sighing and tears? God forbid. It comforts me to meditate upon the loving words of Christ, to think of His courtesy, His sympathy, His compassion. I long to be like Him. I will rest in His care. He will make me a conqueror over evil. [Cf: 21MR120.04] p. 141, Para. 5, [1892MS].

*June 29, 1892.* My prayer on awaking is, Jesus, keep Thy child today. Take me under Thy guardianship. Make me a healthy, fruit-bearing branch of the living Vine. "Without Me," Christ says, "ye can do nothing." In and through Christ we can do all things. [Cf: 21MR120.05] p. 141, Para. 6, [1892MS].

He who was the adored of angels, who had listened to the music of the heavenly choir, was ever touched, while upon this earth, with the sorrows of children, ever ready to listen to the story of childish woe. He often dried their tears, cheering them with the tender sympathy of His words, which seemed to hush their sorrows and make them forget their grief. The emblem in the form of a dove that hovered over Jesus at His baptism represents His gentleness of character. [Cf: 21MR120.06] p. 141, Para. 7, [1892MS].

*June 30, 1892.* Another night of great weariness is nearly passed. Although I continue to suffer much pain, I know that I am not forsaken by my Saviour. My prayer is, Help me, Jesus, that I may not dishonor Thee with my lips. Let no unkind words be spoken by me. I am told by some who come to see me that I shall never again have the use of my limbs. But I do not accept this view as truth. I know that the Lord has a work for me to do, and I will put my trust in Him. The outlook is not cheering, but God knows my situation. I rejoice that I can use my right hand. Bolstered up in a chair with pillows, I write many pages. I am able to keep my workers supplied with all they can possibly do. I could keep two more busy. [Cf: 21MR120.07] p. 141, Para. 8, [1892MS].

My heart is filled with gratitude for the goodness and mercy of God. My prayer goes up to heaven for grace, and the peace that passeth understanding is given me. I can trust the Lord Jesus to care for my weary body. I find in Him a present help in every time of need. His presence seems so real and is the evidence of His compassion. Sick or well, I feel that every power of body and mind should be employed in glorifying God. We are not our own, to please and gratify self. We have been purchased by the blood of Christ, and it is our daily duty as well as our privilege to consecrate all that we have and are to the Saviour. [Cf: 21MR121.01] p. 142, Para. 1, [1892MS].

*July 5, 1892.* I am greatly distressed in mind. I see matters that need to be changed. Sister Daniells is greatly deceived in regard to her spiritual condition. She feels that she is far in advance of her husband and would instruct him. Whether with him or away from him, she

assumes this attitude. She married him when his condition, as far as his health and usefulness were concerned, was not encouraging. Having done this, she feels that he is indebted to her for his advancement. But she should not cherish this thought, for it is not true. Elder Daniells is the Lord's child, and if Sister Daniells had not married him, God would still have led him onward and upward. But she did marry him, and therefore it was plainly her part to help him all she could. [Cf: 21MR121.02] p. 142, Para. 2, [1892MS].

It is the Lord who has made Elder Daniells the man that he is, and when Sister Daniells takes the credit for this, she dishonors God. Often she has stood in Elder Daniells' way, discouraging and depressing him, because she was not walking in truth and righteousness. She has cherished in her heart the grievous sin of jealousy. This has separated her from the Saviour. She has been unjust to her husband, and unjust to others. She had no reason to feel as she did, for Elder Daniells is not guilty. But she has accepted Satan's temptations as the truth. Thus she has lost her peace of mind, and has taken a course which has disparaged her in the eyes of her brethren and sisters, and which has brought alienation between her and her husband. Elder Daniells would be received into the hearts of the believers in New Zealand if Sister Daniells were a humble, discreet woman. She must learn at the feet of Jesus to be meek and lowly. Unless she does this, she will be a great hindrance to her husband. [Cf: 21MR121.03] p. 142, Para. 3, [1892MS].

*July 6, 1892.* I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, "How great is the God you worship?" "So great," was the reply, "that He fills immensity, and yet so small that He dwells in every sanctified heart." [Cf: 21MR122.01] p. 142, Para. 4, [1892MS].

O precious Saviour, I long for Thy salvation. "As the hart panteth after the water brooks, so panteth my soul after Thee." I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." [Cf: 21MR122.02] p. 142, Para. 5, [1892MS].

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name of Christian. I am assured that this lesson of suffering will be to the glory of God, a means of warning others to avoid continuous labor under circumstances so unfavorable to health of the body. [Cf: 21MR122.03] p. 142, Para. 6, [1892MS].

*July 7, 1892.* The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction is for the glory of the Lord. I will not murmur; for when I wake in the night, it seems that Jesus is looking upon me. The fifty-first chapter of Isaiah is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope. [Cf: 21MR122.04] p. 143, Para. 1, [1892MS].

*July 8, 1892.* The mail for America closed today. I sent off one hundred and thirty pages--letters to Elder Haskell, Elder Butler, J. E.

White, Frank and Hattie Belden, Dr. Maxson, Ella and Mabel White, Sister L. M. Hall, Elder Smith, Elder Corliss, C. H. Jones, and many more. [Cf: 21MR122.05] p. 143, Para. 2, [1892MS].

*July 9, 1892.* Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again, when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it becomes a ruling power for evil. [Cf: 21MR122.06] p. 143, Para. 3, [1892MS].

*July 10, 1892.* I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidences of the displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this. At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia, and found the believers here in a condition where they must have help. For weeks after reaching here, I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety. [Cf: 21MR122.07] p. 143, Para. 4, [1892MS].

There is need of a decided change in the administration of the Echo Office. The lack of proper planning has kept this institution bound down and limited in its influence when the Lord has a large work that must be done. [Cf: 21MR123.01] p. 143, Para. 5, [1892MS].

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid. [Cf: 21MR123.02] p. 143, Para. 6, [1892MS].

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, Come up higher, breathe the pure atmosphere of faith. As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Cf: 21MR123.03] p. 143, Para. 7, [1892MS].

I am in Australia, and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feelings of our infirmities, and who knows

how to succor those who are tempted? [Cf: 21MR123.04] p. 144, Para. 1, [1892MS].

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me, Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands. Then my soul is nourished with the divine presence. I am lifted out of myself, as it were, into the presence of God. [Cf: 21MR123.05] p. 144, Para. 2, [1892MS].

Today I rode to the Echo Office and back. I have not been able to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my testimony to the people in the Colonies. [Cf: 21MR123.06] p. 144, Para. 3, [1892MS].

*July 11, 1892.* I did not sleep very well last night. I was urged to ride out in the afternoon, because the sun shone so beautifully. I did so, but it was too much of a tax on my strength. [Cf: 21MR124.01] p. 144, Para. 4, [1892MS].

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected. The faithful minister will watch for souls with the deep interest that a shepherd guards his sheep. He will do personal work for those to whom he preaches, talking and praying with them. Such efforts will bear fruit to God's glory. [Cf: 21MR124.02] p. 144, Para. 5, [1892MS].

*July 12, 1892.* This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that if they can do a certain work, they are converted. But they are not submissive to the Spirit of the Lord. [Cf: 21MR124.03] p. 144, Para. 6, [1892MS].

*July 13, 1892* Last night I rested better. May Walling, my adopted daughter, kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out. [Cf: 21MR124.04] p. 144, Para. 7, [1892MS].

I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. I must assure all that the truth lived and practiced will have a convincing power over all who come under its influence. [Cf: 21MR124.05] p. 144, Para. 8, [1892MS].

*July 14, 1892.* I was very nervous last night. The chills that I had on Monday and Tuesday resulted in lame, very painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. I must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith; it is the gift of God. [Cf: 21MR124.06] p. 145, Para. 1, [1892MS].



My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body, bone, muscle, and nerves, has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper. [Cf: 21MR124.07] p. 145, Para. 2, [1892MS].

I am now writing on the life of Christ. I know that the enemy will make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence. [Cf: 21MR125.01] p. 145, Para. 3, [1892MS].

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth. [Cf: 21MR125.02] p. 145, Para. 4, [1892MS].

When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise, "My grace is sufficient," has been fulfilled in my case. There can be no doubt on my part. My hours of pain have been hours of prayer, for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God's promises. [Cf: 21MR125.03] p. 145, Para. 5, [1892MS].

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me."--Ms 19, 1892. [Cf: 21MR125.04] p. 145, Para. 6, [1892MS].

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily." Now mark the following words: "And ye are complete in him, which is the head of all principality and power." [Cf: ST 02-08-92 para. 01] p. 145, Para. 7, [1892MS].

"Ye are complete in him." Is not this a wonderful statement? Notwithstanding all our various temperaments, our different defects and imperfections, notwithstanding the attacks of the enemy, his grievous temptations and suggestions, we are said to be complete in Him who is the head of all principality and power. Very much has been presented before you in the words which I have read, but we shall be able to notice but few of the points contained in this scripture, in the short address which I shall give. But I desire that you should be able in some measure to comprehend the possibilities to which we may attain in our Christian life. We are to walk even as Christ walked, or the words of inspiration would not so present the course of the follower of Christ: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." [Cf: ST 02-08-92 para. 02] p. 146, Para. 1, [1892MS].

In order to attain to this high calling of God in Christ Jesus, you must begin the day with your Saviour. The very first outbreathing of the soul in the morning should be for the presence of Jesus. "Without me," he says, "ye can do nothing." It is Jesus that we need. His light, his life, his Spirit must be ours continually. We need him every hour. And we should pray in the morning that, as the sun illuminates the landscape and fills the world with light, so the Sun of Righteousness should shine into the chambers of mind and heart, and make us all light in the Lord. We cannot do without his presence one moment. The enemy knows when we decide to do without our Lord, and he is there ready to fill our minds with his evil suggestions, that we may fall from our steadfastness; but it is the desire of the Lord that from moment to moment we should abide in him, and thus be complete in him, accepted in the Beloved. God designs that every one of us shall be perfect in him, so that we may represent to the world the perfection of his character. He wants us to be set free from sin, that we shall not disappoint the heavenly intelligences, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity and yet not avail ourselves of that grace which is able to make us perfect, that we may be found wanting in nothing, but unblamable before him in love and holiness. [Cf: ST 02-08-92 para. 03] p. 146, Para. 2, [1892MS].

"Well," I hear one say, "if that is what I must be, I might as well give up, for I can never reach that standard." But this is what you must be, or you will never enter heaven, and heaven is our desire and aim. But we desire to enter heaven, for there there is no disappointment, no sorrow, no sin, no one who shall say, "I am sick." There, there is no burial train, no mourning, no death, no parting, no broken hearts; and Jesus is there, peace is there. Oh, we must be with him, for in his presence is fullness of joy, at his right hand there are pleasures forevermore! And it is here that we must behold him, and become changed into his image. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Oh, it is important that we behold him here by the eye of faith, that we may be made like him, but what will it be to behold him as he is without one dimming veil between? [Cf: ST 02-08-92 para. 04] p. 146, Para. 3, [1892MS].

And who is he?--He is the One who has made an infinite sacrifice in our behalf, the One who has brought eternal redemption to our view; and should we behold in him all he is to us, how gladly would we yield our hearts to him, to love him and obey him! Can we not do it now? Is there not need that we behold him by faith, and become changed into his

image, when the world is covered with moral darkness like the pall of death, that we may reflect light into the gloom, that as we flash the light of heaven along the pathway of those who are in perplexity and error, they may see that there is brightness and attractiveness in the Christian's hope? But all this depends upon your reception of the Holy Spirit. It is your privilege to be anointed from on high, or you cannot represent Jesus as he is, and the world cannot take knowledge of you that you have been with him, and have learned of the Divine Teacher. You are to walk in him, to love him, because he first loved you. [Cf: ST 02-08-92 para. 05] p. 146, Para. 4, [1892MS].

Jesus did not seek you and me because we were his friends, for we were estranged from him, and unreconciled to God. It was while we were yet sinners that Christ died for us. But he has promised to give us his Holy Spirit, that we may become assimilated to his nature, changed into his image. Therefore we must put away everything like passion, impatience, murmuring, and unrest, and find a place for Jesus in the heart. We must have the buyers and the sellers cleared out of the soul temple, that Jesus may take up his abode within us. He stands at the door of the heart as a heavenly merchantman; he knocks there, saying, Open unto me, buy of me the heavenly wares, buy of me the gold tried in the fire, which is faith and love, the precious, beautiful attributes of our Redeemer, which will enable us to melt our way into the hearts of those who do not know him, those who are cold and alienated from him through unbelief and sin. He invites us to buy of him the white raiment, which is his glorious righteousness, and the eyesalve, that we may discern spiritual things. Oh, shall we not open the heart's door to this heavenly voice? 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." [Cf: ST 02-08-92 para. 06] p. 147, Para. 1, [1892MS].

But everyone who is Christ's, who has tasted of the powers of the world to come, has crucified the flesh, with the affections and lusts. As the physical nature is sustained by the food we eat, so the spiritual nature must be sustained by the word and Spirit of God. God desires us to have a healthful experience. We shall be feeble and dying Christians if we have the experience described by the apostle as fashioned after "the rudiments of the world, and not after Christ." It is Christ abiding in our hearts by faith that we must have, and then we shall manifest the fruits of the Spirit, which the word of God declares are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Cf: ST 02-08-92 para. 07] p. 147, Para. 2, [1892MS].

But sometimes those who profess to be followers of Christ will say, "You must not be surprised if I am rough, if I speak bluntly, if I manifest temper, for it is my way." You ask us not to be surprised. Is not heaven surprised at such manifestations, since the plan of salvation has been devised, since an infinite sacrifice has been made on Calvary's cross, that we might reflect the image of Jesus? Will your way enter heaven? Suppose one comes up to the pearly gates and says, "I know that I have been rude and unkind, and it is my disposition to lie and to steal, but I want an entrance into the heavenly mansions." Will that way find an entrance into the portals of the heavenly city?--No; it is those who keep Christ's way that will enter there. He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by

me." If anyone thinks he can climb up some other way, he will find that it will not lead him to the mansions of glory. We want Christ's way, His life must be in us. Jesus has said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." We should study to understand the meaning of these words, for they are of vital importance to us. Jesus has explained their significance. He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: ST 02-08-92 para. 08] p. 147, Para. 3, [1892MS].

We should take time to study the Bible, for we must know what saith the Scripture. The Bible is the garden of God, and as we see the lovely flowers of promise, we should gather them to our souls, for "exceeding great and precious promises" have been given unto us, that by these we might become partakers of the divine nature, having escaped the corruption that is in the world through lust. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 02-08-92 para. 09] p. 147, Para. 4, [1892MS].

God will work for us just in accordance with our faith. At the slow rate our people in many States are working, it would take a temporal millennium to warn the world. The angels are holding the four winds that they should not blow until the world is warned, until a people has decided for the truth, the honest of heart have been convicted and converted. Their power, their influence, and their means will then flow in the missionary channel. This is putting out the money to the exchangers, that when the Master shall come, his stewards may present the talents doubled in the ingathering of souls to Jesus Christ. But the wealthy farmers are some of them acting as if in the day of God the Lord only would require of them to present to him enriched, improved farms, building added to building, and they say, "Here, Lord, are thy talents; behold, I have gained all this possession." If the acres of their farms were so many precious souls saved to Jesus Christ, if their buildings were so many souls to be presented to the Master, then he could say to these men, "Well done, good and faithful servant." But you cannot take these improved farms, or these buildings, into heaven. The fires of the last days will consume them. If you invest and bury your talents of means in these earthly treasures, your heart is on them, your anxiety is for them, your persevering labor is for them, your tact, your skill is cultivated to serve earthly, worldly possessions, and is not directed or employed upon heavenly things. And you come to look upon the means invested for larger plans in extending the work as so much means lost which brings no returns. This is all a mistake, because the earthly is exalted above the eternal. While the heart is on earthly treasures, it can only estimate such; it cannot appreciate the heavenly treasure. It is fully occupied just as the devil wants it should be; and the eternal is eclipsed by the earthly. [Cf: ST 02-08-92 para. 01] p. 148, Para. 1, [1892MS].

Burying Talents in the Earth.--Now there are many diligently at work just as though their salvation depended upon their wonderful economy in investing means in the cause of God, as though the least money they consumed in plans and efforts to broaden and build up the work of God was a virtue. And money is held in farms and in business as though their salvation depended upon the improvements to be made upon their earthly property. Do these men know that they are bound up in

selfishness? Do these men know that they are robbing God every day of their lives? Do they know that they are devoting their time, their physical and mental talents, in laying upon the foundation, hay, wood, and stubble? All the improvements of years will be consumed with the fires of the last day, and if they themselves are saved, it will be only as by fire. Their whole life work is in ashes. The reward that they might have gained if they had been faithful stewards, is lost, eternally lost. A host of souls that they might have saved are not saved, because of their neglect. All their powers God had given them to prove them as probationers, whether they are worthy to be intrusted with eternal riches. And there are many whose testimonies have been heard in meetings in continual cautions, lest some advance move shall be made calling for some of their means to reflect light to the world. They are found so buried up with earthly things that they have no right estimate of the eternal riches, and would not prize heaven if it were given them. Their taste, their appetite, their pursuits, their inclinations, are all of an earthly, worldly character; they are unfitted for heaven; they perish with their treasures. All our talents are to be used to the utmost. We are required to develop our abilities by exercise until they have reached the highest standpoint in doing-- your farming? your building?-- No; but God's work, as stewards of the grace of God. [Cf: ST 02-08-92 para. 02] p. 148, Para. 2, [1892MS].

Your powers are to be used as a blessing to the world. To take God's intrusted talents and employ them for earthly, selfish, worldly purposes, and neglect the work of God in winning souls to Christ,-- unfaithful servants is charged upon all who do this and neglect a sacred responsibility. It is a fearful thing to take the powers of the body and of the mind, given you to be employed to be a blessing to the world, and use them in such a way that God is not honored. It is also a fearful thing to fold up the talent in a napkin, and hide it in the earth, or world, for fear God would demand it of you. This will be the cutting off of our own hopes of an eternal reward; it is the forfeiting of the crown of life, and showing that we have no esteem for an eternity of bliss. [Cf: ST 02-08-92 para. 03] p. 149, Para. 1, [1892MS].

Transformation Necessary.--God calls upon you who have the precious light of truth to no longer have your time and talents devoted to selfish purposes, and thus lost to humanity, and lost to God, by folding up your talents and hiding them in the earth. All these talents must be employed to bring glory to the Giver. Accept your God-given responsibilities and take up your cross, denying yourself, or you cannot be disciples of Christ. God did not design that you should devote brain, bone, and muscle to earthly employments; he intended you should improve your talents to fill some grand and noble place in God's plans, in saving of souls, and in doing God's work. The selfish thoughts and feelings have dried up your souls. The moisture of heaven is not upon many of you. You are as dry as the hills of Gilboa, that were not visited by dew nor rain. Grand opportunities are being lost, and you are shriveled and dying spiritually of non-use of your talents. You cannot fulfill your solemn responsibilities to God unless you are transformed in character. Your unconscious influence in your spiritual attitude of selfish love of the world is saying to the world, "My Lord delayeth his coming." Your guilt is similar to that of the inhabitants of the old world. You are planting and building, and your works testify that you are not looking and watching and waiting for our Lord's

appearing. [Cf: ST 02-08-92 para. 04] p. 149, Para. 2, [1892MS].

Accountability to God.--How can you, who are men and women blessed with so great light, so high and sacred privileges, render an account to God why you have done so little as his servants? why you have fulfilled life's grand works so unworthily? God lays responsibilities in your hands to do his work, to educate, to train all your powers to do his work with that efficiency which shall earn for you the, "Well done, good and faithful servant." Wherein does this faithfulness consist? in your withdrawing your interest, your time, your influence, from the work of God, and devoting all your powers to earthly, selfish purposes? No, the blessing will be pronounced upon those who yoke up with Christ in doing his work. Ye are laborers together with God. You will reveal to the world all the faith you have. [Cf: ST 02-08-92 para. 05] p. 149, Para. 3, [1892MS].

You are not all compelled to go to heathen lands; there are souls just as precious in the sight of God and valuable as your own soul right within your own borders. And how few, very few, workers are employed in giving the message of warning in the large cities? What excuse will you have prepared to offer to God for this terrible neglect of your God-given responsibilities? These souls unsaved within your reach, I was shown, will confront you in the day of judgment. You worshiped your farms, you worshiped your money, you prided yourself upon your wisdom as wise financiers in worldly affairs; but how does all this weigh with God? He said of the rich man, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? Now the application: "So is he that layeth up treasure for himself, and is not rich toward God." The Lord has given you light in testimonies of warning, of reproof, and counsel, but you do but little in accordance with the light given. The words of Christ are explicit, but you are not doers of his words, "Ye cannot serve God and mammon." [Cf: ST 02-08-92 para. 06] p. 149, Para. 4, [1892MS].

Do you contemplate that Christ sacrificed his majesty, his honor and glory, to bring salvation within your reach, and save every son and daughter of Adam? He for our sakes became poor, that we through his poverty might be made rich. [Cf: ST 02-08-92 para. 07] p. 150, Para. 1, [1892MS].

"We are laborers together with God." When he ascended on high, he left his work in the hands of his followers to carry it forward, as he has given us an example in his self-sacrificing life. He went about doing good. Do you follow his example in this? Does your own business seem of greater importance than the precious souls Jesus came to the world to save? Oh, that I could open many eyes that Satan has blinded. Oh, that pen and voice could have an influence to arouse you from your paralysis. Oh, that you could see that you are doing nothing while all heaven is engaged in intense activities to prepare a people to stand in the great day of God. By Mrs. E. G. White. [Cf: ST 02-08-92 para. 08] p. 150, Para. 2, [1892MS].

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Does this mean that we are not to associate with the world?--No, for how then can you bring to them the light of truth if

you do not come in contact with them? But you cannot do them good if your association with the world leads you to beg the world's pardon for your faith in Christ, for then you do not mould the world, but the world moulds you. Jesus has signified what is to be your position in the world. He says: "Ye are the light of the world." "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: ST 02-15-92 para. 01] p. 150, Para. 3, [1892MS].

Since God has given us this assurance, why is it that we see so many clouded, mixed experiences?--It is because many of the professed followers of Christ have given heed to seducing spirits and doctrines of devils. It is because they have not responded to the drawing of Christ. When you respond to the drawing of Jesus, you draw others to him by your consistent life and Christian example, for by faith you become rooted and grounded in the truth. You must search the precious word of God, that you may know what is truth. [Cf: ST 02-15-92 para. 02] p. 150, Para. 4, [1892MS].

Jesus prayed that his disciples might be sanctified through the truth. Let no one think that he can permit himself to indulge in any sin, however secret it may be, for God requires truth in the inward parts, and in the hidden part wisdom. You need not feel complacency because you are sure that your brethren do not know of your misdeeds. Does not One who is acquainted with your brethren know all about your life? Does not he read your heart as an open book? You cannot indulge in sin and still be a witness for the Lord, for in works you deny him. Where is the holy boldness that should characterize your faith and prayers because you are not under condemnation before man or God? Where is your ringing testimony on the side of truth? [Cf: ST 02-15-92 para. 03] p. 150, Para. 5, [1892MS].

If you are indulging in any known sin, you cannot utter words to the glory of God, because there is something in your heart that condemns you. The Spirit of God is not in your soul. But let the heart, with all its affections, be surrendered to God, and you will have joy and peace in the Holy Ghost. Your intellect, your ability, your soul, body, and spirit have been purchased at an infinite price by the Son of God, and all belong to him. And yet, though Christ has redeemed men, how few render to him that which is his own. How many rob him in thought. Oh, shall we not gird up the loins of our minds, and bring into captivity every thought to the obedience of Christ, and hope unto the end for grace that shall be given unto us at the revelation of Jesus Christ? [Cf: ST 02-15-92 para. 04] p. 150, Para. 6, [1892MS].

We cannot enter heaven with any deformity or imperfection of character, and we must be fitted for heaven now in this probationary life. We want the deep movings of the Spirit of God, that we may have an individual experience, and be complete in Him who is the fullness of the Godhead. Through the power of the righteousness of Christ, we are to depart from all iniquity. There must be a living connection of the soul with its Redeemer. The channel of communication must be open continually between man and his God, that the soul may grow in grace and in the knowledge of the Lord. But how many do not pray. They feel under condemnation for sin, and they think they must not come to God until they have done something to merit his favor or until God has forgotten about their transgressions. They say, "I cannot hold up holy hands before God without wrath or doubting, and therefore I cannot

come." So they remain away from Christ, and commit sin all the time in so doing, for without him we can do nothing but evil. Just as soon as you commit sin, you should flee right to the throne of grace, and tell Jesus all about it. You should be filled with sorrow for sin, because through sin you have weakened your own spirituality, grieved the heavenly angels, and wounded and bruised the loving heart of your Redeemer. When you have asked Jesus, in contrition of soul, for his forgiveness, believe that he has forgiven you. Do not doubt his divine mercy, or refuse the comfort of his infinite love. [Cf: ST 02-15-92 para. 05] p. 151, Para. 1, [1892MS].

If your child had disobeyed you, and committed wrong against you, and that child should come with a breaking heart to ask your forgiveness, you know what you would do. You know how quickly you would draw your child to your heart, and assure him that your love was unchanged, and his transgressions forgiven. Are you more merciful than your merciful Heavenly Father, who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? You should go to God as children go to their parents. Ask your Heavenly Father to forgive your errors, and pray that, through the grace of Christ, you may be able to overcome every defect of your character. [Cf: ST 02-15-92 para. 06] p. 151, Para. 2, [1892MS].

Jesus came to this world to save his people from their sins. He will not save us in our sins, for he is not the minister of sin. We must respond to the divine drawing of Christ, and repent of our sins, and unite ourselves to Christ as the branch is united to the vine. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus is drawing all men, and who will respond to this drawing? Many will be greatly influenced by the life and example of those who profess to have responded to this divine love that is drawing the hearts of men. Many will watch you who profess his name, to see whether it makes you better men and better women. They will watch to see if you are Christlike, kind and courteous in your family. The Lord has said, "By their fruits ye shall know them." [Cf: ST 02-15-92 para. 07] p. 151, Para. 3, [1892MS].

Your home life will be an index to your Christianity. A man's religion before God is no more or less than the religion that is manifested in his family. Those who profess to be followers of Christ will reveal in the home circle just what is their attitude toward Christ. As the mothers brought their children to Christ that he might place his hands upon them, and bless them, so parents should take their children to him today. [Cf: ST 02-15-92 para. 08] p. 151, Para. 4, [1892MS].

Talk to your children as though you would have them Christ's children. The agencies of heaven will cooperate with you in your work of drawing the children to Jesus. God is a lover of the beautiful, but that which he most loves is a beautiful character. These lovely flowers on the desk today are an expression of the love of God for us and for what is beautiful. Flowers are the adornments that God has made for the earth. Christ has said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Jesus tells us that there is something higher for our consideration and aim than what we shall eat, and what we shall drink, and what we shall



wear, and that is beauty of character, that shall last as long as eternity. [Cf: ST 02-15-92 para. 09] p. 152, Para. 1, [1892MS].

Jesus would have the fathers and mothers teach their children of this beauty of character. He would have them teach their children that God loves them, that their natures may be changed, and brought into harmony with God. Do not teach your children that God does not love them when they do wrong; teach them that he loves them so that it grieves his tender Spirit to see them in transgression, because he knows they are doing injury to their souls. Do not terrify your children by telling them of the wrath of God, but rather seek to impress them with his unspeakable love and goodness, and thus let the glory of the Lord be revealed before them. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 02-15-92 para. 10] p. 152, Para. 2, [1892MS].

When Moses prayed, "Lord, show me thy glory," the Lord took this atom of humanity, and yet this mighty man of faith, and placed him in the cleft of the Rock, and covered him with his hand, 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." He first puts Moses in the cleft of the Rock, and this is where each one of us must be placed before we can see the glory of the Lord, for no man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal him." The glory of the Lord is his goodness and love. Then do not teach your children that God frowns upon them, but that when they sin they grieve the Spirit of Him who always loves them. Draw your children to Jesus. [Cf: ST 02-22-92 para. 01] p. 152, Para. 3, [1892MS].

But if you would draw your children to Jesus, you must not enter your home with cross words, with a frown upon your brow. If you come from your business weary and worn, just plead with God for his grace, for his restful Spirit, that your heart may be melted into tenderness, that your lips may be filled with words of kindness and comfort. Bind your children to your heart. Recommend your religion to them by its pleasantness. Your children are a part of you, and you do not want to have them separated from you in the day of Christ's coming. Give them a representation of the character of Christ, and let your home be as a heaven upon earth. Do not live in such a way that your children will feel that they do not want to go to heaven if father is to be there. Do not live in such a way that your wife will think heaven is an undesirable place if you are to be there, and let not the wife manifest such a spirit that husband and children will feel a relief in being away from her presence. [Cf: ST 02-22-92 para. 02] p. 152, Para. 4, [1892MS].

The religion of Christ will take away all the ruggedness of the character, and will melt and subdue the soul. It is the Spirit of God that we need, and we are looking for its revelation among us, even at this conference, and if this is to be, we must now begin the work of reformation by turning unto the Lord with full purpose of heart. Let the work begin, that the heart may be softened, and that Christ may mould and fashion you after his own divine image. But many feel that they cannot go to Jesus in confidence. They say: "It does not seem as if God heard my prayers. I have tried and tried to rid my soul of sin, but I cannot do it." Then say, "Lord, I am powerless, and I cast my

helpless soul on thee." That is what Jacob did. All night long he had been wrestling with One whom he supposed was his enemy, but it was the great I AM, the mighty God, the Prince of peace, and just as long as he continued his wrestling, he found no comfort, no hope. It was a life-and-death question with him, and his strength was almost exhausted. Then the Angel touched his thigh, and he knew that he wrestled with no common adversary. Wounded and helpless, he fell upon the One with whom he had wrestled, just as you and I must do, just as any soul does when he falls upon the Rock and is broken. "Let me go, for the day breaketh," pleaded the Angel, but Jacob ceases not his intercession, and Christ has to make terms with this helpless soul. He cannot tear himself away from a soul wounded and helpless, and crying unto him for help. And Jacob pleads, with determined spirit, "I will not let thee go, except thou bless me." Who was it that inspired his spirit of persistence?--It was He who wrestled with him, it was He who gave him the victory, who changed his name from Jacob to Israel, and said, "As a prince hast thou power with God and with men, and hast prevailed." [Cf: ST 02-22-92 para. 03] p. 153, Para. 1, [1892MS].

But many of you say, "The nearer I seek to come to Christ, the worse I feel." Did not Jacob have this very experience. Will you not be bruised and wounded as you see the wounds and bruises that sin has made in you and in your divine Redeemer in your behalf? Have you not felt distressed again and again as you have looked to yourself for merit? I have. And now the question is, What will you do? You can say, "I cannot wash away one stain of sin from my soul, I must come to Jesus--'Just as I am, without one plea, But that thy blood was shed for me.'--I can only come, saying:--'Nothing in my hand I bring, Simply to thy cross I cling.'" [Cf: ST 02-22-92 para. 04] p. 153, Para. 2, [1892MS].

You might say, "I'll give all my goods to feed the poor; I'll give my body to be burned," but that would not better your case. Man can do nothing to merit the favor of heaven. That which avails for the sinner is to accept with gladness the sacrifice that Christ has made, to appreciate his love, and to lay hold of his righteousness by faith. You are to realize that he loves you, and that you love him because he first loved you. Then you will feel that every power belongs to him. You take his free gift to you, and then come to him and give yourself freely to him. Say, "I come to present myself to God in the name of Him who has died for me. I give my heart to Jesus, and I desire his blessing and his Spirit;" and the power of God will come upon you. [Cf: ST 02-22-92 para. 05] p. 153, Para. 3, [1892MS].

But when you ask God for his blessing, do not mark out a way in which you think the Lord must give you that blessing. You will not always receive the blessing in just the way you think it will come. Just ask the Lord to give you the very blessing you need, in the very way in which he sees it will be for your best good. Let your prayer be, "Give me that which my soul needs in order that I may be a faithful sentinel for God." [Cf: ST 02-22-92 para. 06] p. 153, Para. 4, [1892MS].

"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." Can we not believe the promise of God, and know that he will do just that for us which he has declared. That which we need is the vital touch of faith, that we know that the mercy of God is extended toward us. God accepts us through Christ, and

we are not to feel that we are of no value in his sight. He sent his only begotten Son into the world to die for us, and we are to value ourselves in the light of the cross of Calvary. Jesus declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." And we may all be made precious in Christ, for he says, to those who feel their own weakness, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Cf: ST 02-22-92 para. 07] p. 154, Para. 1, [1892MS].

If the life of Jesus were in you, you would be filled with vital energy. The church would not be in a cold, backslidden state, but we should see the revival of the missionary spirit. You would not rest in ease, taking the privileges of the gospel as if they were meant exclusively for you, but you would seek to extend the glad tidings of salvation to this and that relative, to this and that neighbor or friend. You would go to them, not in a Pharisaical spirit, but in the spirit of love, seeking to break down all opposition. You would melt your way into their hearts by telling them of the love of Jesus. You would select those for whom you carried a burden to present to the Lord in prayer, praying him to give you this or that soul as a precious sheaf for the heavenly garner, to bring to the feet of the Master. [Cf: ST 02-22-92 para. 08] p. 154, Para. 2, [1892MS].

We are all to be missionaries, and we are now on missionary soil, and it is essential for every one of us that we have the righteousness of Christ to go before us, and the glory of the Lord to be our rearward. My heart is lifted up as I think of the blessings that are in store for those who rightly relate themselves to God, and it causes a hope to spring up within me that we may be baptized with the Holy Ghost in this place. Jesus is holding out his precious gift to you, and will you receive it? It is the Comforter that he promised should come and abide with you forever. Thank God for this precious promise. [Cf: ST 02-22-92 para. 09] p. 154, Para. 3, [1892MS].

I want to glorify him by my words and in my character. I want to reveal to others that do not know him what a Savior I have found, that they too may love him. How important it is that we reveal the fact that we have been with Jesus and learned of him. Do any of us who profess to know him indulge in light, trifling conversation? Oh, do not permit your lips to utter that which will be as a stumblingblock to those who are looking to see what benefit you have received by your faith in Christ. Lift the minds of those around you to dwell upon eternal realities. God will work with the church, but not without their cooperation. "Ye are laborers together with God." May every soul of you who has tasted of the good word of God, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: ST 02-22-92 para. 10] p. 154, Para. 4, [1892MS].

The Father knows how you represent him to the world. He knows just what impression you make upon those around you. Your words and actions are all written in the books of heaven, and in order to rightly represent Jesus to the world, the converting power of God must be felt upon your own heart from day to day. When you go forth to the people, in the marketplace, as you walk the street, in whatever occupation you are engaged, you are to have a living connection with God, and represent the character of Christ to the world. Jesus said, "As the Father hath sent me, so have I sent you." As Christ was to represent

the Father, so the followers of Christ are to represent their Lord to men. Your life is to be hid with Christ in God. [Cf: ST 02-22-92 para. 11] p. 154, Para. 5, [1892MS].

Self must be hidden in Christ. There is to be no great I in heaven except the great I AM, and we must learn to lift up Christ before the people, realizing and rejoicing in the fact that he must increase and we must decrease. I would glorify his name before you, for I want you to be like him, to love him. Jesus says, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt, the savor of the Christian, is the love of Jesus in the heart, the righteousness of Christ pervading the soul. If the professor of religion would keep the saving efficacy of his faith, he must ever keep the righteousness of Christ before him, and have the glory of God for his rearward. Then the power of Christ will be revealed in life and character. [Cf: ST 02-22-92 para. 12] p. 155, Para. 1, [1892MS].

Oh, when we come to the pearly gates, and have an entrance into the city of God, will any who enter there find room to regret that they devoted their lives unreservedly to Jesus? Let us now love him with undivided affections, and cooperate with the heavenly intelligences, that we may be laborers together with God, and, partaking of the divine nature, be able to reveal Christ to others. Oh, for the baptism of the Holy Spirit! Oh, that the bright beams of the Sun of Righteousness might shine into the chambers of mind and heart, that every idol might be dethroned and expelled from the soul temple! [Cf: ST 02-22-92 para. 13] p. 155, Para. 2, [1892MS].

Oh, that our tongues might be loosed to speak of his goodness, to tell of his power! If you respond to the drawing of Jesus, you will not fail to have an influence on somebody through the beauty and power of the grace of Christ. Oh, let us behold him and become changed into the image of Him in whom dwelleth all the fullness of the Godhead, and realize that we are accepted in the Beloved, "complete in Him which is the head of all principality and power." By Mrs. E. G. White. [Cf: ST 02-22-92 para. 14] p. 155, Para. 3, [1892MS].

When Jesus spoke the words of truth and life to the people, they were astonished at his doctrine, for he taught them as one having authority, and not as the scribes. There was not an endless repetition of fables and maxims and customs, trivial ceremonies, to which they had been accustomed to listen. The object and limit of his instruction appears to have been to present the character of his kingdom, and the qualifications essential for those who would enter therein. He sought to enlarge their perceptions, that they might feel their dependence upon divine power, the work of the Holy Spirit to produce the change in them, that they might be the children of the light and of the day. [Cf: ST 02-29-92 para. 01] p. 155, Para. 4, [1892MS].

Jesus was to reveal the Father in himself. He said to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." While he spoke of his meekness and lowliness as that which all must learn, he sought to direct the minds of his hearers to himself as the center of attraction. He assured them that he was the bread of life. "Verily, verily, I say unto you, He that believeth on me hath

everlasting life. I am that bread of life." "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." Then, lest they should not discern the spiritual meaning of his words, he states definitely: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: ST 02-29-92 para. 02] p. 155, Para. 5, [1892MS].

Dullness of apprehension on the part of the disciples hindered the freedom of his communication. He could not unfold to them, as he desired, the spiritual truths connected with his work of salvation. The Lord's words have a depth, a breadth, and height of meaning that none but those who eat his flesh and drink his blood can comprehend. His sayings were to the disciples as a new revelation; but they were not new. He was but unfolding the old truths, long obscured. His teaching were to simplify the truth, to enlighten the understanding, to open blind eyes to the wonderful works of redemption, the divine revelation in regard to the doctrines of grace. By his own practice Christ substantiated every doctrine. He appealed to the Old Testament Scriptures, laying open in a clear light the spiritual bearing of truths that had become obscured through tradition and misinterpretation. [Cf: ST 02-29-92 para. 03] p. 156, Para. 1, [1892MS].

The Lord requires the same manner of teaching on the part of all his servants. All who are laborers together with God should instruct the people that a life of personal piety, by simple repentance and belief in Jesus as the Savior of the world, prepares the soil of the heart for the reception of truth. The Holy Spirit makes us capable of apprehending the doctrines, and giving the true importance to every statement of truth, receiving it in the sense which Christ himself attached to it. [Cf: ST 02-29-92 para. 04] p. 156, Para. 2, [1892MS].

The apostle Paul says: "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." If the love of God is abiding in the soul by faith, if the mind and heart are brought under the discipline of truth, Jesus will be magnified, self will be hidden, and Christ will appear as all in all. When, in all our efforts for the presentation of truth, Christ is made to appear as the great central light, the work will be conducted in meekness and lowliness of heart, and Christ will be with us to convict and convert souls. [Cf: ST 02-29-92 para. 05] p. 156, Para. 3, [1892MS].

We should not feel that it is necessary to work ourselves up into a highly emotional state before we can reach hearts. We need not seek for something sensational to suit the appetite of the people, for something new and strange to startle them. Christ Jesus is the old and the new. His self-sacrificing love for man dates back before the creation of our world, yet it is ever new. It is the most marvelous theme that can ever be unfolded to human minds. Infinite condescension led him, with unchanging purpose, to advance to the cross of Calvary to die a

shameful death, revealing to man what love such as Jesus possessed can do. God in Christ gave himself for the saving of the world, and the presentation of this truth will do more to convert sinners than any other argument. [Cf: ST 02-29-92 para. 06] p. 156, Para. 4, [1892MS].

The reason why more are not turned from sin to obedience and holiness, from the service and power of Satan to the service of God, is that the teachers do not work in the same lines with Christ. They do not dwell sufficiently upon Christ's self-denial in lifting the cross and bearing it in behalf of man. As did the Master so must his servants do. His self-sacrifice in becoming the substitute and surety for man led him in the path of humiliation; and this was the appointed way for humanity. He was our example in all things. In Christ are the cross and crown united; and all who are partakers with him in his sufferings and humiliation here will, if they hold fast their confidence to the end, be partakers with him in his glory hereafter. [Cf: ST 02-29-92 para. 07] p. 156, Para. 5, [1892MS].

These are truths that the people need to have presented before them. They may plead before God the righteousness of Christ, the love of God in giving to our world his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Lift up Jesus; talk more, a great deal more, of this only way whereby man may be saved. Dwell much more on the unselfishness of Christ. Present his love before the people. Teach men that their life is complete only when hid with Christ in God. By Mrs. E. G. White. [Cf: ST 02-29-92 para. 08] p. 157, Para. 1, [1892MS].

From the very opening of his public ministry to his last prayer for his disciples Jesus kept it constantly before them that they were to be one with him in his work for the recovery of the world from the slavery of sin, from Satan's dominion. When he sent forth the twelve and then the seventy to proclaim the kingdom of God, he was teaching them their duty to impart to others what he had made known to them. In all his work he was training his church for individual labor, to be extended as their numbers increased, and eventually to reach to the uttermost parts of the earth. [Cf: ST 03-07-92 para. 01] p. 157, Para. 2, [1892MS].

Just before his ascension he bade them, "Go ye into all the world, and preach the gospel to every creature." This obligation was urged upon them again and again. On the day of his resurrection, in that meeting with his disciples in the upper chamber, he opened their understanding that they might understand the Scriptures. And he said: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in this name among all nations, beginning at Jerusalem." And he added, "Ye are witnesses of these things." This great work required great efficiency. The tide of iniquity was strong. A mighty leader was in command of the agencies of evil, and Christ's followers could resist and overcome the powers of darkness only through the help that God should give them. Jesus assured them, "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." Here is the only boundary to their labor; it is to extend to the whole world. But first there is home missionary work to be done. Those who are nearest are to receive the first attention. Jerusalem would be the very hardest field of labor for

the disciples. The most unpromising places are those where much light has been given, but where it has been neglected or despised. Here peculiar dangers would assail the disciples, as with the lamp of life in their hands they should go forth to remove the rubbish of tradition and reveal the hidden jewels of truth. [Cf: ST 03-07-92 para. 02] p. 157, Para. 3, [1892MS].

"Go," said Christ, "and ye shall move under the shield of Omnipotence. First labor among those that are nigh. Here you will gather some souls, who will strengthen your forces to push the work in the regions beyond. But you must work as one, even as I and my Father are one." "And, lo, I am with you always, even unto the end of the world." [Cf: ST 03-07-92 para. 03] p. 157, Para. 4, [1892MS].

Thus the Lord Jesus makes provision for the aggressive work, and takes upon himself the whole responsibility of conducting the warfare, of supplying the needed qualifications, and he promises success. [Cf: ST 03-07-92 para. 04] p. 157, Para. 5, [1892MS].

His last act on earth was to bless his disciples, and while his hands were outstretched in benediction, he ascended to heaven, surrounded by the angelic host. The last lesson he gave his followers was that they held in trust the conveyance of his gospel to all the world. In harmony with this was his first work in heaven. On the day of Pentecost the Holy Spirit was poured out on the praying disciples, and they testified of its source to all wherever they went. Here the missionary spirit was poured out in unlimited power upon those who should testify of Christ and convince the world of sin. [Cf: ST 03-07-92 para. 05] p. 158, Para. 1, [1892MS].

The apostles obeyed the directions of Christ. They began the work in Jerusalem, where was the deepest prejudice against Jesus, where he had been crucified as a malefactor. Thousands received the message and were converted. The malice of the enemies rose high. Some of the disciples were imprisoned, but they were not intimidated. Even in the prison evidence was given that angels of heaven were in the army in which they were enlisted. When the high priest and the Sadducees "laid their hands on the apostles, and put them in the common prison, . . . the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." And when Peter was held in prison, to be offered next day as a sacrifice for his faith, angels came to open the strong-barred gates, and set the Lord's servant at liberty. The disciples continued to speak with all boldness the words of truth, setting forth Jesus, his ministry, his crucifixion, his resurrection and ascension; and daily "believers were the more added to the Lord, multitudes both of men and women." [Cf: ST 03-07-92 para. 06] p. 158, Para. 2, [1892MS].

As success attended the ministry of the word, there was danger that the disciples would linger too long in Jerusalem and Judea, forgetful of the Saviour's commission to go to all the world. Then he allowed persecution to come with such violence that the disciples were forced to flee from Jerusalem. They were "scattered abroad," and so widely was the gospel preached that Paul declared, even in his day, it had been made known to every creature. [Cf: ST 03-07-92 para. 07] p. 158, Para. 3, [1892MS].

The commission given to the first disciples is given to us also. When Jesus said, "Go ye into all the world, and preach the gospel." He said also, "Lo, I am with you alway, even unto the end of the world." We are to begin, as they did, with the home field, and to extend our labors to all the world. [Cf: ST 03-07-92 para. 08] p. 158, Para. 4, [1892MS].

The mission of Christ--how little it is understood! His infinite condescension in descending from the throne of heaven to the cross of Calvary --how little is it appreciated! Yet here is the source of every other mission. The messengers of the gospel receive their inspiration at the cross. Then, reaching out through all the circles nearest them, they are to encompass the world. [Cf: ST 03-07-92 para. 09] p. 158, Para. 5, [1892MS].

All the followers of Christ are to be laborers together with God. Filled with the Spirit, having the mind of Christ, in perfect sympathy with him, they are, in their sphere, to bend every energy to the salvation of souls. Christ expects, yes, requires all who claim discipleship to make this work their first consideration. Here all will show their real estimate of the claims of Christ, and their sympathy with him who gave his life for the saving of the world. [Cf: ST 03-07-92 para. 10] p. 158, Para. 6, [1892MS].

All who have received the message are to repeat it, and to all whom they have opportunity to reach. Christ would lift us from the narrow circle that our selfishness prescribes; he abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every man who needs our aid as our neighbor, and the world as our field. [Cf: ST 03-07-92 para. 11] p. 159, Para. 1, [1892MS].

And the time to work is now. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Look out over the earth. See the vast multitudes of human beings in the darkness of error. Many there are who are longing and weeping for light, praying--to whom they know not. Multitudes who think they know God are yet in ignorance of him. There is need for the voice of Christ's messengers to be heard, as Paul's was heard in Athens; "whom therefore ye ignorantly worship, him declare I unto you." [Cf: ST 03-07-92 para. 12] p. 159, Para. 2, [1892MS].

All the members of the church, as reapers in the great harvest field, are to be earnestly praying and diligently working. Not once should they think or speak of failure. They are not to rely on their human ability, but wholly on the divine agency. If you are in the way of the Lord, his promise is yours, "Thy righteousness shall go before thee." We have no righteousness but that imparted by Christ. "And the glory of the Lord shall be thy rearward." Angels of God will go before you, preparing hearts to receive the divine message; and the promised power, which is the glory of the Lord, shall be your rearward. [Cf: ST 03-07-92 para. 13] p. 159, Para. 3, [1892MS].

The Lord Jesus is our example and our efficiency in all things. Our means of doing good are never exhausted. Our source of power is the fullness of Christ. Upon this we may draw, and draw again. There is no limit to the supply. "Without me," says Christ, "ye can do nothing."



But he also says, "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." Therefore we are to pray without ceasing, for we have the promise, "Whatsoever ye shall ask in my name, that will I do." When you make God your trust, and call upon him with your whole heart, he will be found of you. [Cf: ST 03-07-92 para. 14] p. 159, Para. 4, [1892MS].

On every hand there are sheaves to be gathered for the garner of God. But where are the reapers? The field is wide, and there is a place for everyone to work, according to his ability. He who fails to do something manifests indifference to the claims of Christ. If we are not, as faithful stewards, working for him, we are serving another master. Jesus says: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Inaction in Christ's service is an evidence of positive hostility against him. [Cf: ST 03-07-92 para. 15] p. 159, Para. 5, [1892MS].

Professed Christians, Jesus is speaking to you: "Why stand ye here all the day idle? Go work in my vineyard." Work while it is called day, for the night cometh, when no man can work. We are never to set a limit to our efforts in his service, saying, "This will I do, and no more." It is enough for us to know that we are Christ's servants. The ransom money has been paid for our souls, and every jot of power or ability we have is the gift of God, not inherent in ourselves, and hence not to be employed to please or glorify self. [Cf: ST 03-07-92 para. 16] p. 159, Para. 6, [1892MS].

It is an exalted privilege that Christ offers to men, of being connected with him in the great work of salvation. And he who feels that he is not his own, and keeps his eyes fixed on Jesus, will grow into the likeness of the Saviour, his will becomes one with Christ's, and his influence for Christ is constantly increasing. [Cf: ST 03-07-92 para. 17] p. 160, Para. 1, [1892MS].

God does not require of the man with one talent the improvement of two or five. But he does require of every man, not merely the talent intrusted, but also that which might be gained by its right improvement. [Cf: ST 03-07-92 para. 18] p. 160, Para. 2, [1892MS].

The obligation which Christ lays upon us is so broad and deep that in fulfilling it we shall lose sight of self. There is no place for self-gratification in the work of Christ. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Jesus does not present to his followers worldly glory, earthly riches, and a life free from trial, but he asks them to walk in the path where he has led the way. He denied himself, he endured suffering, he was despised and rejected, because the world knew him not. [Cf: ST 03-07-92 para. 19] p. 160, Para. 3, [1892MS].

Our Lord does not deceive his followers. He shows us the confederacy of evil arrayed against us, Satan, the mighty prince of evil, leading his hosts. But the Saviour tells us we are not to fight alone; all the heavenly intelligences will come to our help. Amid the darkness of the world we are to catch the radiance from the throne of God, and diffuse it, not merely to irradiate the surrounding gloom, but, as a church, we may unitedly shed a light that will extend to the uttermost part of the earth. By Mrs. E. G. White. [Cf: ST 03-07-92 para. 20] p. 160, Para.

4, [1892MS].

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Christ does not here teach that members of the church who are unworthy shall not be dealt with according to the rules that he himself has given. And in this same chapter he warns us to beware of false prophets, and says, "By their fruits ye shall know them." But Christ puts his rebuke upon those who are criticising others, upon those who are self-sufficient, presumptuous, and censorious, judging the motives of others, and seeking to condemn them. This class give evidence that they are looking for failings in others, and these are what they will see and comment upon. They pass by many estimable qualities, to dwell upon and distort and magnify seeming inconsistencies. [Cf: ST 03-14-92 para. 01] p. 160, Para. 5, [1892MS].

The practice of passing judgment upon others is common, indeed, it is almost universal, even among those who claim to be Christians. Many regard it as a mark of superior discernment to criticise the motives of others. But in the light of the Saviour's words it is a very serious thing thus to sit in judgment upon another. The wisdom displayed in discerning stains upon the character of others is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." [Cf: ST 03-14-92 para. 02] p. 160, Para. 6, [1892MS].

When one by his words or deeds gives occasion for unfavorable judgment, the consequence must come upon his own soul. "Whatsoever a man soweth, that shall he also reap." But it is not safe for finite man to take upon himself the responsibility of judging others, for we cannot read the heart. Self-centered human beings are inclined to judge according to appearances, and hence make grave mistakes. More than this, they are themselves imperfect, and for this reason are not qualified to sit in judgment on others. The Saviour says: "How wilt thou say to thy brother, Let me cast out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." When one is very forward to criticise and try to correct others, it is too often the case that he himself has faults, of which he may be all unconscious, that are far more serious than those that he condemns, and thus even when he tries to correct others, his efforts may do far more harm than good. How much more when he sits in judgment to criticise and condemn! [Cf: ST 03-14-92 para. 03] p. 161, Para. 1, [1892MS].

If men could see themselves as God sees them, they would have such a sense of their own weakness and defects, and would see such a work to be done for themselves, they would have such a sense of their own need of the longsuffering mercy of God, and the forbearance of their fellowmen, that they would have no disposition to judge and condemn others. [Cf: ST 03-14-92 para. 04] p. 161, Para. 2, [1892MS].

We need to put a restraint upon ourselves in this matter of making the faults of others the theme of conversation, or even making mention of them. It fosters in us an unhappy disposition, a habit of looking for evil, magnifying trifles. The habitual faultfinder looks at everything through a distorted medium, and, finally, nothing will look good, or

amiable, or sincere in the life or character of others. When anything is said in their favor, he will stand ready with some accusation of evil. [Cf: ST 03-14-92 para. 05] p. 161, Para. 3, [1892MS].

Some excuse this habit of judging and condemning on the ground that they are nervous; and the nervous system has to bear the responsibility of a heart that is not garrisoned against the temptations of Satan. Pride is hurt when another receives confidence or respect which they do not. They have a high estimation of themselves, and this leads them to think they do not receive the attention which is their due. The grace of God is the only remedy for these maladies of the soul. The work of the Holy Spirit will be far more effectual in correcting this evil disposition than will the skill of the physician who treats the nervous system. The trouble is in the heart. [Cf: ST 03-14-92 para. 06] p. 161, Para. 4, [1892MS].

When Miriam and Aaron accused Moses, they were doing the very work that Christ here condemns. They were jealous of Moses, and this jealousy led to the exhibition of selfishness, bitterness, and almost hatred. They censured Moses because he did not consult them, and move according to their judgment. "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" Moses did not seek to vindicate his course, but God interposed. "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow." Num. 12:5-10. [Cf: ST 03-14-92 para. 07] p. 161, Para. 5, [1892MS].

He who spoke to the disciples in the sermon on the mount is the same that spoke to Moses, Aaron, and Miriam, and let the signal marks of his displeasure rest upon Miriam for her censure of one through whom God had chosen to communicate his will. God had laid the burden of his work upon Moses, and when others presumed to heap upon him the burden of their censure and condemnation, the Lord declared them guilty of a great sin. He judged and condemned her who had unjustly judged and condemned his servant. He to whom the hearts of all men are as an open book, read the hidden motives. He saw that the heart was leprous with sin, and he caused the plaque of the heart to be revealed in the dreadful judgment of physical leprosy. As leprosy was sure death if permitted to take its natural course, so the leprosy of sin would destroy the soul unless the sinner received the healing of the grace of God. [Cf: ST 03-14-92 para. 08] p. 162, Para. 1, [1892MS].

Since we cannot read the heart of another, let us beware of ascribing wrong motives to any man, lest we find ourselves involved in guilt similar to that of Miriam,--condemning those whom the Lord is teaching and guiding,--and thus bring upon ourselves the rebuke of God. [Cf: ST 03-14-92 para. 09] p. 162, Para. 2, [1892MS].

And yet how many there are who place the worst possible construction on the words and acts of others. By these would-be judges every little thing is scrutinized in the light of their own perverted understanding; and instead of considering that they themselves may be in error, as were Aaron and Miriam, they repeat their suspicions to others, who take up the reproach; and thus the very work is wrought that Satan desires to accomplish. This work is what is called "rejoicing in iniquity." Love "rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; love never faileth." This is the Christ side of the question. The opposite spirit has already been described. It leads one to dwell on all the faults of others, and overlook their good qualities. When an error is committed, it looks back to gather up all the similar deeds, and treasures up all these, to confirm the darkest suppositions and attribute the worst motives. (Concluded next week.) By Mrs. E. G. White. [Cf: ST 03-14-92 para. 10] p. 162, Para. 3, [1892MS].

The Lord has brought his children into church relation that they may be benefited and blessed by associating with one another. All have not had the same education and training. Widely different circumstances have had an influence in forming the character. Everyone has his own ideas and habits, his own stamp of character. [Cf: ST 03-21-92 para. 01] p. 162, Para. 4, [1892MS].

We are in a school where there is need of constant watchfulness, not to mark the things that do not please us in another, but to guard ourselves, lest we, by word or deed, come in collision with our brethren or our neighbors. If love dwells in the heart, the feelings and words will be kind. There will be no harsh criticism or censure. Love must be nurtured as a tender plant if it grows to perfection. [Cf: ST 03-21-92 para. 02] p. 162, Para. 5, [1892MS].

Comparing ourselves among ourselves is not wise. Let not the difference be made prominent. There are imperfections in human nature, and if one chooses the work of magnifying little things and becoming irritated over the faults of others, he will always find occasion. Until we cease to demand in others perfection which we do not possess ourselves, we shall find time to do little else than dwell upon the mistakes and disagreeable things. But it will be found that these are very poor food for the soul. Those who feed upon it are doing the greatest injury and injustice to themselves. They are developing character that will unfit them to enter the family of God in heaven; for if permitted to enter there, they would carry on the same work which has been their meat and drink here in this life. [Cf: ST 03-21-92 para. 03] p. 162, Para. 6, [1892MS].

There is a depth of meaning in the Saviour's words, that but few appreciate: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Paul says, "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." And God declares by the prophet: "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [Cf: ST 03-21-92 para. 04] p. 163, Para. 1, [1892MS].

When we condemn or criticise others, we declare ourselves guilty; in the very act of judging them, we are breaking God's law. Our own character is revealed in the way we treat others. He who is censorious, self-sufficient, in judging others, shows that he himself is devoid of the grace of Christ. It is those that are blinded by the enemy to their own defects of character who are forward in criticising and condemning. Their own lack of the spirit of forbearance and love leads them to make a world of an atom. He who is watching for the defects of others, ready to accuse and condemn, is doing the same work in which Satan has been engaged since his rebellion. He links himself with him who is the accuser of the brethren. [Cf: ST 03-21-92 para. 05] p. 163, Para. 2, [1892MS].

Thus in accusing others we are passing sentence upon ourselves, and God declares that this sentence shall stand. Remember this, you who are so ready to criticise others. The sentence which you think to pass upon them you are passing upon yourselves, and thus it stands in the records of heaven. God accepts the sentence, your own verdict against yourselves. Are you willing to abide by it in the final day? [Cf: ST 03-21-92 para. 06] p. 163, Para. 3, [1892MS].

God declares that he has committed all judgment unto the Son. Not to finite men, who can judge only from the outward appearance, but to Him who reads the heart, who knows the secret springs of action, and who deals tenderly and compassionately,--to Him it is given to decide the case of every soul. And those who take upon themselves the work of passing judgment or pronouncing upon the motives of another, are assuming the prerogatives of the Son of God. Are they not thus also linking themselves with Satan, the usurper? [Cf: ST 03-21-92 para. 07] p. 163, Para. 4, [1892MS].

Jesus did not come to the world as a judge, but as the Friend and Saviour of sinners. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." [Cf: ST 03-21-92 para. 08] p. 163, Para. 5, [1892MS].

When the Samaritans refused to receive Jesus, because he was on his way to Jerusalem, the disciples filled with indignation, said: "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." [Cf: ST 03-21-92 para. 09] p. 163, Para. 6, [1892MS].

With this example before them, how can the professed followers of Christ manifest so little of the tender mercy and compassion of their Lord? If there is in their number one even of perverse disposition, one who makes them trouble, how can they feel at liberty to cut him off from the church so readily, and treat him as an alien and an outcast? Let us be careful how we hurt and bruise the souls of men and women for whom Christ died. Suppose that one has erred, do not therefore thrust him into the dungeon of despair; do not pass him by with a harsh word, or with positive neglect. Let everyone who is charged with wrong have ample opportunity to explain himself, but do not bring him before a set

of hardhearted judges, who stand ready to magnify the wrong, and to pronounce condemnation. Do not take the testimony of one or two against him without thoroughly sifting that testimony. See whether the accuser is not, by his own unadvised course toward the accused, a sharer in his guilt, if guilt there be. Only those whose hearts are filled with sympathy, those who love as Christ loved, who realize the value of the precious souls for whom he paid the ransom of his own life, are qualified to deal with the erring. [Cf: ST 03-21-92 para. 10] p. 164, Para. 1, [1892MS].

When a man fails in business, not because he is dishonest, but through misfortune, or lack of judgment, do not seek to humiliate him, or to crowd him into the hardest places. Do not sit down and make no effort to help him. He is a soul for whom Christ has given his precious life. Many a man has been driven to desperation, and has given up in despair, because of the spirit of distrust and censure manifested toward him by his brethren, and these perhaps the very ones who did their part in bringing about the train of circumstances that helped or drove him into the hard place. [Cf: ST 03-21-92 para. 11] p. 164, Para. 2, [1892MS].

Even if you cannot help the man, do not condemn him; you yourself may sometime have a similar experience, and what you have meted out to your brother may be meted out to you. Remember that those with whom you deal have sensibilities just as keen as your own. A kind word, a helping hand, an arm thrown around them in compassion, may save them from ruin. [Cf: ST 03-21-92 para. 12] p. 164, Para. 3, [1892MS].

"Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness." By Mrs. E. G. White. [Cf: ST 03-21-92 para. 13] p. 164, Para. 4, [1892MS].

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but 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." I would that we all could continually bear in mind what Christ is to us, and what we are to him. If we could constantly realize this relation between Christ and our souls, we would rejoice in hope of the glory of God, even in the midst of tribulation. But when tribulation comes upon us, how hard it seems to rejoice; for we are like Peter, and look upon the troublous waves about us instead of keeping the eye fixed upon Jesus. But I would have you see the importance of keeping the eye fixed upon him who is the Author and Finisher of our faith; for when we take our eyes off the difficulties and trials and fix them upon our Helper, we shall see his matchless charms, and know that "all things work together for good to them that love God." [Cf: ST 03-28-92 para. 01] p. 164, Para. 5, [1892MS].

The Lord would not have us depreciate ourselves, or think that he has forsaken us, when tribulation comes upon us; for we are of value in his

sight. He declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." He places upon us a value equal to the sufferings of Christ, who died for us upon Calvary's cross; he clothes us with his righteousness; and when trial comes upon us, his eye is upon the purchase of the blood of his only begotten Son. In this we are to rejoice. [Cf: ST 03-28-92 para. 02] p. 165, Para. 1, [1892MS].

The Lord will have a tried people. We are to be tested and proved, to see whether we are worthy of an entrance into the city of God, to have right to the tree of life. If we gain eternal life, we gain everything; and if we lose it, we lose everything; it would be better for us had we never been born than to lose heaven. It is only as we depend upon the strength and righteousness of Christ that we can stand the testing of God. We shall have to educate the mind, and again and again bring to our remembrance the fact that Christ has his hand upon us. With his own divine lips he has said, "Without me ye can do nothing," but through Christ we can do all things. It is not for us to mark out the way in which we shall walk; but if we take everything that comes to us as in the providence of God, even our tribulation will work patience, and we need not sink in discouragement while we look by faith to Jesus. When the fogs and mists rise here in Oakland, you cannot see the sun, but you do not despair of ever seeing the sun again. You know that behind the clouds the sun is still shining. And by and by the mists roll back, and the sun shines forth, and gladdens the hearts of men by its radiant beams. Then why should we despair when our spiritual sky is clouded? Can we not have faith that the Sun of Righteousness is still shining? Can we not say, "I know that my Redeemer liveth"? We should let our faith penetrate the darkness. It is Satan that casts his dark shadow between our souls and God so that we may not see Jesus; but by living faith we may keep him in view, and let nothing interpose between the soul and God. Then you will be in a position where you can rejoice in tribulation. [Cf: ST 03-28-92 para. 03] p. 165, Para. 2, [1892MS].

If I had given way to the attacks of the enemy, I should long ago have been out of the work; for Satan has been on my track ever since I started in the service of the Lord. But after all the trials and conflicts through which I have had to pass, I have only this testimony to bear: There is help for every soul in God. There is no respect of persons with God; for every soul for whom Christ has died is precious in his sight. Jesus loves every soul, from the least to the greatest. The entire family circle is precious before him, and whatever he permits to come upon us is for the purpose of perfecting our characters. He desires that we shall bring the solid timbers into our character building in this life, that nothing may mar our religious experience, or unfit us for the future immortal inheritance. We are to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou has sent." [Cf: ST 03-28-92 para. 04] p. 165, Para. 3, [1892MS].

We may gain a better knowledge of God through tribulation than through any other experience; for we may then learn to trust God in the dark. Paul says: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things

which are not seen are eternal." Can we measure such a reward as is promised in these words, an exceeding and eternal weight of glory? [Cf: ST 03-28-92 para. 05] p. 165, Para. 4, [1892MS].

We are living in the last days, and we read that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The powers from beneath are moving the people to take the measures that will bring the people of God into tribulation. Satan is ever seeking to weaken the church by bringing in dissension and discord, that we shall not fulfill the words of Christ, and be one as he and the Father are one, and so bear a decided testimony to the world of the divinity of Christ. But we must look by faith to Jesus, and the trial will lose its force, and no art of the enemy can avail to cripple our hope in Christ; for we shall realize that we have a Saviour who is mighty to save. Through the darkness of trial and sorrow, we shall be able to distinguish the marks of the crucifixion in his hands and feet and side, and shall hear the voice of the Lord of glory saying: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Our whole future eternal life depends on whether we shall so live that our names may remain graven upon the palms of his hands. [Cf: ST 03-28-92 para. 06] p. 166, Para. 1, [1892MS].

We are to follow our Lord in the path of self-denial and self-sacrifice. We are not to choose the easiest path. The way that we shall be required to walk will necessitate the exercise of living faith; for it is by faith that we are to rejoice in tribulation, and send forth steady beams of light into the moral darkness that surrounds us. There are about us many who have not an experience in the things of God, and we are to be to them as living epistles to be known and read of all men. The Lord would have us receive that mould of character which will make us fit to be living members of the heavenly family. We are to shed forth light to those who are in darkness and the shadow of death. We are to put out our talents to the exchangers, using, to the best of our ability, the power that God has given us. Jesus is looking to see how you behave yourselves now, that he may judge you worthy of a place in the mansions above; that he may gather you home as children of his family, subjects of the Heavenly King. You are to clothe yourselves now with the garment that has been woven in the loom of heaven, even with the glorious righteousness of Christ, that you may be prepared to stand at his appearing, and be found worthy of a place at his right hand. By Mrs. E. G. White. [Cf: ST 03-28-92 para. 07] p. 166, Para. 2, [1892MS].

The meaning of "husband" is "houseband." All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues of energy, integrity, honesty, patience, courage, diligence, and practical usefulness. [Cf: ST 03-28-92 para. 01] p. 166, Para. 3, [1892MS].

His children are the younger members of the Lord's family,--brothers and sisters intrusted to his care by his Heavenly Father, to be trained and educated for heaven. [Cf: ST 03-28-92 para. 02] p. 166, Para. 4, [1892MS].



He should never correct his children while impatient or fretful, or while under the influence of passion. If correction is demanded, he should punish them in love, manifesting the unwillingness he feels to cause them pain. He should never raise a hand to give them a blow unless he can, with a clear conscience, bow before God and ask his blessing upon the correction he is about to give. He should encourage love in the hearts of his children, ever presenting before them high and correct motives of self-restraint. He should not give them the impression that they must submit to his control because it is his arbitrary will, because they are weak and he is strong, but because it is for their highest and lasting good and happiness. [Cf: ST 03-28-92 para. 03] p. 166, Para. 5, [1892MS].

The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in this offering, and also to engage in the song of praise. Morning and evening the father, as priest of the household, should confess to God the sins committed by himself and his children through the day. Those sins which have come to his knowledge, and also those which are secret, of which God's eye alone has taken cognizance, should be confessed. This rule of action, zealously carried out by the father when he is present, by the mother when he is absent, will result in blessings to the family. By Mrs. E. G. White. [Cf: ST 03-28-92 para. 04] p. 167, Para. 1, [1892MS].

God wants every member of the church to stand faithfully at his post of duty, to realize his responsibility, and create a heavenly atmosphere about his soul by continually gathering the bright rays of the Sun of Righteousness to shed upon the pathway of those about him. When you do this, you will be holy in all manner of conversation. You will not indulge in jesting and joking and in trifling conversation, because Christ will then abide in your hearts by faith, and you will have a realizing sense of his sacred presence. [Cf: ST 04-04-92 para. 01] p. 167, Para. 2, [1892MS].

We are to be representatives of Christ, as Christ was a representative of the Father. We want to be able to attract souls to Jesus, to point them to the Lamb of Calvary, who taketh away the sin of the world. Christ does not clothe sin with his righteousness, but he removes the sin, and in its place he imputes his own righteousness. When your sin is cleansed, the righteousness of Christ goes before you, and the glory of the Lord is your reward. Your influence will then be decidedly on the side of Christ; for instead of making self a center, you will make Christ a center, and will feel that you are a guardian of sacred trusts. [Cf: ST 04-04-92 para. 02] p. 167, Para. 3, [1892MS].

When you remember that Christ has paid the price of his own blood for your redemption and for the redemption of others, you will be moved to catch the bright rays of his righteousness, that you may shed them upon the pathway of those around you. You are not to look to the future, thinking that at some distant day you are to be made holy; it is now that you are to be sanctified through the truth. The prophet exhorts: "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." And Jesus says,

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost part of the earth." We are to receive the Holy Ghost. We have had an idea that this gift of God was not for such as we are, that the gift of the Holy Spirit was too sacred, too holy for us; but the Holy Spirit is the Comforter that Christ promised to his disciples to bring all things to their remembrance whatsoever he had said unto them. Then let us cease to look to ourselves, but look to him from whom all virtue comes. No one can make himself better, but we are to come to Jesus as we are, earnestly desiring to be cleansed from every spot and stain of sin, and receive the gift of the Holy Spirit. We are not to doubt his mercy, and say, "I do not know whether I shall be saved or not." By living faith we must lay hold of his promise, for he has said, "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." [Cf: ST 04-04-92 para. 03] p. 167, Para. 4, [1892MS].

We are to be witnesses for Christ, reflecting upon others the light which the Lord permits to shine upon us. We are to be as faithful soldiers marching under the bloodstained banner of Prince Emmanuel. There is to be no indifference, no stupidity among the followers of Christ; for they are to reflect Christ to the world, to serve God with the whole heart, to be watching, waiting, and praying, and not to be ignorant of Satan's devices. The Captain of our salvation knows the plan of the battle, and we shall come off more than conquerors through him. [Cf: ST 04-04-92 para. 04] p. 168, Para. 1, [1892MS].

Do not continue to talk of your weakness; for Jesus came to bring moral power to combine with human effort, that we might advance step by step in the heavenward way. Let your faith lay hold on the promise of God, and if clouds have encompassed your path, the mists will begin to roll back. Let us not lose sight of the fact that the angels of God are ready to help us in every emergency. What could we do if we were left to battle with the powers of darkness unaided? But God has not left us as a prey to the mighty, for he has provided that his grace shall be our support. [Cf: ST 04-04-92 para. 05] p. 168, Para. 2, [1892MS].

To every one of us is committed some sacred responsibility; for we are to show by both precept and example that the Lord is our strength and our Redeemer. By our lives we are to make confession of Christ; but you cannot do this unless you are crucified to self and to the world. The carnal affections and lusts must be denied, or you will never be able to endure the struggle and obtain the victory. You must be able to give the right testimony, and say, "We are abundantly able to go up and possess the goodly land." What is your condition? Are you putting on the Lord Jesus Christ, and making no provision for the flesh to fulfill the lusts thereof? Or are you settling down into hopeless lethargy and death? [Cf: ST 04-04-92 para. 06] p. 168, Para. 3, [1892MS].

The enemy is working with an increasing intensity, and the powers of darkness are uniting with evil men to form a confederacy against the people of God. Shall we be able to meet every assault of the enemy with the sword of the Spirit? Can we follow the example of our Lord at every step, and when tempted to disloyalty to God, say, "It is written." Our adversary is acquainted with the Bible, and he knows that if you are to stand his fierce assaults of temptation, you will have to wear the armor of Christ's righteousness. We are not safe in placing ourselves

on the ground of the enemy, we must keep our feet in the way that is cast up for the ransomed of the Lord to walk in, that we may not be as false lights along the shore. The Saviour has commanded, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." You should never rest until you know how to win souls to Christ, and give all the praise and honor and glory to God for your success. [Cf: ST 04-04-92 para. 07] p. 168, Para. 4, [1892MS].

Let us humble ourselves under the mighty hand of God, that he may lift us up. Draw nigh to God, and he will draw nigh to you. We must have the Holy Spirit, or we shall not be able to represent Christ to the world. The Lord has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" [Cf: ST 04-04-92 para. 08] p. 168, Para. 5, [1892MS].

Let those engaged in the office of publication remember that they are handling sacred things. Let them remember that the angels of God are round about them. Let them plead that the light of God's Holy Spirit may shine into the chambers of their heart and mind. Through the power of Christ they may be victorious over every besetment. Jesus says: "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: ST 04-04-92 para. 09] p. 169, Para. 1, [1892MS].

How strange it seems that with all the assurances of God's love, with all the manifestation of his power in our behalf, many are cold and indifferent, even among those who profess to believe the truth for this time. They do not bear a ringing, living testimony to the praise of God, for their faith and love have diminished to a feeble flame. Oh, that we all might be baptized with the Holy Spirit. Oh, that we might be as vessels unto the Lord. We want to see all the folly weeded out of the hearts of those who profess to be followers of the Lord, that the joy of the Lord may come in. Jesus 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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." I desire that you shall be saved with an everlasting salvation. I want you to be around the great white throne triumphant conquerors, to sing, "Worthy is the Lamb that was slain" and lives again. I want you to be with Jesus, in whose presence there is fullness of joy, and at whose right hand there are pleasures forevermore. There, there will be no sin, no sorrow, no sickness, no death, no burial train, no sound of mourning. Oh, I want to see the King in his beauty. I want to praise him with an immortal tongue. I want to give glory to God, who has provided for us the richest blessings of heaven; for when he gave his Son, he gave all. Heaven's resources were exhausted in Christ, and all the treasures of eternity are at our command through

the infinite merit of our Redeemer. By Mrs. E. G. White. [Cf: ST 04-04-92 para. 10] p. 169, Para. 2, [1892MS].

Jesus saw how Satan had control of the souls and bodies of men, how he had cast his shadow athwart the path of humanity, so that men could not discern the love of the Father toward the fallen race. Satan claimed to be the prince of this world, and he held men under his power, and Jesus came to break this bondage. The mission of Jesus is set forth in his words by the prophet Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." [Cf: ST 04-11-92 para. 01] p. 169, Para. 3, [1892MS].

From the time when Jesus entered into the world Satan was upon his track. The evil one was determined that the power of Christ should not be exercised to break men's bondage, and Satan and his angels, in league with evil men, were united against Christ and his work. But Jesus was not to fail nor be discouraged, and he steadily went forward to accomplish his mission. He worked his works of mercy, and rolled back the shadow of misrepresentation that Satan had cast athwart the pathway of humanity that they might not behold the love of the Father. Satan had filled the minds of men with heresy, and the truth of heaven was obscured by human opinion, superstition, and tradition. Jesus came to bring to light the precious jewels of truth, and to place them in their proper setting in the framework of truth, where their true luster might appear. He came to represent the Father. He said, "I and my Father are one." "He that hath seen me hath seen the Father." [Cf: ST 04-11-92 para. 02] p. 169, Para. 4, [1892MS].

The enemy is continually seeking to misrepresent the character of God to us, and we should have the words of Christ abiding in us, so that when the enemy comes in like a flood the Spirit of the Lord may lift up a standard for us against Satan. We want to have the precious jewels of truth to adorn our knowledge. We should prize the truth above everything else, and be like the man who sold all that he had to buy the field that contained the treasure. We need the light and peace of Christ in our hearts, we need to have our souls barricaded with truth, that we may know God and Jesus Christ, whom he hath sent; for the knowledge of God is life eternal. If we have a correct knowledge of the character of God, Satan will not be able to overwhelm our souls with doubt and discouragement. The enemy will come to you and say: "It is of no use for you to pray. Did you not do that evil thing? Have you not transgressed against God? and have you not violated your own conscience?" Answer him, "Yes; but Christ has bidden me to pray." He has said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: ST 04-11-92 para. 03] p. 170, Para. 1, [1892MS].

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better, until you are good enough to come to God. If you wait till then, you will never come. You might wait till the judgment, but you would not be fit to come to Christ. It is today that you are to yield to the drawing power of Christ, and come to him as you are. He will continue to draw you as you come, until every thought shall be brought into captivity to him. When the enemy seeks to

keep you from your Saviour, tell him that Jesus has said, "I came not to call the righteous, but sinners to repentance." And why does Christ draw you to himself?--It is that he may make you more precious than the golden wedge of Ophir. One soul is of more worth to Jesus than the whole world. [Cf: ST 04-11-92 para. 04] p. 170, Para. 2, [1892MS].

Then if we are so precious to Jesus, shall we not seek to come into as close relation to him as is the branch to the vine? Shall we not abide in him as he has commanded us to do? The moment we separate from Jesus, the enemy knows it, and he begins to cast his shadow across our pathway, that we may lose sight of Jesus. Satan presents his specious temptations, that we may fall into sin, and then when we yield to his allurements, he has more power over us, and will keep the mind in darkness. Oh, let the tempted soul rise up, and in the strength of Jesus say: "I will have no more connection with the enemy. I stand under the bloodstained banner of the Prince Emmanuel." [Cf: ST 04-11-92 para. 05] p. 170, Para. 3, [1892MS].

Satan will point to the filthy garments of those who have been in his power when they seek to come to the Saviour. But let the repenting soul repeat the promise of Jesus, "Him that cometh to me, I will in nowise cast out." Let him tell the enemy, "The blood of Jesus Christ his Son cleanseth us from all sin." "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief." Tell the enemy that you know your garments are stained with sin, but that by faith you claim the righteousness of Christ. Turn to Jesus, and tell him all your trouble. Christ sees all your circumstances, and knows all your temptations and sorrows. 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." What is it that is expected of you?--You are expected to open the door of the heart, that your soul may be illuminated with the bright beams of the Sun of Righteousness, that you may be all light in the Lord. [Cf: ST 04-11-92 para. 06] p. 170, Para. 4, [1892MS].

When the enemy tells you that you are a sinner, tell him, "Yes, I know it." The accuser of the brethren told the repenting publican that he was a sinner, and he dared not so much as lift up his eyes to heaven, but cried, "Lord, be merciful to me a sinner," and he went down to his house justified. If you are a sinner, you need to seek Jesus. Your coming will not be unwelcome to him, for he invites all those that are weary and heavy laden to come to him, and find rest unto their souls. In the days when Christ was upon earth, certain Greeks came, saying, "Sir, we would see Jesus." All about the Master were those who were cruel and vindictive, who were seeking an opportunity to put Jesus out of the way, who rejected the Lord of glory, and how welcome was the request to see Jesus. The Master's heart warmed with satisfaction that someone wanted to see Jesus. When the voice of God speaks to the heart, and the heart responds to it, we shall hear the inquiry, "Sir, I would see Jesus." Heaven is all ready to receive those who would see Jesus. And now let us come to him, asking for the very things we need, believing that we shall receive them. "Now faith is the substance of things hoped for, the evidence of things not seen." [Cf: ST 04-11-92 para. 07] p. 171, Para. 1, [1892MS].

There are many who desire an evidence from the Lord as to what course they shall pursue. They want some tangible proof that they are in the

path of duty. When the General Conference advised that I should visit Australia, I wanted an evidence that it was my duty to make the journey. In a few days after boarding the steamer I should be sixty-five years old, and it seemed like a great undertaking for a woman of my age to come across the ocean; but no evidence came, so I took my journey, trusting in the Lord, and wholly by faith. I had no evidence but the word of God, for Christ has declared, "Ye shall be witnesses unto me ... unto the uttermost part of the earth." I knew that if God had directed me to this land, it was that I might give the message that he had given me, and I have every reason to praise God, for he has preserved me in health on the voyage. Thank God for that. [Cf: ST 04-11-92 para. 08] p. 171, Para. 2, [1892MS].

The best evidence that we can have is the word of God. There are many who, like the Jews, are ready to cry out, "Show us a sign, work us a miracle." But is there not a miracle performed every time a soul who is at enmity with God is converted, and learns to love God and to keep his commandments? Is it not a miracle that we can break from the bondage of Satan? Enmity against Satan is not natural to the human heart. It has to be put into the heart by the manifestation of divine power. It is a miracle when the heart is changed, and we love Jesus, and desire to do those things that please him. We then want to come into close unity with him, and be connected with him as is the branch with the vine. How closely the branch adheres to the vine, drawing sap and nourishment from the stock, until it blossoms and bears fruit. Those who truly know the Lord do not regard it a task to serve their Master. They do not count it a hardship to deny self for his sake, and to be colaborers with him for the salvation of souls. [Cf: ST 04-11-92 para. 09] p. 171, Para. 3, [1892MS].

Let us elevate our souls by faith in Christ, for he alone can cleanse us from sin, and purify us from all unrighteousness. Without him we can do nothing. Let us be true to God; let us pray that the Holy Spirit may be poured out upon us. The Lord has said, "Ye shall receive power, after that the Holy Ghost is come upon you." The Holy Spirit is the gift of God; will we take it? Will we say, "I will place my hand in the hand of Jesus; I have no power, no merit, of my own"? "Nothing in my hand I bring, Simply to thy cross I cling." [Cf: ST 04-11-92 para. 10] p. 171, Para. 4, [1892MS].

I point you to the cross of Calvary. The cross is everything to us. It is the pledge of our salvation, the pledge that we shall receive the crown of glory that fadeth not away. It is to be our support in every trial, our refuge in every sorrow. It is the assurance to us that the Father loves us, and has given his Son for us. It is the assurance to us that our joy may be full. [Cf: ST 04-11-92 para. 11] p. 172, Para. 1, [1892MS].

Oh, shall we go mourning along the way to Mount Zion?--No; let us make melody in our hearts unto the Lord. There is a path cast up for the ransomed of the Lord to walk in, and we are on our way to the haven of rest. Let us go forward united to Christ as closely as is the branch to the vine, with our life hid with Christ in God. By Mrs. E. G. White. [Cf: ST 04-11-92 para. 12] p. 172, Para. 2, [1892MS].

The Saviour 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." [Cf: ST 04-18-92 para. 01] p. 172, Para. 3, [1892MS].

What great reason we have to praise God for the wonderful promises contained in these words; and shall we not let gratitude spring up in our hearts as we meditate upon the provisions that have been made for our salvation? Shall not all distrust and doubt be banished from our souls, that we may give evidence that we have indeed been grafted into the living Vine? Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." In all the teachings of Christ he seeks to unfold to us the relation he sustains to us, and the relation we should sustain to him, by revealing his relation to the Father, and the Father's love to him. [Cf: ST 04-18-92 para. 02] p. 172, Para. 4, [1892MS].

"These things," said Christ, "have I spoken unto you," that you should be sad and discouraged, wavering and distrustful?--No; but "that my joy might remain in you, and that your joy might be full." Christ desires that we should be happy, and he points out the way in which we may have fullness of joy. Is there anything more that we can desire? Is not this completion of joy, the joy of Christ, fulfilled in you? God has made provision that this joy may be yours. [Cf: ST 04-18-92 para. 03] p. 172, Para. 5, [1892MS].

Jesus saw that man was plunged in sin and misery, and had not moral power to overcome in his own strength, so Jesus gave himself, that he might unite man with himself, and make provision that sinners might lay hold of his strength and make peace with God. When Adam and Eve transgressed, Jesus said: "I will take upon me the sin of the fallen race. I will bear the penalty of sin, that I may impart to men my strength and righteousness." When Jesus came to the world it was as our substitute and surety. He passed through all the experiences of man, from the manger to Calvary, at every step giving man an example of what he should be and what he should do. Behold him on the banks of the Jordan, asking for baptism at the hands of John. "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." [Cf: ST 04-18-92 para. 04] p. 172, Para. 6, [1892MS].

What does this scene mean to us? How thoughtlessly we have read the account of the baptism of our Lord, not realizing that its significance was of the greatest importance to us, and that Christ was accepted of the Father in man's behalf. As Jesus bowed on the banks of Jordan and offered up his petition, humanity was presented to the Father by him who had clothed his divinity with humanity. Jesus offered himself to the Father in man's behalf, that those who had been separated from God through sin, might be brought back to God through the merits of the

divine Petitioner. Because of sin the earth had been cut off from heaven, but with his human arm Christ encircles the fallen race, and with his divine arm he grasps the throne of the Infinite, and earth is brought into favor with heaven, and man into communion with his God. The prayer of Christ in behalf of lost humanity cleaved its way through every shadow that Satan had cast between man and God, and left a clear channel of communication to the very throne of glory. The gates were left ajar, the heavens were opened, and the Spirit of God, in the form of a dove, encircled the head of Christ, and the voice of God was heard saving, "This is my beloved Son, in whom I am well pleased." [Cf: ST 04-18-92 para. 05] p. 173, Para. 1, [1892MS].

The voice of God was heard in answer to the petition of Christ, and this tells the sinner that his prayer will find a lodgment at the throne of the Father. The Holy Spirit will be given to those who seek for its power and grace, and will help our infirmities when we would have audience with God. Heaven is open to our petitions, and we are invited to come "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We are to come in faith, believing that we shall obtain the very things we ask of him. [Cf: ST 04-18-92 para. 06] p. 173, Para. 2, [1892MS].

Christ would have his joy fulfilled in us. He would have us abide in him, that we may bring forth much fruit. The only thing for which each should have anxiety is to know how it is with his soul. The question to put to ourselves is, "Am I fighting the good fight of faith? Am I a living graft in the True Vine? Am I a branch of the parent stock, drawing sap and nourishment from Jesus?" How shall we know how to answer this question? Jesus has said, "By their fruits ye shall know them." And our fruits are dependent upon our abiding in Christ. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Cf: ST 04-18-92 para. 07] p. 173, Para. 3, [1892MS].

What is it to bear fruit? It is not all comprised in coming to meeting once a week, and bearing our testimony in prayer or social meeting. We are to be found day by day abiding in the Vine, and bringing forth fruit, with patience, at our home, in our business; and in every relation in life manifesting the Spirit of Christ. There are many who act as though they thought an occasional connection with Christ was all that was necessary, and that they can be accounted living branches because at times they make confession of Christ. But this is a fallacy. The branch is to be grafted into the Vine, and to abide there, uniting itself to the Vine fiber by fiber, drawing its daily supply of sap and nourishment from the root and fatness of the Vine, until it becomes one with the parent stock. The sap that nourishes the Vine must nourish the branch, and this will be evident in the life of him who is abiding in Christ; for the joy of Christ will be fulfilled in him who walks not after the flesh, but after the Spirit. [Cf: ST 04-18-92 para. 08] p. 173, Para. 4, [1892MS].

Our professions are worthless unless we abide in Christ; for we cannot be living branches unless the vital qualities of the Vine abound in us. In the genuine Christian the characteristics of his Master will appear, and when we reflect the graces of Christ in our lives and characters, the Father loves us as he loves his Son. When this condition is fulfilled in those who profess to believe the present truth, we shall



see a prosperous church; for its members will not live unto themselves, but unto Him who died for them, and they will be flourishing branches of the living Vine. [Cf: ST 04-18-92 para. 09] p. 174, Para. 1, [1892MS].

If Jesus is with you, all the heavenly intelligences will minister unto you. The apostle says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" All heaven is interested in the salvation of men. Jesus says, "Where two or three are gathered together in my name, there am I in the midst of them." Then when we bow in prayer, let us remember that Jesus is with us. When we go into the house of God, let us remember that we are not going into the place of worship alone. We bring Jesus with us. If the people of God could have a realizing sense of this fact, they would not be inattentive hearers of the word. There would not be a cold lethargy upon hearts, so that those who profess his name cannot speak of his love. If we had a realizing sense of the fact that all heaven is bending over us, anxious to bless us, we would not see the indifferent, listless worship that so much characterizes the service of our churches in this day. We have altogether too low ideas of what it means to be Christians, of what the service of God requires. Jesus came to be our example, to teach us that the Father seeketh those to worship him who worship him in spirit and in truth. [Cf: ST 04-18-92 para. 10] p. 174, Para. 2, [1892MS].

Jesus came to the world not as an angel of light; we could not have endured his glory if he had come thus. One angel at the tomb of Christ was of such exceeding brightness that the Roman guard fell powerless to the ground. As the angel came from the heavens, he parted the darkness from his track, and the sentinels could not endure his glory; they fell as dead men to the earth. Suppose that Jesus had come in the glory of an angel, his brightness would have extinguished the feeble life of mortal men. For our sake Jesus emptied himself of his glory; he clothed his divinity with humanity that he might touch humanity, that his personal presence might be among us, that we might know that he was acquainted with all our trials, and sympathized with our grief, that every son and daughter of Adam might understand that Jesus is the friend of sinners. But he left not his divinity without a witness. Again and again in his sojourn on earth, divinity flashed through humanity, and the glory of God was manifested among men. At one time the priests and rulers, who hated Christ and who were studying how they might put him to death, sent the officers to take Jesus; but when the officers came into his presence, they were spellbound at his words. They listened entranced to the gracious utterances of his lips, and when they returned without taking him prisoner, the priests and rulers asked, "Why have ye not brought him?" The officers replied. "Never man spake like this man." They had been charmed with his words, which had seemed to them as precious jewels. They had listened in utter forgetfulness of their errand, and had returned pondering his teaching. Divinity had flashed through humanity, and they had been deeply impressed, and would not lay hands upon him. [Cf: ST 04-18-92 para. 11] p. 174, Para. 3, [1892MS].

This was the Saviour who had come to fight our battles for us; for he alone could conquer the powers of darkness. "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 an 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." By Mrs. E. G. White. [Cf: ST 04-18-92 para. 12] p. 175, Para. 1, [1892MS].

The purpose and plan of grace existed from all eternity. Before the foundation of the world it was according to the determinate counsel of God that man should be created, endowed with power to do the divine will. But the defection of man, with all its consequences, was not hidden from the Omnipotent, and yet it did not deter him from carrying out his eternal purpose; for the Lord would establish his throne in righteousness. God knows the end from the beginning; "known unto God are all his works from the beginning of the world." Therefore redemption was not an afterthought--a plan formulated after the fall of Adam--but an eternal purpose to be wrought out for the blessing not only of this atom of a world but for the good of all the worlds which God has created. [Cf: ST 04-25-92 para. 01] p. 175, Para. 2, [1892MS].

The creation of the worlds, the mystery of the gospel, are for one purpose, to make manifest to all created intelligences, through nature and through Christ, the glories of the divine character. By the marvelous display of his love in giving "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the glory of God is revealed to lost humanity and to the intelligences of other worlds. The Lord of heaven and earth revealed his glory to Moses, when he offered his prayer to Jehovah in behalf of idolatrous Israel, and pleaded, "Show me thy glory." And the Lord said: "I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock." "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Moses was hidden in the cleft of the rock when the glory of the Lord was revealed to him, and it is when we are hidden in Christ that we obtain some view of the majesty and love of God. [Cf: ST 04-25-92 para. 02] p. 175, Para. 3, [1892MS].

The prayer of Moses was heard and answered, and we also may present our earnest petitions to God, and receive of his grace and power. Jesus has said: "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." The promises of God are not yea and nay, but yea and amen in Christ. If we would importune God, laying before him our needs in simplicity, with unfaltering confidence, in the name of Christ, we should receive of the abundance of the blessing of God. Tell the Lord exactly what you want in the way of spiritual blessings; and you need not fear to lay before him your temporal needs and perplexities. He 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." He has said: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Him that cometh to me I will in nowise cast out." [Cf: ST 04-25-92 para. 03] p. 175, Para. 4, [1892MS].

It is the privilege of every follower of Christ to behold the glory of God, to understand his goodness, and know that he is a God of infinite mercy and love. Jesus has said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jesus came to reveal the Father, to make his glory known before the children of men. No one was excluded from the privileges of the gospel. Jesus stooped from infinite greatness, from indescribable glory, and assumed the nature of man, and to him who had known such exaltation, who had suffered such humiliation, the rank and caste and distinctions of human society seemed trivial and unworthy. The exaltation of the great had no influence upon his mind. Christ had come to deliver man from the terrible power of the enemy, and to him who had so great a mission to accomplish, poverty and humiliation, discomfort and reproach, seemed insignificant. When one came to Christ, thinking that the Saviour was to establish a temporal kingdom and would have honors to bestow upon those who advocated his cause, Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Jesus made the worlds; for "without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." [Cf: ST 04-25-92 para. 04] p. 176, Para. 1, [1892MS].

Indulgence and ease and luxury were unknown to the Son of God. Had he presented himself to the world in worldly pomp and state, it would have been out of harmony with his lowly birth and humble life. Jesus chose to take the position of the lowly, and not the state of those who had power and wealth and influence. He did not design that outward display should attract men to him; the power of celestial truth was to be the drawing power. Sinless and exalted by nature, he consented to take the habiliments of humanity, to become one with the fallen race. In the nature of man he took the risk of meeting the temptations of the fallen angel, permitting himself to be tried on every point wherewith man was tempted. [Cf: ST 04-25-92 para. 05] p. 176, Para. 2, [1892MS].

Satan gloried in the opportunity of thus besieging the Son of God. Because he had taken upon him the nature of man, Satan deemed that the victory was certain, and with every malignant device in his power, he strove to overcome Christ. The issues at stake were beyond the comprehension of man, and the steadfast resistance of Christ to the temptation of the enemy brought the whole confederacy of evil to war against him. In an unpitiful confederacy, men and evil angels united their forces, and arrayed themselves against the Prince of peace. The temptations that assailed Christ were as much more intense and subtle

in their character than those which assail man as his nature was purer and more exalted than is the nature of man in its moral and physical defilement. In his conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversaries of God and man. [Cf: ST 04-25-92 para. 06] p. 176, Para. 3, [1892MS].

How Satan and his angels triumphed as they discovered that the Son of God had taken upon him the nature of man, and had come to be man's substitute, to engage in the conflict in his behalf. [Cf: ST 04-25-92 para. 07] p. 176, Para. 4, [1892MS].

The human family had been overpowered by the deceptions of the enemy; for all have sinned, and come short of the glory of God, and it was the enemy's hope that Christ also would be a victim to his seductive wiles; but at every point he met the tempter and put him to flight. Christ was the conqueror over the powers of darkness. We do not comprehend the infinite condescension of Christ in consenting to war with the enemy, or the infinite risk he ventured in engaging in the great controversy in our behalf. [Cf: ST 04-25-92 para. 08] p. 177, Para. 1, [1892MS].

The mystery of the gospel had been spoken in Eden when the lost pair were first in the guilt of transgression, for God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mystery of grace; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By Mrs. E. G. White. [Cf: ST 04-25-92 para. 09] p. 177, Para. 2, [1892MS].

Although the Saviour had no wealth, displayed no outward grandeur, came with no worldly pomp, yet his words of promise, of command, of reproof, were uttered with the dignity of goodness, greatness, and power. The people listened with wonder and admiration, and the impression made upon their minds was expressed by the officers who came to take him, in obedience to the command of the rulers and priests. They listened entranced to his words of heavenly wisdom, and, forgetting their errand, they returned without their prisoner. The priests and rulers asked, "Why have ye not brought him?" and they answered, "Never man spake like this man." [Cf: ST 05-02-92 para. 01] p. 177, Para. 3, [1892MS].

No one could listen to his gracious words and escape the conviction that he was a being of superior goodness and wisdom. The emotions of his listeners changed from admiration of his eloquence to desire to attain to the lofty character which he presented, both by precept and example. As he discoursed on themes of eternal interest, they hung upon his words as if spellbound under their power. Those who were thus attracted to the vital truths which Christ presented, were standing on holy ground, near to the rivers of the water of life. With what deep, impressive power he called to the multitudes on the last day of the feast, saying, "If any man thirst, let him come unto me, and drink." At another time he declared, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." "I am the bread of life; he that cometh to me shall never

hunger; and he that believeth on me shall never thirst." [Cf: ST 05-02-92 para. 02] p. 177, Para. 4, [1892MS].

Christ is an open fountain, an inexhaustible fountain, from which men may drink and drink again, and ever find a fresh supply. But none will ever come to him save those who will respond to the drawing of his love. None will feed on the bread of life which came down from heaven, no one will drink of the water of life flowing down from the throne of God, save those who yield to the pleadings of the Spirit. Since God has given the treasures of heaven in the gift of his only begotten Son, how shall the sinner escape who neglects so great salvation, and sets at naught the great provision of God? The justice of God is manifested in the condemnation of all who are finally impenitent and unbelieving. There will be no excuse for the sinner who willfully rejects and neglects so great salvation. [Cf: ST 05-02-92 para. 03] p. 177, Para. 5, [1892MS].

The gift of life has been freely, graciously, joyously offered to fallen man. Through Christ we may become partakers of the divine nature, and obtain the gift of eternal life; for it has been abundantly provided for all who will come and receive it through God's appointed means. When Paul beheld the wonders of redemption and the foolishness of those who did not comprehend its nature, he exclaimed, "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?" [Cf: ST 05-02-92 para. 04] p. 178, Para. 1, [1892MS].

Jesus said, "Ye also have seen me, and believe not." How had they seen him?--By the eye of faith, by the witness of the Holy Spirit, by the revelation of Christ to their souls. But they had resisted the work of the Holy Spirit, until the impression of the precious truth of Christ wore away their hearts. They did not give heed to their convictions. They did not cultivate their faith, but indulged in questioning and caviling until they were hardened in unbelief and rebellion. [Cf: ST 05-02-92 para. 05] p. 178, Para. 2, [1892MS].

Those who go on to know the Lord know that his goings forth are prepared as the morning, and everyone who receives the precious jewels of truth will hasten to impart the knowledge of his riches in Christ to those who are around him. When men respond to the drawing of Christ and view Jesus as the royal Sufferer on the cross of Calvary, they enter into oneness with Christ, they become the elect of God, not by works of their own, but through the grace of Christ; for all their good works are wrought through the power of the Spirit of God. All is of God, and not of themselves. The Lord chose us by his Spirit. Jesus says, "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." [Cf: ST 05-02-92 para. 06] p. 178, Para. 3, [1892MS].

The fruit we are to bring forth is the fruit of the Spirit. "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." Your fruit is to remain, to be of such a character that it shall not perish, but reproduce after its kind a harvest of a precious order. [Cf: ST 05-02-92 para. 07] p. 178, Para. 4, [1892MS].

The grace of Jesus Christ alone can change the heart of stone to a heart of flesh, and make it alive unto God. Men may perform great deeds in the eyes of the world; their achievements may be many and of a high order in the sight of men, but all the talent, all the skill, all the ability of the world will fail to transform the character and make a degraded child of sin a child of God, an heir of heaven. Men have no power to justify the soul, to sanctify the heart. Moral disease cannot be healed save through the power of the great Physician. The highest gift of heaven, even the only begotten of the Father, full of grace and truth, is alone able to redeem the lost. What gratitude, what love, should fill our hearts as we contemplate the love of God! The heart should be softened and subdued as we meditate upon the risk that Jesus took in order that man might be elevated and restored. The world's Redeemer endured sufferings commensurate to all the guilt of a lost world. The sacrifice of Christ on Calvary's cross is a consideration that surpasses all the overwhelming power of sin; and when a sense of sin presses upon the heart of the sinner, and the burden seems intolerable, Jesus invites him to look to him and live. There is power in Christ to cleanse the soul. "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." [Cf: ST 05-02-92 para. 08] p. 178, Para. 5, [1892MS].

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great heart of Infinite Love! How it makes us delight in his service, as our hearts respond to the drawing of his lovingkindness and tender mercy! John calls upon men to behold the marvelous love of God. He exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: ST 05-02-92 para. 09] p. 179, Para. 1, [1892MS].

This is the work that is before us. We are to have the faith that works by love, and purifies the soul. Through faith our lives are to be hid with Christ in God. We shall then be God's hidden ones; for the value of Christian character is not discerned by the world. The world admire honesty, and the manifestations of the virtues and graces of Christian character; but at the same time they make a jest of true Christian conscientiousness, because it is a rebuke to their own lives of sin. The living stones that shine in the spiritual temple of the Lord are a great annoyance to Satan, and he ever seeks to cut off the light, and eclipse the Sun of Righteousness, by interposing his shadow between the soul and God. [Cf: ST 05-02-92 para. 10] p. 179, Para. 2, [1892MS].

But Jesus says unto us: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Lord would save us from the corruptions of the world; for he chose us in Christ before the foundation of the world, that we should be holy and without blame before him in love. Jesus, our precious Saviour, has redeemed us and

washed us from our sins in his own blood, and has clothed us with the garments of salvation, even in his own robe of righteousness. Christians are to be clothed with humility as with a garment, and not to be prominent in the world, seeking for position or popularity. If heaven has sent you to be indeed lightbearers amid the moral darkness, you will be content to shine in any place which God may assign to you. The praise of men, the attraction of the world, its pleasures, its amusements, its bribes, will all be powerless to win the true Christian from his allegiance to God. Neither will threatening, persecution, loss of liberty or life, induce him to turn from the commandments of God, to obey the dictates of men. He will fill his appointed place, and let his light so shine before men that they may see his good works, and glorify his Father who is in heaven. [Cf: ST 05-02-92 para. 11] p. 179, Para. 3, [1892MS].

Before men and angels, Christians are required to show by precept and example the value of Christian character. Those who receive Christ as their personal Saviour will be able to do this, and for them Christ has gone to prepare mansions in heaven. There are some who declare that all men are entitled to a place in heaven, and in the same breath they acknowledge that all men are not fitted for that heavenly abode. If all men would but accept the truth as it is in Jesus, and give it a place in the inner sanctuary of the soul, that they might become sanctified through it, they would be fitted for heaven. [Cf: ST 05-02-92 para. 12] p. 179, Para. 4, [1892MS].

A title to a possession in this world must be without flaw, or it is valueless, and the right of inheritance is not given. And will heaven be given to those who have a faulty title? The apostle reveals the line through which the heavenly inheritance is to come. He says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we are Christ's, our title to the heavenly inheritance is without flaw, for we are then under the only saving covenant, the covenant of grace; and through grace we shall be able to make our calling and election sure by putting on the excellency of Christ in faith, in spirit, in character; for no one will be entitled to the heavenly inheritance who has not been purified, refined, ennobled, elevated, and wholly sanctified. Those whose lives are hid with Christ in God, who have been clothed upon with his righteousness, will have a right to the inheritance, incorruptible, undefiled, and that fadeth not away. By Mrs. E. G. White. [Cf: ST 05-02-92 para. 13] p. 180, Para. 1, [1892MS].

I want to speak to you today from the words of the Saviour found in Matthew the fifth chapter. "And seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him." As far as possible we should try to bring before us the scene of our Saviour's labors, that we may fasten our attention upon the occasion of the lessons which our Lord addressed to the people. The words of our lesson are from the lips of no other than the Majesty of heaven. They are not the words of man, that may be criticised, but are the words of Him who was equal with the Father, one with God. In these words we recognize the voice of the highest authority that ever spake to man. [Cf: ST 05-09-92 para. 01] p. 180, Para. 2, [1892MS].

"And he opened his mouth, and taught them, saying, Blessed are"--those who are filled with joyful emotion? who are highly elated? who feel

that they are rich in spiritual attainment?--No; "Blessed are the poor in spirit; for theirs is the kingdom of heaven." Do you ask what it means to be poor in spirit? The next verse is of a like character, and says, "Blessed are they that mourn; for they shall be comforted." To be poor in spirit means that we feel our deficiency and need because we have sinned and come short of the glory of God. It is this that causes us to mourn. But because the Saviour says, "Blessed are they that mourn," are we to come to the conclusion that he would have us always lamenting our poverty of spirit, our lack of spiritual grace? Is it necessary to make it manifest that you are mourning, in order to be counted among those whom the Saviour pronounces "blessed"?--No; for by beholding we become changed, and if we talk of our poverty and weakness, we shall only become more poverty-stricken, more feeble in spiritual things. If we talk darkness, we shall have darkness. To be poor in spirit is to be never satisfied with present attainments in the Christian life, but to be ever reaching up for more and more of the grace of Christ. The poor in spirit is one who looks upon the perfection of Jesus' character, and sees his own unlikeness to him who is glorious in holiness. The poor in spirit is one who is ever responding to the drawing of Christ, and who is obtaining nearer and nearer views of the perfect righteousness of Christ, and in contrast sees his own unworthiness and unlikeness to his Lord. [Cf: ST 05-09-92 para. 02] p. 180, Para. 3, [1892MS].

He is poor in spirit, but he is not making a parade of his poverty; he shows that he is of this class by manifesting humility and meekness, by not depreciating others that he may exalt himself. He has no time for doing this; he sees many defects in his own character which demand his attention, and he knows that he cannot afford to be found criticising others. As he beholds the infinite love and mercy of God towards sinners, his heart is melted. He feels his poverty of spirit, but instead of calling attention to his weakness he seeks continually for the richness of the grace of Christ, for the robe of his righteousness. The language of the heart of him who is poor in spirit is, "Less of self and more of Thee." He desires Jesus. He knows that there is nothing in him whereby he can procure the freedom which Christ has purchased for him at the infinite price of his precious blood. He sees that the good works which he has done are all mingled with self, and he can take no glory to himself because of his attainments in the Christian life. He realizes that there is merit in naught else but the blood of Christ. But it is because of this very realization that he is blessed; for if he did not feel his need, he would not obtain the heavenly treasure. [Cf: ST 05-09-92 para. 03] p. 180, Para. 4, [1892MS].

When Christ was upon earth, the Pharisees made bitter complaint against him because he was the friend of publicans and sinners. They said to his disciples: "Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick." The Pharisees felt that they were whole; they felt that they were rich and increased with goods and had need of nothing, and knew not that they were poor and miserable and blind and naked and wretched. They were satisfied with their moral condition, but Jesus said, "I am not come to call the righteous, but sinners to repentance." It is the needy that Jesus is seeking. Brethren and sisters, do you feel that you are needy? Are you saying, as did the Greeks that came to Jerusalem, "We would see Jesus"?



The Greeks came to seek Jesus at the time when the Pharisees were upon his track, trying by every possible way to find something whereby they could accuse and condemn him. How grateful to the Master was the sincere desire and confidence of the Greeks at this time of trial and sorrow. The Greeks wanted to see him because they had heard of his mighty works, they had heard of his wisdom and truth, and they believed on him; for they knew that he was the desire of their hearts. [Cf: ST 05-09-92 para. 04] p. 181, Para. 1, [1892MS].

The great danger with the people who profess to believe the truth for this time is that they shall feel as if they were entitled to the blessing of God because they have made this or that sacrifice, done this or that good work, for the Lord. Do you imagine that because you have decided to keep the Sabbath of the Lord, God is under obligation to you, and that you have merited his blessing? Does the sacrifice you have made look of sufficient merit to you to entitle you to the rich gifts of God? If you have an appreciation of the work that Christ has wrought out for you, you will see that there is no merit in yourself or in your work. You will see your lost condition and become poor in spirit. There is but one thing for the poor in spirit to do, and that is to look continually to Jesus, to believe in him whom the Father hath sent. [Cf: ST 05-09-92 para. 05] p. 181, Para. 2, [1892MS].

When the people came to Jesus, they asked him at one time: "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Now the question is, Are we doing this? Do we feel our need? God has committed to us sacred trusts. The hereditary trusts of patriarchs and prophets have come down along the lines to us, and with them precious light has shone upon us. We have received divine enlightenment, and yet we have not made the advancement in the pathway of holiness that we should have made. Our obligation and responsibility have been faithfully pointed out, but we have not taken hold upon the strength of God, that we might fulfill our obligations to him. Throughout all the churches there is one subject of vital importance that has been neglected. We have failed to make the Holy Spirit the theme of our thought and instruction. Light has come to us concerning the offices of the Spirit of God, and with burdened heart some have presented to the church the great provision that God has made for the people in the gift of his Holy Spirit. [Cf: ST 05-09-92 para. 06] p. 181, Para. 3, [1892MS].

Jesus said to his disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The Comforter is to come as a reprover, as one who is to lay open before us our defects of character, and at the same time to reveal to us the merit of Him who was one with the Father. Jesus says, "He shall glorify me; for he shall receive of mine, and shall show it unto you." In Christ dwelt all the fullness of the Godhead bodily, and we are to be complete in him. With all our defects of character, we are to come to him in whom all fullness dwells. [Cf: ST 05-09-92 para. 07] p. 181, Para. 4, [1892MS].

But many of you say, "I have prayed, I have tried, I have struggled, and I do not see that I advance one step." What is the trouble? Have

you not thought you were earning something, that you were by your struggles and works paying the price of your redemption? This you never can do. Christ has paid the price of your redemption. There is only one thing that you can do, and that is to take the gift of God. If you feel that you are poverty-stricken in spirit, you can come in all your need, and plead the merits of a crucified and risen Saviour. But you cannot come expecting that Christ will cover your wickedness, cover your indulgence in sin, with his robe of righteousness. He has come to save his people from their sins. The people of God are to be as branches grafted into the living Vine, to be partakers of the nature of the Vine. If you are a living branch of the True Vine, Jesus will prove you by affliction, that you may bring forth fruit more abundantly. [Cf: ST 05-09-92 para. 08] p. 182, Para. 1, [1892MS].

The reason why we have not more of the Spirit and power of God with us is that we feel too well satisfied with ourselves. There is a marked tendency among those who are converted to the truth, to make a certain measure of advancement, and then settle down into a state of solidity, where no further progress is attained. They stand right where they are, and cease to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But the religion of Christ is of a character that demands constant advancement. The Lord does not design that we shall ever feel that we have reached to the full measure of the stature of Christ. Through all eternity we are to grow in knowledge of him who is the head of all things in the church. If we would draw upon his grace, we must feel our poverty. Our souls must be filled with an intense longing after God, until we realize that we shall perish unless Christ shall put upon us his Spirit and grace, and do the work for us. (*To be continued.*) By Mrs. E. G. White. [Cf: ST 05-09-92 para. 09] p. 182, Para. 2, [1892MS].

But as we come to feel our utter reliance upon Christ for salvation, are we to fold our hands and say, I have nothing to do, Jesus has done it all?--No; we are to put forth every energy, that we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust." We are to be overcomers, to overcome the world, the flesh, and the devil. We are to be continually watching, waiting, praying, and working. But do all that we may, yet we can do nothing to pay a ransom for our souls. But while we see our helplessness, we are to be continually looking unto Jesus, who is the Author and Finisher of our faith. We can do nothing to originate faith, for faith is the gift of God. Neither can we perfect it, for Christ is the Finisher of our faith. It is all of Christ. [Cf: ST 05-16-92 para. 01] p. 182, Para. 3, [1892MS].

All the longing after a better life is from Christ, and is an evidence that he is drawing you to himself and that you are responding to his drawing power. You are to be as clay in the hands of the potter, and if you submit yourself to Christ, he will fashion you into a vessel unto honor, fit for the Master's use. The only thing that stands in the way of the soul who is not fashioned after the divine Pattern is that he does not become poor in spirit; for he who is poor in spirit will look to a higher Source than himself, that he may obtain the grace which will make him rich unto God. While he will feel that he cannot originate anything, he will say, "The Lord is my helper." [Cf: ST 05-16-92 para. 02] p. 182, Para. 4, [1892MS].

The Lord has commanded us, "Work out your own salvation with fear and trembling." But what does this mean? It means that you feel your necessity, that you are poor in spirit, that you rejoice with trembling. It means that you know that in the very words you utter you may make a mistake, that in the very best of your work self may be so mingled that your efforts may be valueless, that you realize that your efficiency is in Christ. Oh, let the cry of the soul continually be-- "Hangs my helpless soul on Thee." [Cf: ST 05-16-92 para. 03] p. 183, Para. 1, [1892MS].

Look to Jesus when you come in and when you go out, and pray without ceasing. You should realize that temptation is on every side. Around you are those whose conversation is only chaff and nonsense. In the world pride and vanity are displayed, and you will be tempted to feel poverty concerning these things that the world admires, which can never satisfy the soul's hunger. Oh, then pray, "Lord, make me a jewel for thy kingdom."! [Cf: ST 05-16-92 para. 04] p. 183, Para. 2, [1892MS].

This is the meaning of working out your salvation with fear and trembling. If you do not work out your salvation in this spirit, your righteousness is of as much worth as was the Pharisee's who went into the temple to pray, who exalted and extolled himself, and thanked the Lord that he was not as other men were. He was rich in spirit, or thought that he was; for he knew not that he was poor, and miserable, and blind, and naked. But at the same time a poor publican entered the temple, and he would not so much as lift up his eyes to heaven, but smote upon his breast, and cried, "Lord, be merciful to me a sinner." The Pharisee saw this man, and thanked God that he was not as this publican, and he went down to his house feeling satisfied with himself--feeling rich in spirit and lifted up in spiritual pride. But he who had so exalted himself in his own eyes was not exalted in the sight of God, for Jesus says that the publican went down to his house justified rather than the other. [Cf: ST 05-16-92 para. 05] p. 183, Para. 3, [1892MS].

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." The humility that Jesus speaks of in the text is not a humility on stilts, as was the Pharisee's, parading itself before the eyes of men, that his righteousness might be seen and praised of men. Humility is before honor. The apostle exhorts the followers of Christ: "Humble yourselves in the sight of the Lord, and he shall lift you up." "Work out your own salvation with fear and trembling." Fear lest you shall make a mistake, and bring dishonor upon the name of the Lord. Cry unto him, believing that he has power to save. This is the humility that we want. We need a physician and restorer for our souls, and when we come unto Christ petitioning for his grace, the Comforter will breathe his words into our souls, "My peace give I unto you." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." We are to come as little children to God; and as we realize our poverty, we are not to tell it to men, but to God. Do not tell your weakness to those who can give you no strength. Tell it to God; for he will know just what to do for you. Jesus said: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the

garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified." [Cf: ST 05-16-92 para. 06] p. 183, Para. 4, [1892MS].

How thankful we should be that we have a heavenly Intercessor. We may be clothed in Christ's righteousness, that the Father may bestow his favor upon us. Jesus presents us to the Father robed in his righteousness. He pleads before God in our behalf. He says "I have taken the sinner's place. Look not upon this wayward child, but look on me. Look not upon his filthy garments, but look on my righteousness." When we are forgiven for our sins, when our filthy garments are taken away, then we are to work out our salvation with fear and trembling; but we are not left to do the work alone, "for it is God that worketh in you both to will and to do of his good pleasure." God works and man works, and as this cooperation is maintained, the richest blessings will come upon those who labor together with God. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." (*To be continued.*) By Mrs. E. G. White. [Cf: ST 05-16-92 para. 07] p. 184, Para. 1, [1892MS].

"Blessed are they that mourn; for they shall be comforted." But although the Lord says the mourner shall be comforted, it is not that he shall exalt himself as did the Pharisee. He who has mourned for his sin knows that there is nothing in him whereby he has merited the returns that God has bestowed. He beholds in Jesus "the Chiefest among ten thousand" and "the One altogether lovely," and he centers his affections upon Christ. If Jesus were the center of attraction to you, the One on whom your affections were placed, would you hide this love in your heart, and never let it out?--No; you would tell of his love, you would catch his spirit, and imitate his example. [Cf: ST 05-30-92 para. 01] p. 184, Para. 2, [1892MS].

"Blessed are the meek; for they shall inherit the earth." But the earth promised to the meek will be a better one than this. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but Jesus says where the usurper has set up his throne, there will I place my throne, and there shall be no more curse. The glory of the Lord is to cover the earth as the waters cover the sea. Jesus is working for us. He desires to give his children a home where there will be no more sin, no more sorrow, no more death; but all will be joy and gladness. He says: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." [Cf: ST 05-30-92 para. 02] p. 184, Para. 3, [1892MS].

The Lord desires to take every son and daughter of Adam, and purify them from their iniquity, and lift them up from their state of misery and degradation and wretchedness, and write upon them his divine superscription. But it is man's sin and unbelief that oppose the work

that God would do for humanity. Jesus died for the whole world, but in stubborn unbelief men refuse to be fashioned after the divine pattern. They will not yield themselves to Christ to be molded after the heavenly model. Oh, shall we not submit, and give up our own way, that the Lord may have a chance to do the work for us? [Cf: ST 05-30-92 para. 03] p. 184, Para. 4, [1892MS].

How tenacious are men of their own way. They try to excuse their sinful habits by saying, "Oh, this is my way." But will your way be acceptable to God? Will you present your way at the gate of the city into which nothing that defileth shall enter, and expect to have an entrance there? The Lord will say: "I know your way, and it is a wicked way. You would not permit me to rule over you on earth, and you are not prepared for an entrance here. You refused to be led by my spirit, you rejected my counsel, and set at naught my grace, and heaven would not be heaven to you, for nothing that defileth can enter here. We emptied sin from heaven when we cast out the great deceiver, and we cannot have sin here again." Then let us yield our wills to God, that he may mold and fashion us after the Divine Pattern. [Cf: ST 05-30-92 para. 04] p. 185, Para. 1, [1892MS].

How blessed will be the lot of those who enter into that glorious abode where there will be no more sin, no more suffering. What a prospect is this for imagination. What a theme for contemplation. The Bible is full of the richest treasures of truth, of glowing descriptions of that heavenly land. We should search the Scriptures, that we may better understand the plan of salvation, and learn of the righteousness of Christ, until we shall exclaim in viewing the matchless charms of our Redeemer, "Thy gentleness hath made me great." In the word of God we shall see the infinite compassion of Jesus. The imagination may reach out in contemplation of the wonders of redeeming love, and yet in its highest exercises we shall not be able to grasp the height and depth and length and breadth of the love of God, for it passeth knowledge. In Christ was the fullness of the Godhead bodily. In him every treasure of heaven was given, and he has it in trust for us. Oh, then why do we not trust him? why do we doubt his tender mercy and love? Do you think that he who died for you, cares not whether you are saved or not? Do you imagine that he cares not for the bereaved, the mourning ones, that he looks not with pity on the poor in spirit, who are under the bondage of Satan? The tender, compassionate Jesus, who died for the sins of the world, will not turn away from the cry of the needy. He asks: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." [Cf: ST 05-30-92 para. 05] p. 185, Para. 2, [1892MS].

Jesus invites the needy to come to him and find completeness in him who is the fullness of the Godhead bodily. The Saviour of men designs to cleanse his children until no particle of selfishness shall remain. While we feel our poverty, we are to eat of the flesh and drink of the blood of the Son of God. We are to cooperate with Christ in working out our own salvation with fear and trembling. The heavenly intelligences are waiting to cooperate with the most helpless, the most sinful soul who feels his need. Those who are great sinners may find great grace. [Cf: ST 05-30-92 para. 06] p. 185, Para. 3, [1892MS].

Jesus said to Simon, "I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? And Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged. . . . To whom little is forgiven, the same loveth little." [Cf: ST 05-30-92 para. 07] p. 185, Para. 4, [1892MS].

In view of our weakness, how does it become us to indulge in criticism of others? Do not faultfinding and picking flaws in the character of those with whom you associate make it evident that you are stricken with spiritual poverty? You are feeding on the faults of others, instead of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. We are to be laborers together with him in bringing souls to the knowledge of the truth. But we must not expect that souls are to be converted simply by hearing a sermon. We are to bring them one by one to Christ, and all that have ever tasted of the good word of God and of the powers of the world to come are to be missionaries for God. When you become engaged in the work of Christ, seeking to bring in those who are lost, you will not have time to look for the defects in the character of your brethren. You must now build yourselves up in the most holy faith, lifting up holy hands without wrath and doubting. You are not to stand to one side as a spectator, looking on to see what this one or that one is doing; your business is to see that you are making straight paths for your feet, that the lame be not turned out of the way. When a follower of Christ turned to one of his brethren and asked, "Lord, what shall this man do?" Jesus answered, "What is that to thee? follow thou me." The follower of Christ is not to look to any man. He is to look to a crucified and risen Saviour. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 05-30-92 para. 08] p. 186, Para. 1, [1892MS].

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." All through this sermon on the mount is a line of advancement for Christian experience. The angels of darkness are to stand back, that the soul purchased by the infinite sacrifice of Christ may attain unto perfection of character. The word is sounded: "Stand back, this soul is not yours, it has been purchased by the precious blood of Christ. Stand back, I and my Father are one, and we have come to draw this soul to righteousness." If the soul is not drawn to Christ, it is because the will is not on the side of God's will, but on the side of the enemy. If man will but cooperate with God, God will work in him to will and to do of his good pleasure, and man will work out his own salvation with fear and trembling. The reason you do not realize the help of the Lord to a far greater degree is that you are so self-centered, your will is not on the side of God's will. The Lord would have you make it manifest in your manners, in your dress, in your spirit, that you are blessed. He would have you show that the line of demarkation between the world and the followers of Christ is a distinct line, so decided that the difference between him that serveth God and him that serveth him not is always discernible. If the people of the world do not see that you are different from those around them, they will not be influenced by your profession of religion; for you will not be a savor of Christ, and you will win no soul to the service of God. [Cf: ST 06-06-92 para. 01] p. 186, Para. 2, [1892MS].

Yet there will be no one saved in heaven with a starless crown. If you enter, there will be some soul in the courts of glory that has found an entrance there through your instrumentality. Then why not entreat the Lord to put upon you his Spirit, that you may be able to awaken an interest in the truth in the minds of those around you? Think of your neighbors and friends and relatives who are out of Christ. Think of those you have left in various foreign lands; how much do you care for their souls? You should be so filled with love for the lost that you cannot forbear working for the salvation of souls. What you need is Jesus. He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If the rich blessing of Jesus is in your hearts, you will be able to refresh others. [Cf: ST 06-06-92 para. 02] p. 186, Para. 3, [1892MS].

How many have their names upon the church books who know not what it means to have Christ abide in their hearts by faith. There are many who make a profession of Christianity who will have to be born again or they cannot see the kingdom of heaven. They will have to become partakers of his love and grace before they can present to others the great salvation that has been provided for those who are dead in trespasses and sins. But the promise is given to those who feel their want, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." God has promised the fullness of salvation, and yet the world is full of those who are hungering and thirsting after the pleasures, the fashions, the applause of the world. Many are hungering and thirsting, that they may have their own way. But those who are hungering and thirsting after righteousness are directing their desires along the channel where the fullness of heaven shall be given. Why not determine that you will place your will on the side of God's will, that you may become a laborer together with God. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Then is there any excuse for our weakness, for our coldness, for our lethargy? There are many who seem to think that when they have acknowledged that they are full of weakness, they have put a plaster over their sins. But we are not to talk of our inefficiency, but to find in Christ a full salvation. He says, "Him that cometh unto me I will in nowise cast out." [Cf: ST 06-06-92 para. 03] p. 187, Para. 1, [1892MS].

When our weakness becomes strength in the strength of Christ, we shall not be craving for amusement. These holidays that are considered so indispensable will not be used simply for the gratification of self, but will be turned into occasions in which you can bless and enlighten souls. When weary, Jesus sought for a place of rest in the desert, but the people had had a taste of the heavenly manna, and they came out to him in large companies. In all their human woe and suffering and distress, they sought his retreat, and there was no rest for the Son of God. His heart was moved with compassion, for they were as sheep without a shepherd, and his great heart of love was touched with the feeling of their infirmities, and he taught them concerning the kingdom of heaven. [Cf: ST 06-06-92 para. 04] p. 187, Para. 2, [1892MS].

Jesus has presented to us precious truth full of spiritual light and vitality. But has this truth been brought into the inner sanctuary of the soul? Does Christ abide in your hearts by faith? If Christ is in you, you will make him manifest to others. We must have more of Jesus,

and less, far less, of self. The prayer of our hearts should be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Jesus must abide in the heart; and where he is, the carnal desires will be subdued and be kept in subjection by the operation of the Spirit of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." [Cf: ST 06-06-92 para. 05] p. 187, Para. 3, [1892MS].

I feel like mourning that the image of Christ is not clearly discernible in those who profess to be his followers; for I know that Jesus is disappointed, that the heavenly intelligences are disappointed, and those who are seeking for the truth are disappointed. Unless Christ is formed within, the hope of glory, you cannot rightly represent him to those with whom you come in contact. By Mrs. E. G. White. [Cf: ST 06-06-92 para. 06] p. 187, Para. 4, [1892MS].

The Lord Jesus said, "Blessed are the merciful; for they shall obtain mercy." There never was a time when there was greater need for the exercise of mercy than today. The poor are all around us, the distressed, the afflicted, the sorrowing, and those who are ready to perish. Those who have acquired riches have acquired them through the exercise of the talents that were given them of God; but these talents for the acquiring of property were given to them that they might relieve those who are in poverty. These gifts were bestowed upon men by Him who maketh His sun to shine and His rain to fall upon the just and the unjust, that by the fruitfulness of the earth men might have abundant supplies for all their need. The fields have been blessed of God, and "of his goodness he hath prepared for the poor." In the providence of God events have been so ordered that the poor are always with us, in order that there may be a constant exercise in the human heart of the attributes of mercy and love. Man is to cultivate the tenderness and compassion of Christ; he is not to separate himself from the sorrowing, the afflicted, the needy, and the distressed. Job declares: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because 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." [Cf: ST 06-13-92 para. 01] p. 188, Para. 1, [1892MS].

How many there are who claim to be followers of Christ, yet who do not follow him in truth. They do not manifest the sympathy and love of Christ by being merciful and compassionate. They do not make the widow's heart sing for joy; they treat the fatherless with coldness, indifference, or contempt. Said Job: "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." This was an evidence that Job had righteousness that was after Christ's order. Through Jesus men may possess a spirit of tender pity toward the needy and distressed. They may have the mind of Christ. He was the Son of God, rich in heavenly treasures, yet for our sake he became poor, he descended to the lowest humiliation and was obedient unto death, even the death of the cross, that he might exalt us to be joint heirs with himself. The whole world



was in need of that which Christ alone could give them. He did not withdraw himself from those who called upon him for help. He did not do as many now do, say, "I wish they would not trouble me with their affairs, I want to hoard up my means, to invest it in houses and lands." Jesus, the Majesty of heaven, turned from the splendor of his heavenly home, and in the gracious purpose of his heart he demonstrated the character of God to men throughout the world. The requirement of God from those who claim to be his children is that they be doers of his word, that they follow his example, represent the life of Christ in tender, pitying love to the world; that they reflect his image. [Cf: ST 06-13-92 para. 02] p. 188, Para. 2, [1892MS].

Jesus says, "Be ye therefore merciful, as your Father which is in heaven is merciful." To pursue the course that Jesus did, to follow in his divine footsteps, is not in harmony with the feelings of the natural heart; but if we are Christians, we shall practice the words and works of Christ, who gave himself in order to ransom an apostate race. The root of selfishness has a firm growth in many hearts, and worldliness and pride spring from this root; but selfishness is not a Christian characteristic; it is an attribute of the great apostate. No one can live for himself and at the same time be united with Christ. Conformity to the world, attachment to the world, manifests a decided denial of Christ. [Cf: ST 06-13-92 para. 03] p. 188, Para. 3, [1892MS].

The rich are not to be favored above the poor. How inconsistent is it to make favorites of men because the Lord has intrusted his goods to them to be wisely dispensed to those who are needy. Unless the rich manifest the spirit that moved Christ to come to our world to seek and to save that which was lost, they are none of his. They are training under another general. The important question is not, "Is a man rich?" But the important question is, "What use does he make of his riches?" The value and character of a man is determined by the use to which he puts his intrusted talents. Does he do good in this life? Does he seek to bless humanity, to build up the kingdom of Christ in the world? Shut away the rich from the poor in large and costly dwellings, make churches too splendid for the entrance of the poor, so that the rich man may not be brought in contact with the distressing needs of the fatherless and the widow, and the result will be that his sympathies will be withered, mercy will not be exercised, and the rich man will be in imminent danger of losing his soul. [Cf: ST 06-13-92 para. 04] p. 189, Para. 1, [1892MS].

Christ says, "How hardly shall they that have riches enter into the kingdom of God." Unless the grace of Christ controls the heart, the tendency of the rich man is to grow more proud, more self-sufficient, more self-righteous. He acts as if he were made of better flesh and more costly blood than his poorer brother. But Christ looks on, and says, "All ye are brethren." There is no respect of persons with God. The rich man has plenty, and makes no effort to put himself in the poor man's place; but because he does not consider the poor, he becomes unfeeling, indifferent, and hardhearted. He does not try to understand the conflicts, temptations, and struggles of his poor brethren, and mercy dries up in his heart. [Cf: ST 06-13-92 para. 05] p. 189, Para. 2, [1892MS].

The poor are robbed daily of the education and training they should

have concerning the tender mercies with which the Lord would have them regarded; for he has made ample provision that they should be comforted with the necessities of life. They are compelled to feel the poverty that narrows life, and they are often tempted to become envious, jealous, and full of evil surmisings. Their sympathies are alienated from their more prosperous neighbors; but when men are born again, when they are truly converted, old things pass away, and behold, all things become new. A new moral taste is created, and he that was exalted because God had intrusted him with means will seek to aid and exalt others. His responsibilities will seem weighty upon him and will humble his heart before God; for he will realize that his goods are intrusted of the Lord, that he may relieve the needy, comfort the distressed, feed the fatherless, and make the widow's heart sing for joy. [Cf: ST 06-13-92 para. 06] p. 189, Para. 3, [1892MS].

But instead of using their means for the Master, how many embezzle it, invest it for themselves, furnishing their homes with rich carpets, fine furniture, and multiplying lands and houses to glorify themselves in the earth, while the needy call upon them in vain. If they do anything for the poor, they call them paupers, and look upon them with contempt. They do not consider from whence comes their intrusted capital, and that they are all the time receiving unnumbered blessings from God. If he should withhold his beneficence, they would be numbered with the poor. We are all dependent upon the benevolence of a gracious God. The day will come when those who have cherished selfishness and covetousness, who have defrauded the poor, who have withdrawn mercy and love from them, will be made manifest. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 06-13-92 para. 07] p. 189, Para. 4, [1892MS].

God has placed property in the hands of men in order that they may learn to be merciful, to be his almoners to relieve the suffering of his fallen creatures. Further than this, they are to consider the wants of the cause of God, and keep his treasury supplied according to the gifts bestowed upon them. Satan has had power to make men haughty and like himself in character, so that the money given them of God has been used for the gratification of self, and the cry of the poor has reached unto God against them; for they have been unmerciful in their conduct toward the needy. Whatever we spend for that which is not necessary for health and godliness will be charged as robbery against God; because all that was spent for the gratification of self someone needed to obtain necessary food and clothing. [Cf: ST 06-20-92 para. 01] p. 190, Para. 1, [1892MS].

Those who have the Spirit of Christ will see all men through the eyes of divine compassion. No matter what may be the social position, no matter what his wealth or how high his education, if a man is in Christ, he will not be unkind, uncourteous, hardhearted, and merciless. Since every soul is entirely dependent upon God for every blessing he enjoys, how patient, how merciful, we should be to every creature. God looked upon man in his lost condition, in his degradation and guilt, and paid the same price for the ransom of the poor and the outcast that he paid to ransom the rich with all his intrusted talents. There is no respect of persons with God. All are candidates for heaven or hell. All need to be taught every hour of God, to be diligent students, that in their time they may make a wise use of their intrusted ability, that they may be living agencies to cooperate with the heavenly intelligences for the saving of men's souls, that with tender hearts,

overflowing with mercy and true goodness, they may work as Christ worked. The apostle says, "Ye are laborers together with God." You are to look after the poor, you are to look after the fatherless ones, who need your wisdom, your care, your love, and help. You are to look after the widow. You are to look after those who go in want, in hunger, in rags, who are depraved in principle; for Jesus came to seek and to save that which is lost. God cares for the outcast, and do you think yourself too good, too honorable, to bear the yoke with Christ, in seeking to save the perishing? Will you despise your fellow-men? Will you become an offense to God by slighting and despising his image in man? In distinct lines Christ has revealed the relation of man to his fellow-man. Jesus, the only begotten Son of God, has settled that question forever in the example he has set to the world. Ask yourself: Am I my brother's keeper? And who is my neighbor? [Cf: ST 06-20-92 para. 02] p. 190, Para. 2, [1892MS].

There is in society an increasing tendency to separate the rich from the poor, to set them apart in distinct, definite classes; but this is not at all after God's order, but after the policy of Satan. Heaven looks with pain and amazement upon the scenes that are daily enacted among those who are called Christians. Many cannot read the meaning of the great plan of redemption because Satan has cast his shadow upon their pathway. Many who could be as lights in the world, as the salt of the earth, who command great resources for doing good to their fellow-men, are not in union and sympathy with Christ, that they may be laborers together with God. They have felt that a high value was set upon them, that they were placed above their brethren, and even above their own flesh and blood. They have expended their Lord's goods in lifting up their souls unto vanity, in cultivating pride, envy, self-exaltation. They have surrounded themselves with costly luxuries, and placed themselves in a position which it was impossible for their brethren to reach, and they have left the poor in their poverty to get along as they could without sympathy and love. God looks down from heaven, and hates all these pretensions. He calls for men who have intellect, men who have property, men who have moral worth, to change this order of things. [Cf: ST 06-20-92 para. 03] p. 190, Para. 3, [1892MS].

Let every leader of the people associate with the people; for they really need his help, so that sympathy shall not congeal in the human breast. [Cf: ST 06-20-92 para. 04] p. 191, Para. 1, [1892MS].

No church should become so lifted up that its members shall feel above the poor, and the poor feel that they cannot enter freely into the house of God. A church that is too rich for the poor to feel at home in is too aristocratic for Jesus to make one in its assembly. This narrow exclusiveness that shuts man away from his brother is an abomination in the sight of God. When men are converted, they will have an abiding sense of the fact that they have been bought with a price. Whatever may be the sum of our talents, whether one, two, or five, not a farthing of our money is to be squandered upon vanity, pride or selfishness. Every dollar of our accumulation is stamped with the image and superscription of God. As long as there are hungry ones in God's world to be fed, naked ones to be clothed, souls perishing for the bread and water of salvation, every unnecessary indulgence, every overplus of capital, pleads for the poor and the naked. It is no light thing to be intrusted with riches, although men treat their position and property as though

they were not accountable to any one, as though it was by their own virtue that they had these things. "How hardly shall they that have riches enter into the kingdom of God." Those who consecrate themselves to God, with their riches, becoming laborers together with him, are the only ones to whom the King of glory will give the benediction: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." By Mrs. E. G. White. [Cf: ST 06-20-92 para. 05] p. 191, Para. 2, [1892MS].

Christ came into the world to represent the Father to man; for Satan had presented him before the world in a false light. Because God is a God of justice, of terrible majesty, who has power to destroy as well as to preserve man, Satan caused men to regard him with fear, to look upon him as a tyrant. Jesus had been with the Father from the everlasting ages, before the creation of man, and he came to reveal the Father, declaring "God is love." Jesus represented God as a kind Father, who careth for the subjects of his kingdom. He declared that not a sparrow falls to the ground without the notice of the Father, and that the children of men are of more value in his sight than many sparrows, that the very hairs of their head are all numbered. [Cf: ST 06-27-92 para. 01] p. 191, Para. 3, [1892MS].

The Lord is represented in the Old Testament as well as in the New Testament not only as a God of justice but as a Father of infinite love. The Psalmist says: "The Lord executeth righteousness and judgment for all that are oppressed. . . . The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. . . . But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." [Cf: ST 06-27-92 para. 02] p. 191, Para. 4, [1892MS].

Satan had clothed the Father in his own attributes, but Christ represented him in his true character of benevolence and love. In the character in which Christ presented him to the world it was as if he gave a new gift to man. Jesus said in his prayer to the Father: "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." "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." [Cf: ST 06-27-92 para. 03] p. 192, Para. 1, [1892MS].

The Son of God declared in positive terms that the world was destitute of the knowledge of God; but this knowledge was of the highest value, and it was his own peculiar gift, the inestimable treasure which he brought into the world. In the exercise of his sovereign prerogative he imparted to his disciples the knowledge of the character of God, in

order that they might communicate it to the world. The only nation who claimed to be worshipping the true God at the advent of Christ had not a proper conception of his character. They were sitting in Moses' seat, but they did not present God as Moses presented him, but after the distorted representation of Satan. The character of God was falsified before the people. Truth was so overlaid with tradition, religion was so burdened with manmade tests and commandments, that the purity and luster of truth were completely hidden, and virtue was considered unattainable. The existing religion left man without God and without hope in the world. But the Sun of Righteousness shines forth into the midnight darkness of superstition and error, and rolls back the cloud, and presents himself as the one in whom dwelleth all the fullness of the Godhead bodily, as the exact representation of the Father. This is his message to the world: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: ST 06-27-92 para. 04] p. 192, Para. 2, [1892MS].

As a transgressor of the law man was condemned as hopelessly ruined; for he was the enemy of God, without strength to do any good thing; but Christ came to reveal to him the justice and love of God, to give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor and the consequences of sin, he beholds God's abhorrence of evil in this fearful manifestation, and sees his love for fallen man: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 06-27-92 para. 05] p. 192, Para. 3, [1892MS].

The Lord could have cut off the sinner and utterly destroyed him; but the costlier plan was chosen. In his great love he provides hope for the hopeless in giving his only begotten Son to bear the sins of the world. Since God has poured out all heaven in that one rich gift, he will withhold no needed aid from man. All the agencies of heaven are at the command of the believing soul, that he may be successful in the warfare against the powers of darkness. He who believes in Jesus Christ as fully able to save his soul, believes the gospel, and hath eternal life. This is the point to which every soul must come, and everyone who believes the message of God should lift up Jesus, point men to Christ, and say, "Behold the Lamb of God, which taketh away the sin of the world." "This is the message that everyone will bear who believes in Jesus Christ as his Saviour. This is the message we are to bear to warn the impenitent, encouraging those who love and fear God, inducing souls to look to the cross of Calvary, to behold the Lamb of God. The soul imbued with the love of Christ is one with him; he communes with Christ, Christ is formed within, the hope of glory, and the Christian goes forth to represent the Father and the Son to the world. By Mrs. E. G. White. [Cf: ST 06-27-92 para. 06] p. 192, Para. 4, [1892MS].

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This message is for the world, for "whosoever" means that any and all who comply with the condition may share the blessing. All who look unto Jesus, believing in him as their personal Saviour, shall "not perish, but have everlasting life." Every provision has been made that we may have the everlasting reward. Christ is our sacrifice, our substitute, our surety, our divine intercessor; he is made unto us righteousness, sanctification, and redemption. "For Christ is not

entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." [Cf: ST 07-04-92 para. 01] p. 193, Para. 1, [1892MS].

The intercession of Christ in our behalf is that of presenting his divine merits in the offering of himself to the Father as our substitute and surety; for he ascended up on high to make an atonement for our transgressions. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." [Cf: ST 07-04-92 para. 02] p. 193, Para. 2, [1892MS].

From these scriptures it is evident that it is not God's will that you should be distrustful, and torture your soul with the fear that God will not accept you because you are sinful and unworthy. "Draw nigh to God, and he will draw nigh to you." Present your case before him, pleading the merits of the blood shed for you upon Calvary's cross. Satan will accuse you of being a great sinner, and you must admit this, but you can say: "I know I am a sinner, and that is the reason I need a Saviour. Jesus came into the world to save sinners. 'The blood of Jesus Christ his Son cleanseth us from all sin.' 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' I have no merit or goodness whereby I may claim salvation, but I present before God the all-atoning blood of the spotless Lamb of God, which taketh away the sin of the world. This is my only plea. The name of Jesus gives me access to the Father. His ear, his heart, is open to my faintest pleading, and he supplies my deepest necessities." [Cf: ST 07-04-92 para. 03] p. 193, Para. 3, [1892MS].

It is the righteousness of Christ that makes the penitent sinner acceptable to God and works his justification. However sinful has been his life, if he believes in Jesus as his personal Saviour, he stands before God in the spotless robes of Christ's imputed righteousness. [Cf: ST 07-04-92 para. 04] p. 193, Para. 4, [1892MS].

The sinner so recently dead in trespasses and sins is quickened by faith in Christ. He sees by faith that Jesus is his Saviour, and alive forevermore, able to save unto the uttermost all that come unto God by him. In the atonement made for him the believer sees such breadth, and length, and height, and depth of efficiency,--sees such completeness of salvation, purchased at such infinite cost, that his soul is filled with praise and thanksgiving. He sees as in a glass the glory of the Lord, and is changed into the same image as by the Spirit of the Lord. He sees the robe of Christ's righteousness, woven in the loom of heaven, wrought by his obedience, and imputed to the repenting soul through faith in his name. When the sinner has a view of the matchless charms of Jesus, sin no longer looks attractive to him; for he beholds the Chiefest among ten thousand, the One altogether lovely. He realizes by a personal experience the power of the gospel, whose vastness of design is equaled only by its preciousness of purpose. [Cf: ST 07-04-92 para. 05] p. 193, Para. 5, [1892MS].

We have a living Saviour. He is not in Joseph's new tomb; he is risen

from the dead, and has ascended on high as a substitute and surety for every believing soul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The sinner is justified through the merits of Jesus, and this is God's acknowledgment of the perfection of the ransom paid for man. That Christ was obedient even unto the death of the cross is a pledge of the repenting sinner's acceptance with the Father. Then shall we permit ourselves to have a vacillating experience of doubting and believing, believing and doubting? Jesus is the pledge of our acceptance with God. We stand in favor before God, not because of any merit in ourselves, but because of our faith in "the Lord our righteousness." [Cf: ST 07-04-92 para. 06] p. 194, Para. 1, [1892MS].

Jesus stands in the holy of holies, now to appear in the presence of God for us. There he ceases not to present his people moment by moment, complete in himself. But because we are thus represented before the Father, we are not to imagine that we are to presume upon his mercy, and become careless, indifferent, and self-indulgent. Christ is not the minister of sin. We are complete in him, accepted in the Beloved, only as we abide in him by faith. [Cf: ST 07-04-92 para. 07] p. 194, Para. 2, [1892MS].

Perfection through our own good works we can never attain. The soul who sees Jesus by faith, repudiates his own righteousness. He sees himself as incomplete, his repentance insufficient, his strongest faith but feebleness, his most costly sacrifice as meager, and he sinks in humility at the foot of the cross. But a voice speaks to him from the oracles of God's word. In amazement he hears the message, "Ye are complete in him". Now all is at rest in his soul. No longer must he strive to find some worthiness in himself, some meritorious deed by which to gain the favor of God. [Cf: ST 07-04-92 para. 08] p. 194, Para. 3, [1892MS].

Beholding the Lamb of God, which taketh away the sin of the world, he finds the peace of Christ; for pardon is written against his name, and he accepts the word of God, "Ye are complete in him." How hard is it for humanity, long accustomed to cherish doubt, to grasp this great truth! But what peace it brings to the soul, what vital life! In looking to ourselves for righteousness, by which to find acceptance with God, we look to the wrong place, "for all have sinned, and come short of the glory of God." We are to look to Jesus; "for 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." You are to find your completeness by beholding the Lamb of God, which taketh away the sin of the world. [Cf: ST 07-04-92 para. 09] p. 194, Para. 4, [1892MS].

Standing before the broken law of God, the sinner cannot cleanse himself; but, believing in Christ, he is the object of his infinite love and clothed in his spotless righteousness. For those who believe in Christ, Jesus prayed: "Sanctify them through thy truth; thy word is truth: . . .that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." "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." [Cf: ST 07-04-92 para. 10] p. 194, Para. 5, [1892MS].

Who can comprehend the nature of that righteousness which makes the believing sinner whole, presenting him to God without spot or wrinkle or any such thing? We have the pledged word of God that Christ is made unto us righteousness, sanctification, and redemption. God grant that we may rely upon his word with implicit trust, and enjoy his richest blessing. "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God." By Mrs. E. G. White. [Cf: ST 07-04-92 para. 11] p. 195, Para. 1, [1892MS].

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." At the beginning of the chapter from which this verse is taken, Jesus says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." To the repenting sinner, God is ever ready to show his mercy and truth; he is ready to bestow upon him forgiveness and love; and he requires that those who have been blessed by his compassion, shall reveal the same mercy and love toward their fellowmen; for this is doing the works of Christ, this is keeping the commandments of God. Those who show true gratitude glorify God by loving him supremely and their neighbors as themselves. They manifest the fact that they have received not the spirit which is of the world, but the Spirit which is of God. By an experimental knowledge they know what are the good things freely given them of God; for they are illuminated by the Holy Spirit. They work out their own salvation with fear and trembling, knowing that it is God who worketh in them to will and to do of his good pleasure. Christ abides in the soul of the believer, a well of water springing up unto everlasting life. [Cf: ST 07-11-92 para. 01] p. 195, Para. 2, [1892MS].

When we look upon ourselves as the purchased possession of Christ, we shall more clearly realize our need of his constant presence in order that we may represent him by manifesting sympathy and love to all who are brought within the sphere of our influence. Our life is charged with solemn responsibilities, and it is only when we are fully consecrated to God, only when he cleanses us, and puts his own life and spirit upon us, that we can rightly represent him to others. Our accountability extends to our thoughts, words, and acts, as well as to our larger transactions among our fellow-men. [Cf: ST 07-11-92 para. 02] p. 195, Para. 3, [1892MS].

In order to fulfill the law, we are to carry out the golden rule, and do unto others as we would have them do unto us. Our influence must be sanctified by the Holy Spirit of God, if it is to be a blessing to humanity. We are not to be anxious as to what we will do for weeks or months or years ahead; for the future does not belong to us. One day alone is ours, and during this day we are to live for God, beautify our characters by faith in the righteousness of Christ. This one day we are to place in the hands of Christ in solemn service, in all our purposes and plans to be guided by him. This one day we are to do unto others exactly as we wish them to do unto us. We are to be ready to speak kind words from hearts full of sympathy and love. We are to manifest patience, revealing to the world what it means to be a practical doer of the words of Christ, ever remembering that our life is bound up with



the life of Him who died for us. Christ and the child of humanity become one, so that the Spirit and character of Christ are represented in his followers day by day and hour by hour. By faith Christ becomes unto the believer righteousness, sanctification, and redemption. [Cf: ST 07-11-92 para. 03] p. 195, Para. 4, [1892MS].

Jesus says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It is not enough to talk about the strait gate, to point to the strait gate, to preach sermons about the strait gate; the only safe thing for every soul to do is to enter in at the strait gate. The only safe thing for the sinner to do is to respond to the drawing of Christ's love, to repent, and come to Jesus, asking him with a penitent heart for the gift of his righteousness, whereby he may obtain wisdom and grace to abandon sin. It is not safe to wait for a flight of feeling, to wait to make yourselves better before entering the strait gate; the only safe thing to do is to obey the invitation, "Come, for all things are now ready." [Cf: ST 07-11-92 para. 04] p. 196, Para. 1, [1892MS].

Excitement will not avail to save any soul. To have faith in Christ, to become a child of God, it is not necessary to be stirred with powerful emotion. You are to come to Jesus just as you are, for you know it is the only right thing to do. You know that it is at the peril of your souls that you refuse to enter the strait gate. You manifest saving faith when you respond to the drawing of Christ, and join yourself with him. The Saviour says to the sinner: "Come; I am thy salvation. No man cometh unto the Father but by me." Will you forsake all for Christ? Will you learn of Jesus, who is meek and lowly of heart? Will you enter in at the strait gate? If you cling to any besetting sin, you will find the way too narrow for you to enter. Your own ways, your own will, your evil habits and practices, must be given up if you would keep the way of the Lord. He who will follow Christ cannot follow the world's opinions or meet the world's standard. [Cf: ST 07-11-92 para. 05] p. 196, Para. 2, [1892MS].

The road to death is broad, and the gate is wide. The whole fallen race may go in thereat, with all their worldliness, all their selfishness, all their pride, dishonesty, and moral debasement. The gate is so wide, the road is so broad, that there is room for every man's opinions and doctrines, space for everyone to follow his inclinations, to do whatever his self-love would dictate. The covetous, the spendthrift, the infidel, the profligate, the gambler, the murderer, the hypocrite, and the self-deceived, all find paths suited to their taste, in which to walk. Divided in their opinions, they yet find one point for purpose and action; for they all agree in opposing the counsel of God. [Cf: ST 07-11-92 para. 06] p. 196, Para. 3, [1892MS].

There are many in the broad way who are not fully satisfied with the path in which they walk. They long to break from the slavery of sin, and seek to make a stand against their sinful practices in their own strength. They hear the warning call to repentance. They hear that the only hope of the sinner is found in Christ. They look toward the narrow way and strait gate; but selfish pleasure, love of the world, unsanctified ambition and pride, place a barrier between them and the

Saviour. They realize that all their idols must be expelled from the soul, that every sinful indulgence must be given up, all worldly encumbrances must be laid aside, in order to enter the strait gate. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (*To be continued.*) By Mrs. E. G. White. [Cf: ST 07-11-92 para. 07] p. 196, Para. 4, [1892MS].

In order to walk in the narrow way the believing one must follow the leader, turning not to the right hand or to the left. On every hand waits the enemy to present before the soul the attractions of the world. Jesus presents the attractions of the eternal world; but many who see that they cannot enter heaven and indulge themselves in this world, turn away from the eternal realities and choose the broad way that leads to destruction. The Lord saw the danger incurred by his followers in mingling with the world, and he entreats them to examine themselves, and see that they make no mistake as to which road they will travel. The line of demarkation between the church and the world has become sadly obliterated because many professors of religion have thought they could please themselves, and meet the world's standard, and at the same time have their names upon the church book. Even in the pulpits of the land there are many false shepherds who cry to those who are lovers of pleasure more than lovers of God, "Peace and safety," when there is no peace or safety. Jesus gives a positive warning against these false shepherds. He says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Cf: ST 07-18-92 para. 01] p. 197, Para. 1, [1892MS].

In every age false prophets have been the most dangerous enemies Christianity has had. Men have appeared who claimed to be champions of truth, professing to have a great burden for the souls of their fellow-men. But they taught false doctrines, and perverted the truth. The spirit they manifested, the work they wrought, testified to the character of their religion. Such men have arisen and do arise, and will continue to arise, in our own day. They will criticise, judge others, will be always ready for controversy, and will resist the truth. They will put false interpretations upon the Scriptures. They will misstate the words of those who advocate truth, and some who listen to them, who do not have spiritual discernment, will be misled by these false teachers, and be found fighting under the black banner of the adversary of God and man. [Cf: ST 07-18-92 para. 02] p. 197, Para. 2, [1892MS].

There are many who profess to know Christ, "but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." There are many who can make excellent speeches, speak smooth things, and prophesy deceit; but they are not to be received simply because of their smooth words and fair speeches. It is an easy matter to talk. The question is, What

fruit do they bear unto holiness? It is the fruit that testifies to the character of the tree. To say and to do not is to be as a tree full of pretentious leaves, yet barren and fruitless. The punishment that awaits the hypocrite will be unmingled with mercy. Those who profess to know Christ, and in works have denied him, have passed themselves off as gold, but in the sight of God they have been as sounding brass or a tinkling cymbal. In professing faith in the gospel, the hypocrite may gain the confidence of men, but nothing short of doing the sayings of Christ will give him an entrance into the strait gate, into the way cast up for the ransomed of the Lord to walk in,--the only way that leads from earth to heaven. [Cf: ST 07-18-92 para. 03] p. 197, Para. 3, [1892MS].

Those who profess to have light from the Lord, who win the confidence of men, and lead souls to ruin, will bring swift destruction upon themselves. They are represented as that class who "destroy the way of my paths, saith the Lord." Wearing the insignia of Christ, they serve the Lord's worst enemy, and heed not the injunction, "Let everyone that nameth the name of Christ depart from iniquity." Christ plainly states that this class of teachers are as wolves in sheep's clothing. They talk of grace, they preach of grace, apparently they pray for grace; but they have not the grace of Christ in their hearts. In the pulpit such ministers may appear to be excellent; but they destroy the force of their words when out of the pulpit by such a course of iniquity that they prove themselves to be ministers of sin, wolves in sheep's clothing. [Cf: ST 07-18-92 para. 04] p. 198, Para. 1, [1892MS].

Christ came to teach us how to live. He has invited us to come to him, to learn of him to be meek and lowly of heart that we may find rest unto our souls. Because Jesus has lived our example, we have no excuse for not imitating his life and works. Those who profess his name and do not practice his precepts are weighed in the balances of heaven and found wanting. But those who reflect the image of Christ will have a place in the mansions which he has gone to prepare. [Cf: ST 07-18-92 para. 05] p. 198, Para. 2, [1892MS].

Jesus will reward every man according to his works. He says, "By their fruits ye shall know them." Jesus calls upon me to judge him by his actions. He said, "If I do not the works of my Father, believe me not." He does not ask men to take him for their Saviour if they can find anything in his life and character contrary to his claims. Men are to be known in the same way; for a profession of Christianity does not make a man a Christian. If his words, his deportment, his business transactions, are not of a Christlike order, he denies his profession. As Christ was in the world, so his followers are to be. The world notices every inconsistency in him who professes to be a Christian. The sun may shine day after day in pure splendor, and call forth no remark; but let an eclipse take place, and everyone's attention is attracted to the darkened orb of the day. So it is with a Christian; for he is a spectacle unto the world, to angels, and to men. Satan is constantly on the alert to cause the Christian to stumble, that he may point the world to the inconsistency of the follower of Christ. Men may not have observed you in your consistency, but in your waywardness, in your unchristlikeness of character, how the world subjects you to criticism. How Satan delights to taunt the ministering angels, unseen by human eyes, by presenting the inconsistent Christian in all his deformity before them, by pointing to the garments spotted with the flesh, for

Satan this is an occasion of triumph. Then let us walk carefully and prayerfully before the Lord, knowing that the world will judge us by our fruits. By Mrs. E. G. White. [Cf: ST 07-18-92 para. 06] p. 198, Para. 3, [1892MS].

"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." This was the promise that Jesus made to his disciples just prior to his ascension, and he bade them tarry in Jerusalem until they should be endowed with power from on high. Jesus had said: "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 when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . 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 shew it unto 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." [Cf: ST 07-25-92 para. 01] p. 198, Para. 4, [1892MS].

The disciples were unable to comprehend the meaning of the words of Christ, and needed the heavenly enlightenment of the Holy Spirit. This is the condition of the followers of Christ in these days just before his coming in the clouds of heaven. The things of earth have the supreme place in the heart, while the things of heaven are held in subordination. The people of God need the enlightenment of the Holy Spirit, that the instruction of Christ may be brought to their remembrance. They need to have their understanding enlightened, that they may understand the Scriptures. [Cf: ST 07-25-92 para. 02] p. 199, Para. 1, [1892MS].

After the crucifixion of our Lord, two of his disciples were traveling towards Emmaus, and as they walked together, they noticed a man toiling along the road with them; but they had no thought that it was their risen Lord. Jesus drew near, and joined himself to them, and asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And they answered: "Art thou only a stranger in Jerusalem, and has not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all

the Scriptures the things concerning himself. 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 break, 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 heart 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." [Cf: ST 07-25-92 para. 03] p. 199, Para. 2, [1892MS].

What was it that made their hearts burn within them as they talked by the way?--It was the illumination of the Holy Spirit. When we take hold of the Scriptures as truth, the word will kindle within us the love of God, and our hearts will burn within us. Have we not experienced this when we have studied the word of God? Have we not found out that faith in the word of God brought gladness to the heart? We need to be touched with the enthusiasm that is kindled by love of God in the heart. Why is it that we do not manifest more of this enthusiasm in the service of God?--It is because those who profess to love God do not serve him with undivided heart. [Cf: ST 07-25-92 para. 04] p. 199, Para. 3, [1892MS].

Christ has said, "Ye cannot serve God and mammon." No man can serve two masters. No matter how long you have been a Christian, if you do not seek first the kingdom of God and his righteousness, you do not know Christ or the power of God. If you do not make the service of God your first business, you commit robbery toward God. The question you should ask your soul is: "What right have I to rob God of intelligent service? What right have I to take God's gifts of strength and intellect and devote them simply to advancement of self?" You may have a position of trust and responsibility, and be crowded with work and care, but should you permit yourself to be so burdened that you cannot take time to understand what is your relation to God? Jesus says, "Without me ye can do nothing." Then of what benefit are you to your fellow-men unless you have a connection with Christ? When you become absorbed in the temporal things of life, eternal things are dropped out of your reckoning, and because of your interest in the fleeting things of earth, you rob God of your ability to serve him in sending the gospel to all the world. "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? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." [Cf: ST 07-25-92 para. 05] p. 199, Para. 4, [1892MS].

The disciples asked: "Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." In order to go in the path of destruction, there is no necessity for searching for the way; the gate is wide, and the way is broad, and the feet naturally turn in the path that leads to death. Those who go in this way are intoxicated with the spirit of the

world, and how sad it is to see those that profess to be children of God walking in the road that leads to perdition. [Cf: ST 07-25-92 para. 06] p. 200, Para. 1, [1892MS].

The line of demarkation between the church and the world has been well nigh obliterated; and unless there is reformation, unless the eyes of those who have been blinded by the enemy are opened, they will be lost. Jesus has given us a warning for this time. He says: "Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." [Cf: ST 07-25-92 para. 07] p. 200, Para. 2, [1892MS].

We need to watch that the enemy may not steal a march upon us and allure us away from allegiance to Christ by attracting us to the things of the world, that the things of eternal interest shall be looked upon as of minor importance, so that we shall make an atom of a world and a world of an atom. [Cf: ST 07-25-92 para. 08] p. 200, Para. 3, [1892MS].

The enemy leads those who do not yield entirely to God to exalt self, to seek for supremacy and power. When the eye is not single to the glory of God, eternity is dropped out of your reckoning. Oh, we need to pray for the vitalizing influence of the Spirit of God. Unless the professed people of God yield themselves to the influence of God's Holy Spirit, they will be overcome by the temptation of Satan; they will have a name to live and be dead, be a curse to the world; for while professing to be the children of God, they will lead men in the path to death. Their record in the books of heaven will be hard to meet. Souls are to be saved. The messengers of God are to fulfill the words of the prophet: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Cf: ST 07-25-92 para. 09] p. 200, Para. 4, [1892MS].

What we need is a conscience quickened by the Spirit of God; for with many, conscience has been stupefied by indulgence in sin and unbelief. We must know what religion is, and realize that we must have a living connection with the God of heaven; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: ST 07-25-92 para. 10] p. 200, Para. 5, [1892MS].

Why do we devote so little time to prayer? Would you not be surprised if you should know God when you do not seek his face? The message to you is, "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." You have often been taught of the love of God, and you know that it was a whole Saviour who died on Calvary's cross; but the fact that so great a sacrifice was made in our behalf will condemn our poverty and lukewarmness before God. What excuse can you offer to God that you have had a murmuring spirit, that you have represented your Saviour to the world as a hard master, that you have been exacting and severe with others, domineering over those who were under your control? What excuse can you give to God for manifesting cruelty to dumb

creatures that were provided for your use? The spirit of unkindness, of pomposity, of complaining, is not the manner of spirit that will find an entrance into the kingdom of heaven. [Cf: ST 07-25-92 para. 11] p. 200, Para. 6, [1892MS].

Religion is a personal matter. We are not to be saved as churches, but as individuals who have appropriated the merits of Christ. The question each one should ask is: "Is it well with my soul? Has the transforming grace of Christ renewed my heart? Have I a kind, tender, compassionate spirit? Am I like Him who, though he was rich, yet for my sake became poor, that I through His poverty might be made rich? What sacrifice have I made for Him who died for me?" (*To be continued.*) By Mrs. E. G. White. [Cf: ST 07-25-92 para. 12] p. 201, Para. 1, [1892MS].

"For he shall grow up before him," says the prophet Isaiah, "as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [Cf: ST 08-01-92 para. 01] p. 201, Para. 2, [1892MS].

Jesus did not come to the earth in the glory that belonged to him in the courts of heaven. He covered himself with the habiliments of humanity, that he might reveal unto many the mercy and compassion of the Father by coming into the closest relationship with the sons of men. Clothing his divinity with humanity, he took step after step in the path of humiliation, that he might save unto the uttermost all who would come unto God by him. [Cf: ST 08-01-92 para. 02] p. 201, Para. 3, [1892MS].

If he had come in the glory of an angel, men could not have endured his brightness; but he came taking upon him the form of a man, in all things made like unto his brethren, tempted in all points like as we are, that he might be a merciful and faithful high priest in things pertaining to God. [Cf: ST 08-01-92 para. 03] p. 201, Para. 4, [1892MS].

In view of what Jesus has borne for us, have we any cause for pride? Have you great talents? Who gave them? It was Christ; he gave them that you might employ them in his service. We need the enlightenment of the Holy Spirit, that we may realize what is our obligation, and have power from on high to carry out our purposes to serve God and him only. But how little is said concerning the Holy Spirit, although it is a divine influence whereby we are to reach the souls of men. We should study upon this subject. We should talk of it in our families, in our meetings, and pray that we may be baptized with the Spirit of God. The Holy Spirit will not come upon the man whose mind is a highway for sensuality. We cannot afford to make a mock at sin. We cannot afford to say to the sinner, It shall be well with thee. We can only point the transgressor to the Lamb of God, which taketh away the sin of the world. [Cf: ST 08-01-92 para. 04] p. 201, Para. 5, [1892MS].

When the heart is emptied of self, it will be ready for the baptism of the Holy Spirit, and then you will be fitted to strengthen the sheep and lambs of the flock of Christ; for self will be hid with Christ in God. The Spirit of Christ will be manifested in your daily life. The apostle says, "Be ye holy in all manner of conversation." You are to be found without spot or wrinkle or any such thing. Your whole body, soul, and spirit are to be preserved blameless unto the coming of the Lord. What we need is the deep movings of the Spirit of God; for the standard of Christian life is expressed in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." [Cf: ST 08-01-92 para. 05] p. 201, Para. 6, [1892MS].

In order to fulfill this divine requirement, we need to look upon Him whom our sins have pierced, and become changed into His image. We need the endowment of the Holy Spirit. [Cf: ST 08-01-92 para. 06] p. 202, Para. 1, [1892MS].

Those who profess to be waiting for the coming of Christ, are represented in the parable by the five wise and the five foolish virgins. The wise virgins had oil in their vessels with their lamps; they had their lamps trimmed and burning, and were ready to go out and meet the bridegroom. But the foolish virgins had no oil in their vessels; and when the solemn cry was sounded, they were found unprepared, and could not go forth to meet the bridegroom. Many profess to be wise; but have they the Holy Spirit? As a people, we profess to know the truth, but of what avail will this be if we do not carry out its principles in our life? How many say, "Oh, yes, the coming of Christ is at the door. The end is so near that there is no time to carry the message to those who sit in darkness. There is no need of spending money on foreign work; for the end will come before it will be accomplished." Is this the way that you carry out the injunction of your coming Lord, to preach the gospel in all the world for a witness to all nations? It is your business to be ready for the coming of the Lord, and you cannot be ready while failing to carry out his commands. There are some who seem to feel no responsibility concerning paying their tithes into the treasury of the Lord. They withhold from Him who has given them everything else, the small portion He has named as His own. They say they cannot see that it is their duty to pay tithe; but there is no reason why they should not see it, except that self is before their eyes. [Cf: ST 08-01-92 para. 07] p. 202, Para. 2, [1892MS].

May God help you that you may repent, and pay your honest debts to God, saying, "Of thine own have we given thee." God has given us everything, providing for us the rain, the sunshine, the dew, and all the bounties of nature, and can we be hardhearted, ungrateful, and selfish? Would you not think that you would naturally be glad to give back to God his own? If anyone is robbing God, he may see by studying the Bible that he should repent and make restitution; for his case has been presented in the word of God. He should fear to continue in blindness of mind, lest for his selfishness he should lose eternal life, which Christ died to obtain for him. [Cf: ST 08-01-92 para. 08] p. 202, Para. 3, [1892MS].

The Lord says concerning those who withhold their tithes, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed



thee?" And the answer is: "In tithes and offerings. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." [Cf: ST 08-01-92 para. 09] p. 202, Para. 4, [1892MS].

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." God asks for his portion; he knocks at the door of the heart. We are to divest ourselves of everything that separates our souls from him. When this is done, we shall see of the salvation of God. [Cf: ST 08-01-92 para. 10] p. 202, Para. 5, [1892MS].

The soul is of more value than the whole world. Jesus has said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" There are souls to be saved. The gospel is to be preached in all the world for a witness, and may God help us to fulfill all our God-given responsibility. If we had a realizing sense of the worth of souls, would we be found expending money and time in the needless decoration of our persons or our homes? Would we be satisfied in serving self alone? We should open our Bibles to those around us. The work of warning the world does not all devolve upon the minister. Every Christian has a work to do, and let everyone resolve to be clear from the blood of souls. If you were consecrated to the Master, your prayers, like sharp sickles, would follow the laborers in the harvest field, and you would be workers together with God. Rise above the world and fix your eyes upon Him who is chiefest among ten thousand, the one altogether lovely. [Cf: ST 08-01-92 para. 11] p. 203, Para. 1, [1892MS].

All heaven has been poured out in the one rich gift of Christ. When God gave his Son, he gave the choicest gift of heaven. The treasures of heaven are at your command. We are not to go in our own strength, but in the strength of the Lord, for he has said, "Lo, I am with you alway, even unto the end of the world." There is no limit to the power that may be vouchsafed to the worker for God. 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." Do you believe that promise? Our minds have been so engrossed with earthly things that we have lost sight of heavenly things, and may God help us to arouse before it is eternally too late. [Cf: ST 08-01-92 para. 12] p. 203, Para. 2, [1892MS].

In seeking to reform our lives, let us not look at the defects of our brethren; we are to copy the Pattern. When Peter was charged with a certain duty by the Master, he pointed to John, and asked, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." You are to keep your eye single to the glory of God. A saint on earth is to be just what a saint in heaven is. A man in the church will be the same sort of a Christian there as he is in his family. If he is a Christian in his home, he will be a Christian in heaven. How is it with you? Do you

stand the test? The Lord will bring circumstances to bear upon you that will lead you to make manifest your true character. You will be tested upon one point, and then upon another, until it is made manifest whether or not you have the spirit of a true Christian. [Cf: ST 08-01-92 para. 13] p. 203, Para. 3, [1892MS].

If those who handle the word of God will come to God as little children, they will see of his salvation, and Jesus will walk among them to make them vessels unto honor. Those who follow in the light need have no anxiety lest that in the outpouring of the latter rain they will not be baptized with the Holy Spirit. If we would receive the light of the glorious angel that shall lighten the earth with his glory, let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain. Let us be obtaining a fitting up to join in the proclamation of the angel who shall lighten the earth with his glory. Let us be colaborers with Christ. Now is the time for us to let self die, to crucify the flesh, with the affections and lusts, to deny the cravings of appetite and passion. The minds of many are channels for impure thoughts. They do not have a realizing sense of the offensive character of sin. I call upon you to clear the King's highway. Weighty responsibilities are resting upon you; for you are to represent the character of your Lord to the world. Faith without works is dead. There must be corresponding works, or the faith is worthless, a mere pretension, an empty profession. You are to manifest your faith by a life of integrity, making it evident that Christ is abiding in the heart, and that you are able to show forth what is the hope of his calling. [Cf: ST 08-01-92 para. 14] p. 203, Para. 4, [1892MS].

Then ask yourself: "Am I a Christian? Am I looking unto the Author and Finisher of my faith? Is my hope of eternal life centered in him? Have I fallen upon the rock and been broken?" God help us that we may surrender all to him, seek him as never before, that he may be found of us, and that we may love him with all the heart. [Cf: ST 08-01-92 para. 15] p. 204, Para. 1, [1892MS].

You may well be alarmed for your soul if you allow cares to supplant the truth of God in your heart. If your associates are worldlings who flatter you, telling you how smart you are, and what great things you can do, and you love this unhallowed nonsense, you may well feel that you are in peril; for your moral taste is perverted, your perceptions are blunted.-- *Mrs. E. G. White*. [Cf: ST 08-01-92 para. 16] p. 204, Para. 2, [1892MS].

In repenting of our sins, we need not go into a cell, as did Luther, and scourge ourselves as a punishment for our iniquity, thinking by so doing to gain the favor of God. The question is asked by the prophet, "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The Scripture says, "A broken and a contrite heart, O God, thou wilt not despise." "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "The Lord is

nigh unto them that are of a broken heart; and savest such as be of a contrite spirit." "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: ST 08-08-92 para. 01] p. 204, Para. 3, [1892MS].

You are to die to self, to crucify the flesh, with the affections and lusts. You need not devise ways and methods of bringing about your own crucifixion; self-inflicted penances are of no avail, and will be found worthless when the test comes upon you. We are to surrender the heart to God, that he may renew and sanctify us, and fit us for his heavenly courts. We are not to wait for some special time, but today we are to give ourselves to him, refusing to be the servants of sin. Do you imagine that you can leave off sin by your own human power a little at a time? You cannot do this; Jesus was treated as a sinner when he assumed the likeness of sinful flesh, that the sinner might be treated as righteous. The Father loves us who believe in Christ as he loves his only begotten Son. Thus by faith we can grasp the righteousness of Christ, and our Saviour saves us from all sin. The converted soul will hate the thing that Christ hates, and love the thing that Christ loves. Has he not by his death and suffering made provision for your cleansing from sin? You must take the blood of Jesus and apply it to your heart by faith; for that alone can make you whiter than snow. But you say, "The surrender of all my idols will break my heart." This is what is needed. In giving up all for God, you fall upon the rock and are broken. Give up all for him without delay, for unless you are broken, you are worthless. [Cf: ST 08-08-92 para. 02] p. 204, Para. 4, [1892MS].

Why wait any longer? Why not take God at his word and say, "I give myself to thee; it is all that I can do." If Satan comes to cast his shadow between you and God, accusing you of sin, tempting you to distrust God and to doubt his mercy, say, "I cannot allow my weakness to come between me and God; for he is my strength. My sins, which are many, are laid upon Jesus, my divine sacrifice." Satan desires to keep you in the lowlands of sin, but will you not decide that you will go free? Will you not say:--"Nothing in my hand I bring, Simply to thy cross I cling"? [Cf: ST 08-08-92 para. 03] p. 205, Para. 1, [1892MS].

Jesus wants all there is of you. He has paid an infinite price for your soul; all that you have and are belongs to him. May God help you to look and live. Christ is coming in a little while. He has been our brother in suffering, and what joy it brings to hope that we shall soon see him as he is! We shall suffer here but a few days longer, and then enter into an eternity of happiness; for there is rest in the kingdom of God. For those who fight the good fight of faith, there is reserved the glory of an inheritance incorruptible, undefiled, and that fadeth not away. Let the determination of every soul be, "I must run the race with patience; I must overcome." If we do not overcome, we lose the crown; and if we lose the crown, we lose everything; there is eternal loss for us. But if we attain to the hope of our calling, we gain the crown, we gain all things; we become heirs of God, and joint heirs with Christ. [Cf: ST 08-08-92 para. 04] p. 205, Para. 2, [1892MS].

What greater reward could we desire than that presented in the word of God? The invitation is extended to all, "Whosoever will, let him take the water of life freely." We are to live by the day for God, and not take upon us the burdens of tomorrow. We are to fight the good fight of faith today; and when tomorrow comes, strength for its duties will be given. The question today should be: "Am I the Lord's? Have I the witness of the Spirit today? Does my name come into the lips of the divine Intercessor today? Am I a coworker with heavenly intelligences today? Am I laboring together with God today? Am I a watchman upon the walls of Zion today, sounding a note of alarm to the people, saying, The morning cometh, and also the night?" [Cf: ST 08-08-92 para. 05] p. 205, Para. 3, [1892MS].

When the watchman sounds the alarm, do the people have no part in the work of warning the world? Do they hear the watchman's voice only to go on indifferently, and act as though they heard nothing? No; they are to catch the message of warning and hope, and sound it again, following the injunction of Scripture, "Let him that heareth say, Come." The people are to be ready to hear the word, and then they are to call to others to catch the divine message from the throne of glory, and send it on to those who sit in darkness. If this were the attitude of the church, do you think that there would be division and discord, evil surmising, evil speaking, and criticising among the professed followers of Christ? May God help us that we may all become converted, and be alive to the importance of the times in which we live. The lower lights must be kept burning. [Cf: ST 08-08-92 para. 06] p. 205, Para. 4, [1892MS].

You say that you want heaven. How much do you want it? What is your faith worth? You will act out all the faith you have. What will be the verdict of the judgment if you go to your farm, to your family, to your earthly affairs, and care not for the message of heaven? There is a world to be warned, and while you sleep, Satan is sowing tares. All heaven is interested in the work that engages the attention of Christ and his angels in the heavenly court, and will you be indifferent who have been purchased at infinite cost? What we need is elevation of character, nobility of soul. Thank God it is not too late for wrongs to be righted. We may still find pardon; we may still find a hiding place in the Rock of Ages, that has been cleft for us. We may still accept the light, and grow up into Christ, our living head. Jesus says to the trembling, repenting soul, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." "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." Will you let him reason with you? Will you commit to him the keeping of your soul as unto a faithful Creator? Come, then, and let us live in the light of his countenance, and pray, as did David: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . 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. . . . O Lord, open thou my lips; and my mouth shall show forth thy praise." By Mrs. E. G. White. [Cf: ST 08-08-92 para. 07] p. 205, Para. 5, [1892MS].

"Ask, and it shall be given you; seek, and ye shall find; knock, and

it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." We need have no fear that we shall run into extremes on the right hand or on the left in seeking the Lord. We are to go forward, inquiring at every step, Is this the way in which the Lord would have me go? We are to consecrate ourselves to him, in order that we may render him acceptable service. Whatever may be our calling in life, we may do our duty with an eye single to the glory of God. We are called to do our daily tasks with exactness and fidelity, realizing that Jesus has his eyes upon us, and that we are doing our work for his sake. Whether pleasing or unpleasing, we are to do the duty that lies directly in our pathway. If the Lord would have us bear a message to Nineveh, it will not be as pleasing to him to have us go to Joppa or to Capernaum. The Lord has reasons for sending us to the place in which our feet are directed. There may be souls pleading with God for light in the very place to which the Lord calls you, and God would have you make plain unto them the way of salvation. [Cf: ST 08-15-92 para. 01] p. 206, Para. 1, [1892MS].

When we are called to work for those we love, however hard may be the work, however unpleasant, we can still do it with ease and grace. When the heart is full of love for Jesus and those for whom he died, all our service will become easy; for his sake the burden will be light. We are surrounded with responsibilities, and we feel that it is necessary to exert our influence wholly on the Lord's side. When we realize what is involved in our service to Christ, we are driven to the throne of grace to ask the Lord for the very things we need. He whose eyes are anointed with spiritual discernment feels that it means something to be a worker together with God. He will realize that it is perilous to trust in self; for self-confidence is vain. It is only when we accept solemn responsibility, relying upon God and distrusting self, that we can become efficient workers in his cause. To be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in our aspirations, and cowardly in our lives, shunning all burdens for fear we shall not carry them successfully. In the strength of Christ we are to take up our responsibilities, bearing them for his sake, and ever going to him for rest. [Cf: ST 08-15-92 para. 02] p. 206, Para. 2, [1892MS].

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." We are to come to the Lord with all our burdens, seeking wisdom from above to guide us at every step. [Cf: ST 08-15-92 para. 03] p. 206, Para. 3, [1892MS].

We need not walk stumblingly, or in uncertainty. If we ask guidance of the Lord, the promise is, "Ye shall receive." The promise is yea and amen in Christ Jesus. "Seek and ye shall find." This is what we need to do every hour of our life; for if we seek the right way in sincerity, we shall find it. We must feel the need of help from the Lord, and seek for it in humble prayer. There is need of dependence upon God; for Christ has said, "Without me ye can do nothing." [Cf: ST 08-15-92 para. 04] p. 206, Para. 4, [1892MS].

However active you may be, if Jesus is not in all you do, your work will savor of self; dishonor his holy name, work injury to others, and

be accounted as worse than nothing. A service that springs from self cannot be sanctioned with the presence of Christ, and will bring no reward to the toiler, but give his name a place upon the losing side. It is vain to ask the Lord to assist you to do a work that will have an injurious influence upon others, and bring disgrace upon his cause. [Cf: ST 08-15-92 para. 05] p. 206, Para. 5, [1892MS].

How many are seeking to gain heaven in their own way. They go to the Lord with hypocritical prayers, and do as did the Pharisee, present their merits before the God of heaven, and make themselves an offense before God. It is not to such knocking that the door will be opened. To the earnest, humble seeker, the promises of God are full of hope and assurance. The asking, the seeking, the knocking, are the things to which we are to give our first attention. The world, our temporal and personal affairs, are not to be placed first, and our spiritual interest to be considered second. The Lord says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Through the name of Jesus, the divine advocate, you are to come as a repentant sinner to a merciful, forgiving Father, believing that he will do just as he has promised to. Let those who desire the blessing of God knock, and wait at the throne of mercy with firm assurance, saying, "For thou, O Lord, hast said that everyone that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened." To leave no chance for unbelief or misunderstanding or misinterpretation of his word, the Lord repeats his promise; he makes assurance doubly sure. He longs to have those who would seek after God believe in him who is able to do all things. Jesus looked upon those that were assembled to listen to his words, and earnestly desired that that large mixed multitude might understand their privileges and appreciate the mercy, the beneficence, and lovingkindness of God. He sought to make the matter clear to their darkened understanding by the use of the most familiar and commonplace occurrence. He says, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Christ makes an appeal to them on the ground of their natural parental love. The father would not turn from his son who is hungry asking for bread; and should anyone dishonor God by imagining that he would not respond to the appeals of his children? Would they think him capable of trifling with his child, of tantalizing him by raising his expectations only to disappoint them? Would he promise to give him good and nourishing food, and then give him a stone? If ye, then, being human and evil, give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? The Lord assures those that ask him that he will give them the Holy Spirit. (*To be continued.*) By Mrs. E. G. White. [Cf: ST 08-15-92 para. 06] p. 207, Para. 1, [1892MS].

If Christians give the impression by a mournful attitude that they have been disappointed in the Lord, they misrepresent their Heavenly Father, and put arguments into the mouth of his enemies. How false is such an impression when the gifts of God are freely bestowed upon those who seek, who ask, who knock! The Lord specifies no conditions except that you hunger for his mercy, desire his counsel, and long for his love. "Ask." The asking makes it manifest that you realize your necessity; and if you ask in faith, you will receive. The Lord has

pledged his word, and it cannot fail. That you feel and know that you are a sinner is a most efficient argument to present to God in asking for his mercy and compassion. The conditions upon which you may come to God are not that you shall be holy, but that you shall ask God to cleanse you from all sin, and purify you from all iniquity. [Cf: ST 08-22-92 para. 01] p. 207, Para. 2, [1892MS].

The words of Jesus in connection with the promise of receiving upon presenting your petition to God have an application to every soul. He says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Or, as Luke says, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" In the teachings of these verses there is not a place in which to put a peg to hang a doubt upon. In the relation chosen to represent the love of God, the beseeching soul is brought close to the heart of Jesus. The Holy Spirit imparts love, joy, peace, strength, and consolation; it is as a well of water springing up unto everlasting life. The blessing is free to all: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat,; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." With overflowing heart you may say:-- "In my hand no price I bring, Simply to thy cross I cling." [Cf: ST 08-22-92 para. 02] p. 207, Para. 3, [1892MS].

Then come, and seek, and find. The reservoir of power is open, is full and free. Come with humble hearts, not thinking that you must do some good thing to merit the favor of God, or that you must make yourself better before you can come to Christ. You can never do anything to better your condition. In the name of Jesus, come with full assurance of faith, because you are a sinner; for Christ said, "I came not to call the righteous, but sinners to repentance." Draw nigh to God, and he will draw nigh to you. You are to ask, to seek, to knock, and to believe that you are accepted through Christ Jesus, trusting him alone to do those things for you which you can never do for yourself. [Cf: ST 08-22-92 para. 03] p. 208, Para. 1, [1892MS].

No man can look within himself and find anything in his character that will recommend him to God, or make his acceptance sure. It is only through Jesus, whom the Father gave for the life of the world, that the sinner may find access to God. Jesus alone is our Redeemer, our Advocate, and Mediator; in him is our only hope for pardon, peace, and righteousness. You must trust him, saying: "Just as I am, without one plea, But that thy blood was shed for me, And that thou bidst me come to thee, O Lamb of God, I come, I come." [Cf: ST 08-22-92 para. 04] p. 208, Para. 2, [1892MS].

Jesus is our atoning sacrifice; we can make no atonement for ourselves, but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." "The blood of Jesus Christ his Son cleanseth us from all sin." It is by virtue of this precious blood that the sin-stricken soul can be restored to soundness. While you are

putting up your petition to God, the Holy Spirit applies the faithful promises of God to your heart. In moments of perplexity, when Satan suggests doubt and discouragement, the Spirit of the Lord will lift up as a standard against him the faithful sayings of Christ, and the bright beams of the Sun of Righteousness will flash into your mind and soul. When Satan would overwhelm you with despair, the Holy Spirit will point you to the intercession made for you by a living Saviour. Christ is the fragrance, the holy incense, which makes your petitions acceptable to the Father. When the light of Christ's righteousness is fully understood and accepted, love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great." [Cf: ST 08-22-92 para. 05] p. 208, Para. 3, [1892MS].

Importunate Prayer.--In coming to God the prayer of importunity should be offered, "I will not let thee go except thou bless me." You are invited to spread out all your perplexities before the Lord; but do not gratify the enemy by pouring them into the minds of others, lest they stumble over them to their ruin. Jesus knows how to cure all the maladies of the soul. When we beseech the Lord to pity us in our weakness and distress, to guide us by his Holy Spirit, that we may understand his word, he will no more turn away from the prayer of the humble suppliant than the parent will turn away from the hungry child who comes to him for bread. When you turn away from the broken cistern that can hold no water, and in the name of Jesus, your Advocate, come directly to God, asking for the things you need, difficulties will disappear, the righteousness of Christ will be revealed as your righteousness, the virtue of Christ as your virtue. You will then understand that justification can come alone through faith in Christ; for in Jesus is revealed the perfection of the character of God; in his life is the revelation of the genuine principle of true holiness. Through the atoning blood of Christ, the sinner is set free from bondage and condemnation; through the perfection of the sinless Substitute and Surety, he may run in the race of humble obedience to all of God's commandments. Without Christ he is under the condemnation of the law, always a sinner, but through faith in Christ he is made just before God, and loving God, he keeps his commandments, and realizes through an experimental knowledge that the Father loves him, and takes up his abode with him. By Mrs. E. G. White. [Cf: ST 08-22-92 para. 06] p. 208, Para. 4, [1892MS].

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." It is those that have done good who will come forth to the resurrection of life. The question of most importance to us is, How can we do good? The greatest good that we can do is to help one another to become earnest followers of Christ, and in the day of God we shall be able to render no excuse for not doing good to those around us. We are to love God supremely and our neighbor as ourselves, and the Lord Jesus Christ has provided means by which we may fulfill the conditions upon which we may obtain eternal life. We cannot do evil, and work wickedness, and yet stand justified before God at last. Now is our day of probation, and we are now to perfect characters that will stand the test of the judgment. When Christ comes, there is to be no change of character; this mortal shall put on immortality, and this corruption shall put on incorruption; and



those who are alive and remain upon the earth will be caught up to meet the Lord in the air, if their characters are blameless and pure. Transformation of character must take place during the precious hours of probation. [Cf: ST 08-29-92 para. 01] p. 209, Para. 1, [1892MS].

There are many who in their hearts murmur against God. They say, "We inherit the fallen nature of Adam, and are not responsible for our natural imperfections." They find fault with God's requirements, and complain that he demands what they have no power to give. Satan made the same complaint in heaven, but such thoughts dishonor God. And the Lord knoweth our thoughts afar off. He speaks to his people, saying, "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me." The complainers have an opportunity to bring their accusations against him; their Maker gives them an opportunity to speak. What charge have you to bring against Him that ruleth in the heavens? What have you to say against His dealings with you? What against His government? What against His law? If you have any excuse to offer for your neglect to comply with the conditions upon which your salvation is based, now make them known. If you have any excuse for sin, for impenitence, for covetousness, or for sensuality, you are permitted to give your reasons. Those who would justify themselves in wrongdoing, and lay the blame of their disobedience upon God, will be heard. They argue that they are born with strong passions and appetites, and are surrounded with objects that solicit to sin, and under such circumstances how is it just to condemn them? But God answers: "I did all that could be done for your forefather Adam; I gave him the noblest qualities and the highest powers; my requirements were light upon him. It was because he did not believe my word, did not choose to stand the simple test I imposed upon him, but believed the word of my enemy, that he fell from his holy estate. But in his fallen condition did I not send help? I sent my Son, who was equal with myself, that he might live an example upon earth, and die for man's transgressions, that you might make no mistakes or failures in obtaining eternal life." [Cf: ST 08-29-92 para. 02] p. 209, Para. 2, [1892MS].

Since such ample provisions have been made for our salvation, shall we be excusable if we put forth no effort to obtain eternal life? God has given his beloved Son to die that we might be saved. What an infinite condescension on the part of the God of heaven! By the death of Jesus Christ life and immortality are brought to light. What a hope we have! And with such a hope as this shall we cling to sin? Shall we not consent to be purified from every spot and stain? It is for us to search the Scriptures; for said Christ, "They are they which testify of me." And while we have the precious testimony of the word of God before us, we can be both hearers and doers of the word. As we see the weakness of human nature, instead of trying to justify ourselves in wrongdoing, let us become more familiar with the word of God. It will strengthen our minds in the time of temptation. We do not think half enough upon the Bible. The ministers may explain the Scriptures, but this is not enough; we must practice their teaching in our lives. We must be fortifying our souls with the precious promises of Jesus. We are to avail ourselves of all the help God has provided for us, that we may not fall at last. If it is not in accordance with your inclination to study the word of God, I beg of you to plead with God for his divine Spirit; for those who love Jesus take comfort in communion with him. [Cf: ST 08-29-92 para. 03] p. 209, Para. 3, [1892MS].

Our Heavenly Father paid an infinite price that we might come to him; and if our past life has been full of sin, we can now repent and come to God. The promise is that all who repent and turn from their transgressions shall be forgiven. None need be discouraged because their past life has been marked with objectionable characters. Hear what the God of heaven says: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him." "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." I am so grateful today that we have a living Saviour. There are many who go about as mournfully as though Christ were still in Joseph's tomb with a great stone rolled before the door. Our hearts should be full of hope and joy, and we should be able to say with grateful tongues, Christ is risen, and is at the right hand of God to make intercession for us. He has carried his blood into the sanctuary, and will cleanse us from every sin. [Cf: ST 08-29-92 para. 04] p. 210, Para. 1, [1892MS].

Since Jesus has made such an infinite sacrifice for us, how cruel it is that we should remain indifferent. Individually we have cost the life of the Son of God, and he desires us to walk out by living faith, believing in him with all the heart. He would have you bring the truth of God into the inner sanctuary, to soften and subdue the soul; for when Christ is dwelling in your heart by faith, you will love those for whom he died. Suppose that the trump of God should sound tonight, who is ready to respond with gladness? How many of you would cry, "Oh, stay the chariot wheels; I am not ready"? Of how many would it be written, as it was written of Belshazzar, "Thou art weighed in the balances and art found wanting"? To be wanting in that day is to be wanting forever; for when Christ shall come in the clouds of heaven with power and great glory, we must be all ready to be changed in a moment, in the twinkling of an eye, and to be caught up to meet the Lord in the air. Your only safety is in coming to Christ, and ceasing from sin this very moment. The sweet voice of mercy is sounding in your ears today, but who can tell if it will sound tomorrow? How precious will be the appearing of Christ to those who have done good upon the earth. Jesus, our Redeemer, is coming back to the world, and all those who believe in him, who love him, and keep his commandments, will be able to say, "Lo, this is our God; we have waited for him, and he will save us." By Mrs. E. G. White. [Cf: ST 08-29-92 para. 05] p. 210, Para. 2, [1892MS].

The holy law of God is both brief and comprehensive; for it is easily understood and remembered; and yet it is an expression of the will of God. Its comprehensiveness is summed up in the following words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." "This do, and thou shalt live." "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord." "Cursed be he that confirmeth not

all the words of this law to do them. And all the people shall say, Amen." "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee." [Cf: ST 09-05-92 para. 01] p. 210, Para. 3, [1892MS].

If the transgressor is to be treated according to the letter of this covenant, then there is no hope for the fallen race; for all have sinned, and come short of the glory of God. The fallen race of Adam can behold nothing else in the letter of this covenant than the ministration of death; and death will be the reward of everyone who is seeking vainly to fashion a righteousness of his own that will fulfill the claims of the law. By his word God has bound himself to execute the penalty of the law on all transgressors. Again and again men commit sin, and yet they do not seem to believe that they must suffer the penalty for breaking the law. They parade their good intentions before the Lord, and soothe their consciences by pleading his mercy; but the only ground of hope for the fallen sons and daughters of Adam is to turn from their sins and accept the righteousness of Christ, giving up all hope of salvation on the ground of self-righteousness. The Lord can save no man because of his good works. [Cf: ST 09-05-92 para. 02] p. 211, Para. 1, [1892MS].

In the gospel of Christ Jesus, proclaimed by the angels as glad tidings of great joy, the terms of salvation were fully revealed. The law stands in all its original force and purity; not one jot or tittle was to be set aside or altered; for the law is the transcript of the character of God. But the Lord made a covenant of grace whereby his mercy is extended to fallen man, and provision is made so ample and powerful that souls ruined by the fall may be uplifted to glory, honor, and immortality. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Encircling the throne of God is the rainbow of the covenant, a symbol of the pledged word of God that he will receive every sinner who gives up all hope of eternal life on the ground of his own righteousness, and accepts the righteousness of the world's Redeemer, believing that Christ is his personal Saviour, able to save him from his sin, and to keep him from falling. Unless Christ is the ground of our hope, we shall not inherit eternal life. [Cf: ST 09-05-92 para. 03] p. 211, Para. 2, [1892MS].

The provision made for the salvation of men through the imputed righteousness of Christ, does not do away with the law, or lessen in the least its holy claims; for Christ came to exalt the law and make it honorable, to reveal its exceeding breadth and changeless character. The glory of the gospel of grace through the imputed righteousness of Christ, provides no other way of salvation than through obedience to the law of God in the person of Jesus Christ, the divine substitute. In the old dispensation believers were saved through the grace of Christ, as presented in the gospel, as we are saved today. The only means of salvation is provided under the Abrahamic covenant. [Cf: ST 09-05-92 para. 04] p. 211, Para. 3, [1892MS].

The condescension of God in extending his mercy to the sinner is described by Zacharias as a salvation come unto us "through the tender mercy of our God; whereby the dayspring from on high hath visited us,

to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." This salvation comes to us not as a reward for our works, not bestowed because of the merits of sinful man, but it is a gift unto us, having its foundation for bestowal in the spotless righteousness of Christ. It is when the sinner realizes that he is without hope, lost, condemned to eternal death, incapable of doing anything to redeem himself, and believes in Jesus as his righteousness and salvation, that the word of God is fulfilled toward him. The Lord says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." [Cf: ST 09-05-92 para. 05] p. 211, Para. 4, [1892MS].

The Psalmist says, "The law of the Lord is perfect, converting the soul." The apostle declares, "The law is holy, and the commandment holy, and just, and good." Then for what reason should the Lord set aside his law to provide an escape for the sinner, or to make it possible for him to transgress with impunity? There is no reason, and the law of the Lord "endureth forever." In his sermon on the mount Jesus 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 nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Cf: ST 09-05-92 para. 06] p. 212, Para. 1, [1892MS].

Under the covenant of grace God requires from man just what he required in Eden,--perfect obedience. The believing sinner, through his divine Substitute and Surety, renders obedience to the law of God. Christ kept the law perfectly, and through him the believer shall not perish, but have everlasting life. He says, "I sanctify myself, that they also might be sanctified through the truth." Mercy granted to man is the reward of the merit of Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Through the plan of salvation, God can be just, and yet be the justifier of him that believeth in Jesus. [Cf: ST 09-05-92 para. 07] p. 212, Para. 2, [1892MS].

The apostle says: "The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Now mark what the apostle says of those who cherish this hope. He continues: "Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men." (Revised Version.) Good works will follow as the blossoms and fruit of faith. Appropriation of the righteousness of Christ will be manifested in a well-ordered life and godly conversation. By Mrs. E. G. White. [Cf: ST 09-05-92 para. 08] p. 212, Para. 3, [1892MS].

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." How many who ask a blessing of the Lord would be surprised should they receive their request. Of what is this want of expectation that our prayers will be answered, a proof?--It proves that we have no definite belief that the blessing will be granted, that we have no genuine faith that God will hear, that we do not watch for the answer, so that when it is received, we may connect it with the prayers we have offered. The Lord: said "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" Luke says: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" [Cf: ST 09-12-92 para. 01] p. 212, Para. 4, [1892MS].

If we would only believe, we should receive the Holy Spirit. The question is asked, "Is the Lord's arm shortened that it cannot save? is his ear heavy that he cannot hear?"--No, he now works in the hearts of those who ask, who believe that God is able to do exceeding abundantly above all that we ask or think. We must not be discouraged if Satan seeks to leaven the mind with subtle unbelief while we are engaged in prayer, and our hearts are impressed with the high standard of holiness to which we would attain. The enemy will suggest that the Lord will not keep us from sinning, and make us obedient to all his requirements. He will direct our mind to our past imperfections, to our sins, failures, and mistakes, and tell us we need not expect to come off conquerors at last. We are not to listen to the suggestions of the enemy, or think that our unaided efforts can save us, but we are to believe that Jesus does the work for us. At times when we have exercised a little faith, we have experienced a little help, and we have hoped to be victorious overcomers. But have we had faith that through Christ we should be able to overcome every temptation as he overcame? We have not generally exercised this quality of faith. [Cf: ST 09-12-92 para. 02] p. 213, Para. 1, [1892MS].

Many think that they have not time to pray, or that it would be useless to pray if they had time; for they have an inheritance of unchristlike traits of character that are strong by heredity, and stronger by cultivation. The least crossing of their will arouses their combativeness and upsets their temper. I am describing not simply the experience of children and youth, but of men and women, fathers and mothers, who have had a limited experience in the Christian life. They have allowed secular interests to divert the mind and to engage the attention. They have indulged a strong passion to meet the world's standard, and have been filled with a desire for human praise. While they are thus unemptied of self, they cannot expect to receive answers to their prayers; for evil tempers and corrupt inclinations will make prayer of none effect. The Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." The tremendous load of evil upon these souls must be rolled off into the sepulcher, that they may believe, not from impulse, but from calm assurance, that God is true, knowing that whatever he has promised he will fulfill. [Cf: ST 09-12-92 para. 03] p. 213, Para. 2, [1892MS].

The Lord has promised to give the Holy Spirit to them that ask him, and as an illustration of our need and his willingness to give, he presents before us a hungry child asking his earthly parent for bread. The question is asked, "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?" He appeals to the strong, natural affection of the parent for his child, and then says: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Is it any wonder that we receive not, when we believe not? Should we receive in our faithless condition, we would not appreciate the grace given us of God, or render glory to him for the benefits. "Taste and see that the Lord is good;" this is asking and receiving. Those who have tasted of the goodness of God cannot keep the knowledge of this blessing to themselves; for Christ is in them a well of water springing up unto everlasting life. Those who are most blessed of God have the most constant indwelling of the Holy Spirit, and they diffuse the light of heaven to others. Wherever there is distinguishing mercy, there is always distinguishing duty. Jesus said to his followers: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." [Cf: ST 09-12-92 para. 04] p. 213, Para. 3, [1892MS].

To none will it be granted to enjoy the presence of Christ in the paradise of God if they do not enjoy his presence and love in this probationary life, if they do not have a likeness of character to him on earth. Since nothing short of Christlikeness is expected of the followers of Jesus, God has left abundant promises whereby this expectation may be fulfilled. The apostle says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The storehouse of unlimited resource is opened to all who knock in faith. [Cf: ST 09-12-92 para. 05] p. 214, Para. 1, [1892MS].

Unbelief is the sin that so easily besets us; and this sin is obnoxious to God. However secret is its working in the heart, the guilty one stands revealed and convicted before heaven. The Redeemer of the world has pledged his word, saying, "Ask, and it shall be given you." Is it any marvel then that the blessing of God is withheld when you dishonor his name by your unbelief? Who is it that has made to you these promises? It is He who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Who is it that says, "Ask, and it shall be given you"? Who is it that stands before the great multitude holding forth the divine promise?--It is He who came into the world to rescue us from the bondage of Satan, and make us free men and women in Christ Jesus. [Cf: ST 09-12-92 para. 06] p. 214, Para. 2, [1892MS].

Then come to God with full assurance of faith, knowing that he who hath promised is faithful, and will fulfill his word. Like Habakkuk, say, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." Having asked the Lord for good

things, as a hungry child asks his parent for bread, believe from your heart that the Heavenly Father giveth not the Spirit by measure unto you; for to them that ask in faith the Holy Spirit will be given in its fullness, as free as the river that proceedeth from the throne of God, slaking the thirst of all who will come and drink. Come, then, feeling that all Heaven invites you. Come, then, in steadfast faith, knowing that all Heaven welcomes you. Fasten your soul on the blessed assurance, God has spoken this promise, God has invited me, not to mock me, not to disappoint me, for before I knocked, he was unlocking the door for me; while I was yet speaking, he answered, "Here I am." Then put away this distrust of God; come to him now, and let all the angels of God have occasion for rejoicing, as they see those who are athirst partaking of the waters of life. By Mrs. E. G. White. [Cf: ST 09-12-92 para. 07] p. 214, Para. 3, [1892MS].

"And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith, The old is better." [Cf: ST 09-19-92 para. 01] p. 214, Para. 4, [1892MS].

At the time Jesus uttered this parable, the old typical service was soon to pass away, and the temple courts were to be left desolate. Christ, the great Antitype, both Sacrifice and High Priest, clothed in his own spotless righteousness, was soon to be slain as a lamb without blemish, for the sins of the world. But both his disciples and the disciples of John misapprehended the relation of his teaching to the doctrine of the scribes and Pharisees. The disciples of John had sought to unite the teaching of the reformer with the doctrines held by the Jewish leaders; but the teaching of scribes and Pharisees was fast hastening to decay, and to unite the truth with their jargon of tradition would make confusion worse confounded. [Cf: ST 09-19-92 para. 02] p. 215, Para. 1, [1892MS].

The principles presented by Christ, the manner of observing feasts, of praying to God, could not be properly united to the forms and ceremonies of Phariseeism. Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the separation between the old system and the new more distinct, and to attempt to unite the two would only result in making the breach wider. Jesus illustrated this fact, saying, "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." The bottles to which he refers in his illustration were made of skins, and, after once being used as vessels in which to place the new wine, they were worthless to serve the same purpose again. In this familiar illustration Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven. [Cf: ST 09-19-92 para. 03] p. 215, Para. 2, [1892MS].

Those who would not receive the light and grace of Christ, who rejected the truth he came to bring them, were compared to old bottles, to worthless and worn-out garments. Rejecting the truth themselves, they were ever seeking to sow the seed of doubt and questioning in the

mind of the disciples, in order that the truth unfolded to them by Christ should not make its impression on heart and spirit. They exalted ceremonies, human exactions, and the commandments of men, as more essential than the teachings of Christ. The difference between the fresh, pure doctrines of heaven and the lifeless teaching of the Pharisees made manifest the fact that the vital truth of God could find no place for expansion in the old religious rites that were ready to vanish away. [Cf: ST 09-19-92 para. 04] p. 215, Para. 3, [1892MS].

As a result of intercourse with Christ, the disciples were led to behold the precious gems of truth recovered from systems of error, and reset in the framework of truth. As their minds expanded to comprehend the doctrines of Christ, they saw that the faith which works by love and purifies the soul could find no place for union with the old religion of the Pharisees, which was made up of ceremonies, injunctions, and the traditions of the elders. An effort to unite the teachings of Jesus with the established religion would have shown the utter mistake of such a course. For the new doctrines, like fermenting wine, would have burst the old decaying bottles of the Pharisical tradition. To the Pharisees the teaching of Jesus was new in almost every respect, was unrecognized and unacknowledged as truth. They professed to have respect for the religion of Abel, Enoch, Noah, Abraham, and Moses. But, although Christ taught the original truths that had been committed to the fathers, his teaching was new to the Pharisees, because they had perverted, and misinterpreted, and burdened down the requirements of God, until the truth had lost its original significance and beauty. [Cf: ST 09-19-92 para. 05] p. 215, Para. 4, [1892MS].

The Pharisees opposed the teachings of Jesus with all their force, and Jesus turned from the recognized religious leaders to find in others new bottles for the new wine. In the untutored fisherman, in the publican at the marketplace, in the woman of Samaria, in the common people who heard him gladly, he found his new bottles for the new wine. Priests and scribes and rulers were fixed in a rut of ceremonies, observances, and traditions. For long years they had lost their vitality, and their hearts had become contracted, like the old withered, dried-up bottles to which he had compared them; but in the fishermen, the Samaritans, the publicans and sinners, Jesus found hearts that he could impress and make receptacles for his divine truth. [Cf: ST 09-19-92 para. 06] p. 216, Para. 1, [1892MS].

God's people must go on from light to a greater light, or they will become, as did the Pharisees, unwilling to receive additional light. They will find themselves in the condition represented by withered, dried-up bottles. In their religious faith they will be unmovable, inflexible, like the withered fig tree dried up by the roots. Those whom Jesus chose for his work were people to whom the world gave little attention; the fishermen, the despised publicans and Samaritans, had no connection with the schools of the scribes and Pharisees; but Christ saw in them the requisite qualifications for the work of God. The Pharisees looked upon his association with publicans and sinners as a matter that merited their condemnation; for it was in marked contrast to their habits, customs, and traditions. But Christ taught his disciples lessons concerning the broad character of his kingdom, which was to be perpetuated through eternal ages. [Cf: ST 09-19-92 para. 07] p. 216, Para. 2, [1892MS].



The lessons which Jesus taught in the parables should be carefully studied; they contain instruction for his people in these last days, that we may not make the mistakes which the Jewish nation made in the time of Christ. The gospel was first preached to the Jews; but they felt whole and in no need of a physician. Christ came to minister to the sin-sick soul; for only those will be converted who feel and know that they are sinners. Christ came holding forth precious truth for the acceptance of men, presenting heavenly principles to be woven into the life, bestowing spiritual benefits to be passed on to others. Christ, the consolation of Israel, had come unto his own, but his own received him not. He must find new bottles to contain his new wine. [Cf: ST 09-19-92 para. 08] p. 216, Para. 3, [1892MS].

Why could not the old bottles contain the new wine? Why were the lessons of Jesus refused? The life of Christ should have been a constant inspiration. But the scribes and Pharisees refused him, because they allowed pride, ambition, and bigotry to stand in their way. Jesus did not follow the teachings of the schools; he did not copy any living model, nor draw his lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. The brightness of the Father's glory was revealed in the face of Jesus Christ. But the old bottles could not contain the precious new wine. The bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ. [Cf: ST 09-19-92 para. 09] p. 216, Para. 4, [1892MS].

In the question, "What shall we do that we might work the works of God?" the attitude of scribes and Pharisees is set forth; for the question meant, What shall we do to deserve heaven? Mark the answer of Christ: "This is the work of God, that ye believe on Him whom he hath sent." The price of heaven is the Messiah. The way to heaven is Christ. "This is the work of God, that ye believe on Him whom he hath sent." "But the Pharisees scoffed at his doctrine, and the Sadducees derided him. The most precious truth could find no harmony with the false theories and commandments of men. But the common people, who were not filled with the wine of superstition and tradition, heard him gladly. They recognized the heavenly power of his teaching, and were charmed with the new truth concerning his kingdom. Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation. In their acceptance of his doctrine, they proved the truth of his words, "My sheep know my voice, and they follow me." [Cf: ST 09-19-92 para. 10] p. 217, Para. 1, [1892MS].

Let it not be with us who are living in the last days as it was with the Pharisees. Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We

must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven. [Cf: ST 09-19-92 para. 11] p. 217, Para. 2, [1892MS].

Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which cometh down from the Father of lights. It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied, with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when he would present to us new truth. By Mrs. E. G. White. [Cf: ST 09-19-92 para. 12] p. 217, Para. 3, [1892MS].

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said unto him, 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." This man was a ruler, and held in high esteem by the people, and he thought it was a condescension for him to admit as much as he had to Christ. Thinking himself righteous, he was astonished at the answer of Jesus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." [Cf: ST 09-26-92 para. 01] p. 217, Para. 4, [1892MS].

The blindness of Israel in discerning spiritual things closed their senses to the mission and work of Christ. This change represented as a new birth they would have to experience before they could take in the meaning of what constituted the kingdom of God. Their whole conception had been perverted. All they could see was a temporal kingdom, established in Jerusalem, and they would not change these ideas, because they wanted this kind of a kingdom. Jesus had lessons of highest importance to give to the ruler in Israel, and the lesson which Christ gave to him is of the highest consequence to every soul. It is neither profound learning nor high positions nor professions that give character to the man. The question to be answered is, Is the man quickened into spiritual life? Is he a new man in character? In proportion as the spirit and life of Christ are in us, in that proportion is man enlightened and can discern spiritual things. There is greater indulgence in sin than many dream of, and he who commits sin will seek for all kinds of excuses to palliate sin. [Cf: ST 09-26-92 para. 02] p. 217, Para. 5, [1892MS].

Churches are represented as having faith in Christ for salvation; but do they have faith in Christ? Christ has said: "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." This vital union with Christ is represented by the union of the vine and the branch. Jesus says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do

nothing." "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." Here is represented the same vital connection with Jesus Christ as is represented by eating his flesh and drinking his blood. [Cf: ST 09-26-92 para. 03] p. 218, Para. 1, [1892MS].

Christ overcame every temptation of the enemy, because in him divinity and humanity were combined; but there is no safety for any soul who has merely a legal religion, a form of godliness, a round of ceremonial exactions. To attend services on the Sabbath, to pray occasionally or regularly, makes no one a Christian. The important thing is to become united to Christ, to believe in Christ as a personal Saviour, to live by faith in the Son of God. The question to ask the soul is, "Am I a partaker of the divine nature, represented as being born again? Has a new moral taste been created? If not, the soul is in deadly peril. He who is born of God is a new man. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The old imperious will is gone. The pride is cleansed from the soul. Selfishness is uprooted. The quick, passionate temper no longer masters the man; for Jesus Christ has brought the thoughts into captivity to himself. Talk no more so exceeding proudly; let no arrogancy come out of your mouth; for the Lord is a God of knowledge, and by his actions are weighed. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [Cf: ST 09-26-92 para. 04] p. 218, Para. 2, [1892MS].

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward." Why, then, do not men exercise themselves unto godliness? Why do they bear thorn berries? it is because they are not grafted into the tame olive tree. They are not converted. Their works testify of them that they do not abide in Christ. They do not, as is represented by Christ, eat his flesh and drink his blood. If they did, they would through faith have a vital connection with Christ, and work the works of God. The character is transformed, not by a slight change in some customs and practices, but by a work divine; for the Lord says, "A new heart will I give thee." This is a death to self and sin, and a new life altogether. "I live," said Paul; "yet not I, but Christ liveth in me." Has the dry branch been grafted into the living vine stock? Then has the graft taken connection with the vine fiber by fiber? Is it one with the parent stock? If it is, then will it bear the fruit of the vine. If we are one with Christ, we shall be Christlike. This is the great power of God. And yet we are commanded: "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 great privileges of the Christian have been

opened before us. He who daily depends upon Christ will work out Christ in spirit, in words, in actions. He may be compelled to rebuke sin, to reprove, to exhort, to rebuke with all long-suffering and doctrine. On special occasions his spirit may be stirred within him to expose sin and wickedness; but in it all he has the Spirit of Christ. It is a work that must be done. We may live a life of close connection with Jesus, of oneness with Christ. The mind should be kept in a prayerful frame, looking to Jesus moment by moment, asking at every step, "Is this the way of the Lord?" This is the way Enoch walked with God. We are to be learners of one another, and doers of the word of God. [Cf: ST 09-26-92 para. 05] p. 218, Para. 3, [1892MS].

Let those who believe in Jesus show their saving faith in a well-ordered life and a godly conversation. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come." That means you and me. "And let him that is athirst come. And whosoever will, let him take the water of life freely." By Mrs. E. G. White. [Cf: ST 09-26-92 para. 06] p. 219, Para. 1, [1892MS].

Jesus hath said: "I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." We should be thankful that the Lord knows our circumstances and experiences. Jesus is near, close to us, and he has given the precious promise, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" What reason we have for encouragement! We are assured that the Lord hears our prayers. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Who is this that speaks? Is it one whose word is doubtful, one who does not know what he is talking about?--No, it is the world's Redeemer. He who so loved us that he died on Calvary, that "whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 10-03-92 para. 01] p. 219, Para. 2, [1892MS].

Shall we take his pledged word as truth? The Lord hears our sincere prayers, and knows how to answer; for nothing is hidden from him. The Psalmist says: "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." The Lord looks upon the heart; he seeth all its workings, and he "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. [Cf: ST 10-03-92 para. 02] p. 219, Para. 3, [1892MS].

The Holy Spirit indites all genuine prayer. I have learned to know that in all my intercessions the Spirit intercedes for me and for all saints; but his intercessions are according to the will of God, never contrary to his will. "The Spirit also helpeth our infirmities;" and the Spirit, being God, knoweth the mind of God; therefore in every prayer of ours for the sick, or for other needs, the will of God is to be regarded. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." If we are taught of God, we shall pray in conformity to his revealed will, and in submission to his will which we

know not. We are to make supplication according to the will of God, relying on the precious word, and believing that Christ not only gave himself for but to his disciples. The record declares, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." [Cf: ST 10-03-92 para. 03] p. 219, Para. 4, [1892MS].

Jesus is waiting to breathe upon all his disciples, and give them the inspiration of his sanctifying spirit, and transfuse the vital influence from himself to his people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in his human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to his will, they must act with his spirit, that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving his Holy Spirit he is giving to them the glory which the Father has given him, that he and his people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good. [Cf: ST 10-03-92 para. 04] p. 219, Para. 5, [1892MS].

John says, "This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Let us dwell much upon these points before the people, that their ideas may be enlarged, their faith increased. They should be encouraged to ask largely, and expect without a doubt the riches of his grace; for through Jesus we can come into the audience chamber of the Most High. Through his merits we have access by one Spirit unto the Father. Oh, that we may have a deeper experience in prayer! With confidence we may come to God, knowing what it is to have the presence and power of his Holy Spirit. We may confess our sins, and right there, while asking, know that he pardons our transgressions, because he has promised to forgive. We must exercise faith, and manifest true earnestness and humility. We can never do this without the grace of the Holy Spirit. We must lie low at the feet of Jesus, and cherish no selfishness, reveal no self-uplifting, but in simplicity seek the Lord, asking for his Holy Spirit as a little child asks bread of his parents. [Cf: ST 10-03-92 para. 05] p. 220, Para. 1, [1892MS].

We should act our part, take Christ as our personal Saviour, and, standing under the cross of Calvary, "look and live." God sets his children apart for himself. And as they connect themselves with him, they have power with God, and prevail. Of ourselves we can do nothing; but through the grace of his Holy Spirit, life and light are imparted, and the soul is filled with longing, earnest desire for God, for holiness. Then it is that Christ leads us to the throne of grace, and clothes us with his righteousness; for the Lord God of heaven loves us. We would be willfully blind and stubborn to doubt that his heart is toward us. While Jesus, our Intercessor, pleads for us in heaven, the Holy Spirit works in us, to will and to do of his good pleasure. All heaven is interested in the salvation of the soul. Then what reason have we to doubt that the Lord will and does help us? We who teach the people must ourselves have a vital connection with God. In spirit and word we should be to the people as a wellspring, because Christ is in us a well of water springing up unto everlasting life. Sorrow and pain may test our patience and our faith; but the brightness of the presence of the Unseen is with us, and we must hide self behind Jesus. [Cf: ST

10-03-92 para. 06] p. 220, Para. 2, [1892MS].

Talk courage to the church; lift them up to God in prayer. Tell them that when they feel that they have sinned, and cannot pray, it is then the time to pray. Many feel humiliated at their failures, that they have been overcome by the enemy in the place of overcoming. Worldliness, selfishness, and carnality have weakened them, and they think it is no use to approach unto God; but this thought is one of the enemy's suggestions. Ashamed they may be, and deeply humbled; but they must pray and believe. As they confess their sins, He who is faithful and just will forgive them their sins, and cleanse them from all unrighteousness. Though the mind may wander in prayer, be not discouraged, bring it back to the throne, and do not leave the mercy seat until you have the victory. Are you to think your victory will be testified by strong emotion?--No; "this is the victory that overcometh the world, even our faith." The Lord knows your desire; by faith keep close to him, and expect to receive the Holy Spirit. The office of the Holy Spirit is to control all our spiritual exercises. The Father has given his Son for us that through the Son the Holy Spirit might come to us, and lead us unto the Father. Through divine agency, we have the spirit of intercession, whereby we may plead with God, as a man pleadeth with his friend. By Mrs. E. G. White. [Cf: ST 10-03-92 para. 07] p. 220, Para. 3, [1892MS].

Angels, cherubim, and seraphim bow in holy reverence before God. "Ten thousand times ten thousand and thousands of thousands" of angels are round about the throne, and are sent to minister to those who shall be heirs of salvation. The ruling principles of God's throne are justice and mercy. It is called the throne of grace. Would you have divine enlightenment?--Go to the throne of grace. You will be answered from the mercy seat. A covenant has been entered into by the Father and by the Son to save the world through Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." No power save that of Omnipotence could make such a covenant. The rainbow above the throne is a token that God through Christ binds himself to save all who believe in him. The covenant is as sure as the throne, and his throne is established in righteousness. Then why are we so unbelieving, so distrustful? Why doubt so frequently, and trust God so fitfully? Whenever we come to the throne of God to ask his mercy, we may look up, and behold the rainbow of promise, and find in it assurance that our prayers shall be answered. [Cf: ST 10-10-92 para. 01] p. 221, Para. 1, [1892MS].

But let no one flatter himself that he may transgress the commandments, and yet receive the favor of God. In the government of God, justice and grace stand side by side. The law cannot be transgressed with impunity. Justice and judgment are the habitation of his throne. In Christ mercy and truth have met together; righteousness and peace have kissed each other. Christ himself gave the law from Mount Sinai, and he has not lessened a jot or tittle of its claims. He has given his own life to atone for man's transgression of the law, and to enable him to obey its precepts. Justice is satisfied with the divine sacrifice. Through the merits of Christ God can be just and justify the sinner who believes in Jesus. [Cf: ST 10-10-92 para. 02] p. 221, Para. 2, [1892MS].

Christ knows the sinner's trials; he knows his temptations. He has taken upon himself our nature; he was tempted in all points like as we are, and he knows how to succor those who are tempted. He has wept, and he knows our sorrows, he has experienced all our griefs. To all who believe and trust in him, he will be a hiding-place from the wind, and a covert from the tempest. As a man, Christ ascended to heaven. As a man, he is the substitute for humanity. As a man, he liveth to make intercession for us. He is preparing a place for all who love him. As a man, he will come again with kingly power and glory to receive his children. And that which should cause us joy and thanksgiving is that God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." [Cf: ST 10-10-92 para. 03] p. 221, Para. 3, [1892MS].

Those who claim that it was not possible for Christ to sin, cannot believe that he took upon him human nature. Christ was actually tempted, not only by Satan in the wilderness, but all through his life, from childhood to manhood. In all points he was tempted as we are; and because he successfully resisted temptation under every form, he gave man a perfect example, and through the ample provisions Christ has made, we may become partakers of the divine nature, having escaped the corruption that is in the world through lust. Jesus says, "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." Here is the beginning of our confidence, which we must hold steadfast unto the end. If Jesus resisted Satan's temptations, he will help us to resist. He came to bring divine power to combine with human effort. [Cf: ST 10-10-92 para. 04] p. 221, Para. 4, [1892MS].

Jesus was free from all sin and error; there was not a trace of imperfection in his life or character. He maintained spotless purity under circumstances the most trying. True, he declared, "There is none good but One, that is God," but again he said, "I and my Father are one." Jesus speaks of himself as well as the Father as God, and claims for himself perfect righteousness. [Cf: ST 10-10-92 para. 05] p. 222, Para. 1, [1892MS].

In Christ dwelt the fullness of the Godhead bodily. This is why, although tempted in all points like as we are, he stood before the world untainted by corruption, though surrounded by it. Are we not also to become partakers of that fullness? and is it not thus, and thus only, that we can overcome as Christ overcame? [Cf: ST 10-10-92 para. 06] p. 222, Para. 2, [1892MS].

We lose much by not dwelling constantly on the character of Christ. "Believe me," he says, "that I am in the Father, and the Father in me; or else believe me for the very works' sake." "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." Jesus said to Thomas, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." And he says of 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; I will come to you." "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 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 10-10-92 para. 07] p. 222, Para. 3, [1892MS].

Why are we so dull of comprehension? Why do we not cling to Jesus, and draw from him by faith the strength and perfection of his character, as the vine branch draws the sap from the living vine? We are to look to Jesus, and as temptations close us about, climb up step by step in the work of overcoming. Abiding in Christ, we become one with him. Then we are safe, entirely safe, against all the assaults of Satan. Christ living in the soul is revealed in the character. Man is nothing without Christ. But if Christ lives in us, we shall work the works of God. We shall represent Christ in our life, we shall talk of Christ because we meditate upon him. We shall grow up into Christ to the full stature of men and women in spiritual understanding. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 10-10-92 para. 08] p. 222, Para. 4, [1892MS].

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The eternal Word became flesh, and dwelt among us. This theme will quench unbelief; and yet, sad to say, Jesus has been dropped out of many discourses that have been preached by Seventh-day Adventist ministers. And why?--Because the ministers had not Jesus abiding in the heart by faith; they were not clothed with Christ's righteousness. Jesus could not lead them by the side of still waters, and into the green pastures of his matchless love, because they would not be led. They had not the love of Jesus in their hearts, and it is the love of Jesus that, as a golden chain, binds our hearts in tenderest sympathy with humanity, and brings us into complete unity with every soul who believes. The Spirit of Jesus in my heart will recognize Jesus in the hearts of my brethren and sisters. Our prayers and hopes are one. [Cf: ST 10-17-92 para. 01] p. 222, Para. 5, [1892MS].

Christ said to his disciples, "Love one another, as I have loved you." Is this commandment obeyed? Do we love one another with that unselfish love which Jesus has manifested for our souls? If we are Christ's, we shall be one, even as he is one with the Father. His grace will unite the hearts of his disciples. Jesus took the nature of humanity in order to reveal to man a pure, unselfish love, to teach us how to love one another. [Cf: ST 10-17-92 para. 02] p. 223, Para. 1, [1892MS].

The power of an ever-abiding Saviour is greater now than ever before, because the emergencies are greater; and yet we are weak in spiritual life and experience. Oh, how much we have lost as a people by our lack of faith! We have suffered loss to our own souls, and have failed to reveal to others, by our words and in our character, what Christ is and will be to everyone who comes to him believing. He is "made unto us wisdom and righteousness, and sanctification, and redemption." To give glory to God is to reveal his character in our own, and thus make him known. And in whatever way we make known the Father or the Son, we glorify God. [Cf: ST 10-17-92 para. 03] p. 223, Para. 2, [1892MS].

False views of God, and hence of Christ, are largely entertained today. Well may we offer the prayer of Moses, "Show me thy glory." What did the Lord answer?--"I will make all my goodness pass before thee." God might have answered Moses: "Why do you ask this question? Have I not revealed to you my glory in the deliverance of my people from



Egyptian bondage? Did I not deliver you by the right arm of my power, and lead you dry shod through the midst of the Red Sea? Did I not reveal my glory in giving you bread from heaven? Did I not bring you water out of the flinty rock? Have you not looked upon my glory in the pillar of fire by night, and the cloud by day?" Moses might have answered that all this only kindled his desire for greater manifestations of God's power. The Lord granted the prayer of Moses, and he desires to answer us in the same way. We need to have our perceptions quickened, our hearts enlarged, that we may comprehend his glory--his goodness, his forgiveness, his forbearance, his inexpressible love. [Cf: ST 10-17-92 para. 04] p. 223, Para. 3, [1892MS].

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful"--precious ray of light from the Sun of Righteousness--"and gracious"--another bright beam from the Light of the world--"longsuffering, and abundant in goodness and truth"--oh, what flashes of his glory!--"keeping mercy for thousands, forgiving iniquity and transgression and sin." Bring all these precious rays together, and talk of them, shed their light upon the path of him who walketh in darkness. Look to Christ, behold the attractive loveliness of his character, and by beholding you will become changed to his likeness. The mist that intervenes between Christ and the soul will be rolled back, as we by faith look past the hellish shadow of Satan, and see God's glory in his law, and the righteousness of Christ. [Cf: ST 10-17-92 para. 05] p. 223, Para. 4, [1892MS].

Satan is seeking to veil Jesus from our sight, to eclipse his light, for when we get even a glimpse of his glory we are attracted to him. Sin hides from our view the matchless charms of Jesus; prejudice, selfishness, self-righteousness, and passion blind our eyes, so that we do not discern the Saviour. Oh, if we would by faith draw nigh to God, he would reveal to us his glory, which is his character, and the praise of God would flow forth from human hearts, and be sounded by human voices. Then we would forever cease to give glory to Satan by sinning against God and talking doubt and unbelief. We would no longer stumble along grumbling, and mourning, and covering the altar of God with our tears. If we would behold Jesus, believing his words, we would reflect the image of him who hath called us out of darkness into his marvelous light, and what a wave of glory would flow back from earth to heaven! [Cf: ST 10-17-92 para. 06] p. 223, Para. 5, [1892MS].

The word of God must be exalted with pen and voice; neglect it not; it is the highest folly to keep out of sight the manna for which the world is starving. It is not God's plan that his word should be given a secondary place in our system of education. We want the word of God as our guide. It is our light; without its divine rays we grope in darkness. Its study affords discipline that strengthens and elevates and enriches the soul. It furnishes us unto all good works, and guides into safe and high enterprises. It is the wisdom of God. [Cf: ST 10-17-92 para. 07] p. 224, Para. 1, [1892MS].

The Holy Spirit is given to all who will heed its voice; it is a purifier, a sanctifier. Not a soul is safe without it, for all are struggling with natural defects of character, with sinful tendencies. Who will be so foolish as to think they can struggle single-handed with enemies that have overmatched them again and again? The heart needs to

be constantly softened and subdued by the Spirit of Christ. In contact with the world, or even with that which has to do with the advancement of God's cause, the heart grows hard and selfish, unless constantly brought in contact with the heart of Infinite Love. The conscience grows callous and feeble when we neglect to receive the rays of the Sun of Righteousness. Those who flatter themselves that they can safely occupy their time in business, having no special seasons of prayer either in public or private, drawing no spiritual strength from the Source of all light and power, are under a delusion of the enemy. [Cf: ST 10-17-92 para. 08] p. 224, Para. 2, [1892MS].

All should fear to accept and hold responsible positions, without daily and hourly consecration to Christ, an entire surrender of the will to God. They should fear to encounter temptations unless their souls are under the transforming grace of Christ and they are determined to inquire at every step, "Is this the way of the Lord?" to ask, "Lord, what wilt thou have me to do?" By Mrs. E. G. White. [Cf: ST 10-17-92 para. 09] p. 224, Para. 3, [1892MS].

"The disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." [Cf: ST 10-24-92 para. 01] p. 224, Para. 4, [1892MS].

Jesus said to his disciples, "It is given to you to know the mysteries of the kingdom of heaven." He did not mean by mysteries the things that could not be understood; but those things that could be comprehended by the human mind when enlightened by the Spirit of God. To those who were humble of heart, who trusted not in their own wisdom or righteousness, the mysteries of the kingdom of heaven could be revealed. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [the worldly wise,] and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." [Cf: ST 10-24-92 para. 02] p. 224, Para. 5, [1892MS].

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, he taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in man. For all things are yours." Nothing is withheld from him who earnestly and sincerely seeks for truth and wisdom. For "ye are Christ's, and Christ is God's." [Cf: ST 10-24-92 para. 03] p. 225,

Para. 1, [1892MS].

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." [Cf: ST 10-24-92 para. 04] p. 225, Para. 2, [1892MS].

In his instruction to his followers the Lord used scenes from nature, occurrences from life, the habits and customs of the world, as illustrations whereby to convey to the minds of men the significance of truth. If they desired to understand divine things, they might have perceived the import of his words; for the divine Teacher was ever willing to explain what he taught, to the honest inquirer after truth. In figurative language he brought before the multitudes that which pertained to their eternal interest. He pictured before them the perils of the times, and made plain the way of escape to those who had ears to hear, eyes to see, and a heart to understand. [Cf: ST 10-24-92 para. 05] p. 225, Para. 3, [1892MS].

It is only the honest seeker after truth who can be benefited by the presentation of truth. Those who have not a heart to receive the truth, be it ever so plainly presented, will find a way whereby they can misinterpret its plainest portrayal, and evade its evident conclusions. Jesus had to meet this class in his day, as we have to meet them today. They perverted his word, distorted his utterances, and presented his teaching in a false light, declaring that the mission he proclaimed he had come to accomplish, was needless and would not be fulfilled. "Without a parable he spoke not unto them." In this way he could present the plainest truths, and the Pharisees and Sadducees were placed at a disadvantage; for they could not find fault with his words, or bring an accusation against him. His warnings, rebukes, and denunciations were spoken in the language of parables. In figures and symbols he presented the principles of truth, and those who had a heart to understand were not left in doubt as to the meaning of his words; for the Holy Spirit was ever present to make the right impression upon heart and conscience. [Cf: ST 10-24-92 para. 06] p. 225, Para. 4, [1892MS].

This characteristic of the teaching of Jesus is presented in the words of the Psalmist when he says, "I will open my mouth in parables, I will utter things which have been kept secret since the foundation of the world." The words of Christ were necessarily clothed in mystery, in order that those who would have made him an offender for a word should have no opportunity to take advantage of his plain speaking. Christ had to deal with many who would hear, and not understand, who would have eyes, and not perceive, and hearts that stubbornly refused to admit one ray of heavenly light. They clung tenaciously to their old traditions

and superstitions, and they could not consent to give up the customs and habits handed down to them by their fathers. They were fortified against truth by their proud self-righteousness. They would not admit that they were in need of a Saviour, or consent to alter the character of the instruction which they had been giving to the people. Christ taught the precious truth of redemption through faith in himself, through the unmerited favor of God bestowed upon men because of the merits of his only begotten Son. His mission to the world was to reveal to men the character of God, and by the revelation of his love win men to the Father. [Cf: ST 10-24-92 para. 07] p. 225, Para. 5, [1892MS].

Christ came to teach men of God, and he made manifest the fact that everything in nature teaches of spiritual and eternal things. To the eye that is not dimmed, the ear that is not closed, the heart that is not gross through selfishness, prejudice, and pride, the glories of nature unveil the things of the Father. "For the invisible things of him from the beginning of the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead." To illustrate heavenly truth, Jesus employed the things of nature, and imparted to man divine enlightenment. He harmonized science and the word of God, leading the mind from nature to nature's God, and blending the spiritual with the natural. So wide was his view of truth, so extended his teachings, that every phase of nature was employed by the great Teacher in illustrating truth. The scenes upon which the eye daily rests are all connected with some spiritual truth, so that nature is clothed with the parables of the Master. Through familiar objects he attracted the minds of his hearers to his subject, and impressed upon them solemn, eternal truth. [Cf: ST 10-24-92 para. 08] p. 226, Para. 1, [1892MS].

The Lord Jesus was the maker of the things in heaven and earth, and the expositor of his own truth, and he called upon nature to reflect the light of the glory of God. The birds of the heaven, the flowers of the field, the trees of the forest, the fruitful fields, the barren land, the grain ripe for the sickle, the fruitless tree, the goings forth of the morning, the setting of the sun, the sowing of the seed, the gathering in of the harvest,--all were employed as emblems of divine truth. He connected the visible works of the Creator with the words of life, and led the mind up from nature to nature's God. Every humble shrub and delicate flower bears testimony to the heart of the love of God. If the eye is not closed, if the ear is not heavy, if the heart is open to receive the impressions of the divine Spirit, nature will speak of the harmony of the natural with the spiritual. Through illustrations drawn from the natural world, Christ has taught lessons of vast importance to the soul; and in thinking of his words while contemplating the object with which he associated his lessons, the divine significance becomes clearer to the mind, and the truth of God enlightens the understanding like a flash of light. Mysteries grow clear, and that which was hard to grasp becomes evident. [Cf: ST 10-24-92 para. 09] p. 226, Para. 2, [1892MS].

The heart that has not become hardened through error, and has not been perverted through false theories,--the heart that honestly desires to know what is truth, will joyfully accept the message which Christ brings to the soul. Great multitudes listened with attentive ear to the precious words that fell from the lips of Christ. Many among them were wayside hearers, many were stony ground hearers; but many were

hungering and thirsting for a knowledge of spiritual things, such as they failed to receive from the religious teachers of the time. In the exposition of truth by these Jewish leaders were mingled the doctrines and commandments of men, and their injunctions were burdened with exactions which the people could not bear. The people were as men lost on a highway, where the signboards were placed above their reach, and the directions were written in a language they could not understand. But Jesus, the greatest Teacher this world ever knew, looked with compassion upon the people, as on sheep that had no shepherd, and invited them to come to him. He 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." Who is it that makes this gracious announcement, that extends to men this precious invitation?--It is he who is one with the Father. "All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. . . . And the 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." By Mrs. E. G. White. [Cf: ST 10-24-92 para. 10] p. 226, Para. 3, [1892MS].

The Lord has momentous truths to reveal to those who would understand the things of the Spirit. His lessons are for all, and adapted to the needs of all. While his lessons are clothed in language so simple that a child might understand them, the truth is so deep that the most learned may well be charmed, and worship the Author of matchless wisdom. Though the wisest may find abundant food for thought in his simplest utterance, the humblest may comprehend his truth, and appropriate his promises to the need of the soul. Jesus taught men for the purpose of arousing desire to understand the things of God, that they might behold the excellence of the divine character, and make application for the righteousness of Christ, in which they might stand accepted before the Lord Jehovah. Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need in your soul, in order that he may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself. [Cf: ST 11-07-92 para. 01] p. 227, Para. 1, [1892MS].

Among the multitudes that listened to the words of Christ, were scribes and Pharisees, Sadducees and elders, rabbis and priests, Herodians and rulers. Most of this class were proud, world-loving, bigoted, ambitious men, who loved the praise of men more than the approval of God; for they were ignorant both of the Scriptures and of the power of God. In their ignorance they did not scruple to supplant the teaching of the prophets with their own expositions of the word of God. They wrested the Scripture from its relation to truth, and made it serve the cause of error. But they were exceedingly jealous of their position as teachers of the people, and looked with hatred upon the divine Teacher, who taught as one having authority. Above all things they desired to find something whereby they might bring accusation against him; and for this purpose they set spies upon his track to see if they could not catch something from his lips that would cause his condemnation, and forever silence him who seemed to draw the world after him. But Jesus knew the hearts of all, and understood the

character of the men who watched him with malignant looks from the multitudes that gathered to hear his words, and he presented truth in such a way that they could find nothing whereby they might bring his case before the Sanhedrin. In parables he exposed the hypocrisy and wicked works of those who occupied high positions, and clothed in imagery truth of so cutting a character that had it been spoken in direct denunciation, they would have put an end to his ministry. But while he evaded the treacherous spies, he made truth so clear that error was manifested, and the honest in heart could readily discern what was truth. [Cf: ST 11-07-92 para. 02] p. 227, Para. 2, [1892MS].

The parables of Christ have been placed on record, and to the honest, diligent searcher after truth, their meaning will be made plain, their mystery unveiled. Those who will not seek for truth as for hidden treasure, make manifest the fact that they do not sincerely desire to know what is truth. Christ still says to his true followers, "It is given to you to know the mystery of the kingdom of heaven." "Whosoever hath to him shall be given, and he shall have more abundance." He who responds to the drawing of Christ, will be found inquiring as to what is truth, that his feet may be directed into the way of righteousness. Christ is drawing all men, but all do not respond to his drawing. Those who yield their will to God's will, who are willing to follow where the Spirit of God may lead, who receive the light and walk therein, will seek for still more of heavenly enlightenment, and "shall have more abundance." But whoever resists the drawing of the Spirit of God, and refuses to walk in the light, choosing to walk in the path of his own selecting, will not be compelled to yield his stubborn will, or be forced to walk in the path of peace and holiness. Those who follow this course are of those who, having eyes, see not, but are blind to the terrible results of their choice, and walk in sparks of their own kindling, and shall lie down in sorrow. [Cf: ST 11-07-92 para. 03] p. 227, Para. 3, [1892MS].

Isaiah prophesied of the moral darkness that would enshroud those who were lifted up in their own esteem; he said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The Jewish leaders had corrupted their hearts with vain imaginations, with earthly, sensual, and devilish knowledge; and although they professed to believe in the typical sacrifice that had prefigured the Lamb of God through all the centuries since the fall of man, they set themselves in opposition to Christ, and rejected the Light of the world. As a pall of death they covered their souls with error; and though Christ presented to them the inner meaning of the Jewish economy, that they might discern that he was the great Antitype, they closed their eyes, that they might not perceive, and hardened their hearts, that they might not understand. [Cf: ST 11-07-92 para. 04] p. 228, Para. 1, [1892MS].

Jesus was the originator of the religion of the Jews, and how clearly could he open to the mind the significance of every shadow and symbol, and reveal the relation of the whole system to himself. That which had been misinterpreted, he set before them in its clear connection with truth, and made plain the glory of the Levitical service. He sought to open to men the fact that the Jewish system of religion presented in types and shadows the whole mystery of the gospel. The service of the

past was in no way to be held in contempt; for in Christ, type met antitype, and shadow substance. [Cf: ST 11-07-92 para. 05] p. 228, Para. 2, [1892MS].

The lessons that Christ presented in his words of truth are like precious pearls; for in them he bestowed upon men an inestimable possession. Much that he taught is still but dimly understood, and the rubbish of error covers many a glorious gem of truth. These jewels of truth should be searched for with as great diligence as men search for hidden treasure. Those who know the love of Christ should regard it as did the man who found the hidden treasure, and for joy thereof went and sold all that he had, that he might buy the field, and dig over every inch of it to discover the rich veins of gold and silver. The teaching of Christ is more precious than any mine of earth can be, and it demands more zeal on our part to seek for the gems of truth than does any possession we can secure in the world. We should put forth most strenuous efforts to understand the full meaning of the truth he would convey to the mind in parables or maxims. Let him who would comprehend spiritual things, dig deep in the mines of truth. By Mrs. E. G. White. [Cf: ST 11-07-92 para. 06] p. 228, Para. 3, [1892MS].

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [Cf: ST 11-14-92 para. 01] p. 228, Para. 4, [1892MS].

If we are doers of the word, we shall daily bear the cross after Jesus, subdue self, and thus bring harmony into the home life. The sweetest type of heaven is a home where the Spirit of the Lord presides. If the will of God is fulfilled, the husband and wife will respect each other, and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be cherished. He who manifests the spirit of tenderness, forbearance, and love, will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife, will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love

him. [Cf: ST 11-14-92 para. 02] p. 229, Para. 1, [1892MS].

Those who are constantly at disagreement in the home life, who do not practice the words of the Lord, will not enter into the heavenly mansions, because they would find that which did not suit their taste even in heaven. Heaven is to be the home of those only who are sanctified, refined, and made meet for the society of the saints in light. If we manifest the character of Christ here, keeping all the commandments of God, we shall be cheered and blessed with glimpses of the pleasant home in the mansions Jesus has gone to prepare. Those who, through the grace given us, represent, not their own crude ideas, their own peculiar, hereditary, and cultivated objectionable traits of character, but the character of Christ, will be fit inhabitants for the heavenly city. Our ways, our will, are to be under subjection to God's will, to be disciplined by his Holy Spirit. If we are courteous and gentle at home, we shall carry the savor of a pleasant disposition when away from home. If we manifest forbearance, patience, meekness, and fortitude in the home, we shall be able to be a light to the world. All murmuring, all complaining, will be put aside by the true Christian. [Cf: ST 11-14-92 para. 03] p. 229, Para. 2, [1892MS].

We are children of the Heavenly King, members of the royal family, heirs of God, and joint heirs with Christ. The mansions Jesus has gone to prepare are to receive only those who are true, who are pure, who love and obey his words. In the mansions above we shall meet to part no more. We shall know each other in our heavenly home. But if we would enjoy eternal bliss, we must cultivate religion in the home; for the home is to be the center of the purest and most elevated affection. Peace, harmony, affection, and happiness should be perseveringly cherished every day, until these precious things abide in the hearts of those who compose the family. The plant of love must be carefully nourished, else it will die. Every good principle must be cherished if we would have it thrive in the soul. That which Satan plants in the heart,--envy, jealousy, evil surmising, evil speaking, impatience, prejudice, selfishness, covetousness, and vanity,--must be uprooted. If these evil things are allowed to remain in the soul, they will bear fruit by which many shall be defiled. Oh, how many cultivate the poisonous plants, that kill out the precious fruits of love and defile the soul! Some of these who cherish evil, think they have a burden for souls. They make public profession of their love to God, and yet see no necessity for weeding the garden of the heart, for uprooting every unsightly, unholy weed, for letting the beams of the Sun of Righteousness shine into the soul temple. They do not know Jesus. They have no knowledge of what it is to be a practical Christian, that is, to be Christlike. [Cf: ST 11-14-92 para. 04] p. 229, Para. 3, [1892MS].

There is need of prayer, of genuine faith, of patient, untiring effort to war against every evil disposition, so that even our thoughts may be brought into subjection to Christ. That which will make the character lovely in the home is that which will make it lovely in the heavenly mansions. The measure of your Christianity is gauged by the character of your home life. The grace of Christ enables its possessors to make the home a happy place full of peace and rest. Unless you have the Spirit of Christ, you are none of his, and will never see the redeemed saints in his kingdom, who are to be one with him in the heaven of bliss. God desires you to consecrate yourself wholly to him, and



represent his character in the home circle. [Cf: ST 11-14-92 para. 05] p. 230, Para. 1, [1892MS].

When religion is manifested in the home, its influence will be felt in the church and in the neighborhood. But some who profess to be Christians, talk with their neighbors concerning their home difficulties. They relate their grievances in such a way as to call forth sympathy for themselves; but it is a great mistake to pour our trouble into the ears of others, especially when many of our grievances are manufactured, and exist because of our irreligious life and defective character. Those who go forth to lay their private grievances before others might better remain at home to pray, to surrender their perverse will to God, to fall on the Rock and be broken, to die to self that Jesus may make them vessels unto honor. When self is crucified, and Christ lives in the soul, they will cherish sincere and noble affections, such as will give fragrance to the character, and be revealed to the world in consistent words and actions. Let us all heed the words of the Lord,--"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." [Cf: ST 11-14-92 para. 06] p. 230, Para. 2, [1892MS].

In many families there is a great lack in expressing affection one for another. While there is no need of sentimentalism, there is need of expressing love and tenderness in a chaste, pure, dignified way. Many absolutely cultivate hardness of heart, and in word and action reveal the Satanic side of the character. Tender affection should ever be cherished between husband and wife, parents and children, brothers and sisters. Every hasty word should be checked, and there should not be even the appearance of the lack of love one for another. It is the duty of everyone in the family to be pleasant, to speak kindly. Children are to respect and reverence their parents, and parents are to manifest patience, kindness, and affection for their children. Each one should seek in every possible way to please and make happy the members of the family circle. [Cf: ST 11-14-92 para. 07] p. 230, Para. 3, [1892MS].

Our words and actions in the home bear testimony to our true character, and they are recorded in the books of heaven. The daily acts of life tell the measure and mould of our disposition and character. Where there is a lack of home religion, a profession of faith is valueless. Then let no unkind words fall from the lips of those who compose the home circle. Make the atmosphere fragrant with tender thoughtfulness of others. Only those will enter heaven who in probationary time have formed a character that breathes a heavenly influence. The saint in heaven must first be a saint upon earth. The habits of speech, the character of our actions, put a mould upon us; and that which we cultivate in our association with others in this life, goes down into the grave with us, and will be unchanged when we come up from the grave. Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ; but there will be no conversion of heart at his appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above. [Cf: ST 11-14-92 para. 08] p. 230,

Para. 4, [1892MS].

Then, fathers and mothers, husbands and wives, brothers and sisters, do not educate yourselves in the line of vulgarity of action, word, or thought. Coarse sayings, low jests, lack of politeness and true courtesy in the home life, will become as second nature to you, and will unfit you for the society of those who are becoming sanctified through the truth. The home is too sacred a place to be polluted by vulgarity, sensuality, recrimination, and scandal. Silence the evil word, put away the unholy thought; for the True Witness weighs every word, sets a value on every action, and declares, "I know thy works." Then let love, truth, kindness, and forbearance be the precious plants that you shall cultivate in the garden of the heart. "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. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." By Mrs. E. G. White. [Cf: ST 11-14-92 para. 09] p. 231, Para. 1, [1892MS].

When the sanctuary was to be built, the Lord directed Moses, saying, "Look that thou make them after their pattern, which was showed thee in the mount." Moses was full of zeal to do God's work. The most talented, skillful men were at his command to carry out his suggestions; and yet it was not given to him to make a bell, a pomegranate, a tassel, a fringe, a curtain, or any vessel of the sanctuary, except according to the pattern shown him as God's ideal. God called him into the mount, and revealed to him the heavenly things. The Lord covered him in order that he might see God and live, and behold the things that God would have made according to the pattern. Forty days he was in direct communication with God; and when he descended the mount, his face shone with glory, and he was ready to give directions as to how the sanctuary should be made according to the pattern shown him in the mount. [Cf: ST 11-21-92 para. 01] p. 231, Para. 2, [1892MS].

It is in neglecting to follow the exact directions of the word of God that many err. They turn away from God's plans, to follow their own ideas. Christ himself declared, "The Son of Man can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." So utterly was he emptied of self that he made no plans for himself. He accepted God's plan for him, and day by day the Father unfolded his plans. If Jesus was so wholly dependent, declaring, "I do nothing of myself," how much more should the human agents depend upon God for constant instruction, so that their lives might be the simple working out of God's will. Oh, that failing, erring mortals would be content to seek wisdom from God, and be entirely submissive in working out his directions, in exemplifying his character! If ever mortals needed to send to heaven in earnest cry, "Lord, show me thy way; teach me the way of the Lord," it is now. Only those will have a fitness for the mansions above who give to God full and implicit obedience. God knows that we would not appreciate his rarest gifts if we were not perfectly submissive to his will. [Cf: ST 11-21-92 para. 02] p. 231, Para. 3, [1892MS].

And in keeping the way of the Lord there is great reward. We shall be tempted by the adversary of souls to deviate from God's way, to neglect

to search the Scriptures in order that we may find out whether we are walking in the sparks of our own kindling, or seeking the light which God has given us. Oh, that we may be vessels unto honor, prepared for the Master's use! Oh, that the work of the grace of God may so go forward in our hearts that we may come to see the matchless charms that are revealed in Jesus! [Cf: ST 11-21-92 para. 03] p. 231, Para. 4, [1892MS].

Whatever may be our temperament, we are to form a character after the divine Pattern; we have no excuse for retaining the mold and superscription of our nature; for Christ has died that we may have his mold and superscription. We cannot retain self and yet be filled with the fullness of God. We must be emptied of self. If heaven is gained by us at last, it will be only through the renunciation of self, and the receiving of the mind of Christ. Pride and self-sufficiency must be crucified, and the vacuum supplied with the Spirit and power of God. Are we willing to pay the price required of us for eternal life? Are we ready to sit down and count the cost, and conclude that heaven is worth the sacrifice of dying to self, of having our will brought into perfect conformity with the will of God? Until we are willing, the transforming grace of God will not be manifested upon us. When we present our emptied nature to God, he will by his Holy Spirit supply the vacuum made by the renunciation of self, and give us of his fullness. The Lord would not have us perish. He would have us consecrate to his service all there is of us; for he desires to bless us more than we desire to be blessed. He would have us abide in Christ, receive his blessing, and diffuse it to others while we live, that we may enjoy a blessed eternity. Life is short, but eternity is endless. [Cf: ST 11-21-92 para. 04] p. 232, Para. 1, [1892MS].

We should ask ourselves, For what are we living and working? And what will be the outcome of it all? We need the religion of Jesus Christ daily; for everything we do or say comes under the notice of God. "We are made a spectacle unto the world, and to angels, and to men." What we are at heart, we reveal in life. Our thoughts, our words, our actions, are the result of what we are; and our influence is a savor of life unto life, or of death unto death, according to whether we abide in Christ or not. In the judgment we shall be brought face to face with those whom we have had opportunity to help by directing them, through choice words of counsel, into right, safe paths. If we have a daily connection with God, we shall have a living, abiding interest in the saving of the souls of men, and our influence will be a savor of life unto life. [Cf: ST 11-21-92 para. 05] p. 232, Para. 2, [1892MS].

The Lord has blessed us with the light of truth, and we are to let that light be seen, by being doers of the word. We are to let the bright rays of God's word extend to others, to cheer and bless all that are in the house. If we do not have oil in our vessels, except of the grace of Christ, which is abundantly provided for us, our light will burn dim, and, if neglected, will die out. But if from the treasure of the heart you bring forth good things, then your light shines out to those who are in darkness. But if you indulge in slang phrases and foolish talk, you bring forth from the treasure of the heart evil things, and darkness comes upon your soul, and upon the souls of others; for evil words bring forth a harvest after their kind. Evil words do more mischief than you have any idea of; they are seeds sown to produce a harvest, and your influence as a Christian is weakened.

Foolish, idle jesting fails to exalt the character of Christ; and when he is not lifted up, souls are not drawn to him. The Lord Jesus calls upon you to place yourself in the channel of light, that the result of thorough faith in Christ as your personal Saviour may appear. Christianity is not to be put on and off at will, but it is to be our constant adorning; we are to be clothed with Christ's righteousness as a garment. [Cf: ST 11-21-92 para. 06] p. 232, Para. 3, [1892MS].

Let no one rob God of the service he requires. Halfhearted service is of no value. Have we not tried our own way again and again, and found it was but foolishness? In following our independent judgment, have we not virtually said, "Lord, I want not thy way, for it does not please me; I want my own way; and if I cannot do as I please, I will not serve thee?" How many have let go of Christ, to follow their own plans? Did Christ, the Majesty of heaven, have his way? Behold him in travail of soul in Gethsemane, praying to his Father. What forced those blood drops of agony from his holy brow? Oh, the sins of the whole world are upon him! It was separation from the Father's love that forced from his pale, quivering lips the cry, "Father, if it be possible, let this cup pass from me." Three times was the prayer offered, but was followed by, "Nevertheless, not my will, but thine, O God, be done." This must be our attitude: "Not my will, but thine, O God, be done." This is true conversion. [Cf: ST 11-21-92 para. 07] p. 233, Para. 1, [1892MS].

The church of Christ is to represent his character. Its members, if their names are written in the Lamb's book of life, will be united by a vital connection with Christ, as the branch is united with the living vine. Jesus says, "For their sakes I sanctify myself, that they also might be sanctified through the truth." Christ devoted himself entirely to the work of saving souls. He left the glories of heaven, and clothed his divinity with humanity, and subjected himself to sorrow, and shame, and reproach, abuse, denial, and crucifixion. Though he had all the strength of the passion of humanity, never did he yield to temptation to do that which was not pure and elevating and ennobling. He says. "I sanctify myself, that they also might be sanctified." He devoted himself wholly to God in an infinite sacrifice to redeem the world. What a wholeness in his life, his character! The plan of salvation, devised prior to the beginning of time, expresses the love of Christ to man, the devotion of the Son to the Father's glory. "To the intent that now the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." This eternal purpose embodied before the universe the glory of the divine love in the salvation of man. [Cf: ST 11-21-92 para. 08] p. 233, Para. 2, [1892MS].

Charged with his exalted mission, Jesus came into the world as the visible representative of the invisible God. He said to Philip: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? . . . From henceforth ye know him and have seen him." "I and my Father are one." What height, and depth, and breadth of meaning in the Saviour's words! They are clothed with a mysterious power that can only be spiritually discerned. By Mrs. E. G. White. [Cf: ST 11-21-92 para. 09] p. 233, Para. 3, [1892MS].

In order to save fallen man, under a sense of the infinite magnitude

of the task, Christ undertook to represent to the world the character of God in his great love for the world. Nothing was allowed to divert his attention for a moment. His one effort was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth my Father love me, because I lay down my life, that I might take it again." As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." That is: "My Father hath so loved you, that he even loves me more for giving my life to redeem you. In becoming your substitute and surety, by surrendering my life, by taking your liabilities, your transgressions, I am endeared to my Father; for by my sacrifice, his will is fulfilled, his law vindicated, and God can be just, and yet justify him who believes in Jesus." [Cf: ST 11-28-92 para. 01] p. 233, Para. 4, [1892MS].

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, he engaged to come into the world to make it manifest to sinners. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the love of God to lost humanity. It is impossible for us to conceive of the riches of his grace abundantly provided for all who believe on Christ. And having thus himself represented the love of the Father, he has enjoined upon those who believe in him to represent his character to the world, and thus reflect the glory of God in their own character. [Cf: ST 11-28-92 para. 02] p. 234, Para. 1, [1892MS].

Jesus says, "As Thou hast sent me into the world, even so have I also sent them into the world," to be witnesses for me. Christ calls upon each of his followers to represent his goodness, his mercy, and his love to the world, as he has represented the love of the Father. He has made those who believe in him as their personal Saviour, partakers of the divine nature, that they should not perish, but have everlasting life; and those who are saved by his grace are to reveal his power to others, that others may be saved through their instrumentality. All who are truly converted are commissioned of God to be lightbearers to the world. [Cf: ST 11-28-92 para. 03] p. 234, Para. 2, [1892MS].

"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." It is the privilege and duty of every child of God to obtain day by day a living experience in the things of Christ. Through a connection with Christ, we are to go forth in his Spirit, with his mind, as agents to cooperate with the divine, to bear to the world the message of the love of God to man. We are to proclaim that Christ is our advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our pattern, and shape our life after the example he has given. [Cf: ST 11-28-92 para. 04] p. 234, Para. 3, [1892MS].

All the heavenly intelligencies are looking with intense interest to see what the human agencies will do at this time. As ministering spirits sent forth to minister unto them who shall be heirs of salvation, they look with yearning desire upon the world for whom

Christ died. They know that Jesus has died that the world might believe in him and not perish, but have everlasting life. They know that Jesus now says to the sincere, believing ones: You have given yourselves to me, and I have given you to the world as my representatives. Ye are to be no more children, tossed to and fro and carried about with every wind of doctrine. You are my witnesses, dedicated to me, that ye should go forth to represent the gracious character of God." [Cf: ST 11-28-92 para. 05] p. 234, Para. 4, [1892MS].

When by faith we grasp what Jesus has done for us, all hardness of heart will be melted under the softening, subduing influence of his matchless love, and we shall bear about in the body the dying of the Lord Jesus. We shall then feel that we are under obligation to task to the uttermost our capability, that our talent may be brought into highest service to diffuse the light and grace we have received. There will not be exhibited a disposition to tear down, but the mind and spirit which dwell in Christ Jesus, to restore, to build up. Jesus was a fountain of healing mercy for the saving of the world; for by precept and example he represented the justice and love of God to men. When the nature of man is renewed by grace, he will be full of tenderness, sympathy, and love. Thus the character of God will be unfolded to the world as it is, and Satan will not be able to fasten the minds of all humanity in his snare, charging God with his own attributes, and misrepresenting his character. [Cf: ST 11-28-92 para. 06] p. 234, Para. 5, [1892MS].

Jesus could not express in words to the understanding of man the love of the Father; he could only say, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he did express the love of God in his actions. Never can we equal the goodness and the love of Jesus, but he calls upon every man and woman, youth and child, to behold him, and by beholding his perfection of character, to become changed into his image. Call every talent into exercise to copy the Pattern. Christ died to save man, and he calls upon us to live as seeing Him who is invisible, that we may save souls. Then seek the Lord most earnestly. Eternal life at the right hand of God is worth a lifelong, persevering, untiring effort. Look to the cross of Calvary, and be no longer halfhearted. It is either life or death with every one of us; and when we surrender all, then Jesus will open ways that we may serve him with every power of our being. The Lord would have us gather up the rays of light, and be witnesses for Christ. [Cf: ST 11-28-92 para. 07] p. 235, Para. 1, [1892MS].

Says the prophet, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Cf: ST 11-28-92 para. 08] p. 235, Para. 2, [1892MS].

The church may individually be all that they profess to be; for if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and everyone who copies the

Pattern will estimate the value of his own soul as the purchased possession of Christ. He will see that the Lord requires all the members of his church, as living, human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and intrusted capability which might have been employed for blessing humanity, robs the world of the promised influence of the Holy Spirit, which might have accompanied with its presence the living witness for God. A message from heaven is sent to the world by those whom the Lord has called. They are to make known the salvation of God, that, by the testimony of those who are sanctified, many may be saved. By Mrs. E. G. White. [Cf: ST 11-28-92 para. 09] p. 235, Para. 3, [1892MS].

Nov. 12, about 2 P. M., we went on board the steamship "Alameda," at San Francisco, Cal., for our long voyage across the Pacific Ocean. About twenty-five of our friends came to meet us at the boat and say good-by. Soon the last parting words were spoken, and at four o'clock our good ship left the dock, and steamed out of Golden Gate against a strong headwind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers, most of whom soon retired to their staterooms. For a time we felt inclined to lie quietly in our berths. After the first day, however, we had very pleasant, smooth sailing. The captain said that he could hardly remember having had so pleasant a voyage. [Cf: RH 02-09-92 para. 1] p. 235, Para. 4, [1892MS].

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the steerage. Among the former were about eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held in the social hall, twice each Sunday, and occasionally on deck for the steerage passengers. [Cf: RH 02-09-92 para. 2] p. 235, Para. 5, [1892MS].

One week from the time we left California we reached the Sandwich Islands. The scene presented to us from the steamer as we approached Honolulu, was very beautiful; the mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city, in its setting of palms and other tropical trees, appeared especially attractive to us after gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and especially glad to meet again Elder Starr and his wife, who had been laboring among the people, and speaking in the churches, by invitation, with good effect. [Cf: RH 02-09-92 para. 3] p. 236, Para. 1, [1892MS].

After a short visit in the family of one of our brethren, we were taken to ride about the city and a few miles beyond the suburbs. The business part of the town is very indifferent, but the residences are fine, with broad verandas, and surrounded by green lawns, which are beautified with all kinds of tropical trees and flowers. On our way we saw beautiful avenues of royal palms, vines and trees, shrubs and hedges brilliant with flowers; cocoa palms laden with the brown, heavy-

looking fruit; breadfruit and mango trees; fields of pineapples and patches of taro, the staple food of the natives, with many other strange plants and trees which I cannot even name. [Cf: RH 02-09-92 para. 4] p. 236, Para. 2, [1892MS].

For six miles back of the town the road gradually ascends a mountain valley, to the "pali," or precipice, an interesting point, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below us lies a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out. Beyond all is the broad blue sea, the white surf breaking along the shore. [Cf: RH 02-09-92 para. 5] p. 236, Para. 3, [1892MS].

It was near the head of this valley, about the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and fleeing up the valley, many were driven over the precipice, and dashed to pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain. [Cf: RH 02-09-92 para. 6] p. 236, Para. 4, [1892MS].

We took our lunch on a pleasant, grassy spot overlooking the valley, and returned to the city, feeling that the day's excursion would be ever remembered with pleasure. [Cf: RH 02-09-92 para. 7] p. 236, Para. 5, [1892MS].

Then a few hours were spent at the home of a merchant in the city, whose wife has attended our meetings with much interest, and whose little daughter spent some months at our college at Healdsburg, Cal. The wife was among the friends who had met us at the boat, and I had called on her a few moments in the morning on our way to the "pali." I then bowed in prayer with them, at her request, placing my hands upon the heads of the little ones, and invoking God's blessing upon the mother and her children. [Cf: RH 02-09-92 para. 8] p. 236, Para. 6, [1892MS].

Our steamer was not to leave Honolulu till past midnight, and at the earnest desire of our friends I had consented to speak in the evening. The hall of the Young Men's Christian Association was secured for the purpose. Only a few hours' notice of the meeting could be given, yet a goodly number were assembled, among them many who were actively interested in temperance and Christian work. I spoke from 1 John 3:1-4, dwelling upon the great love of God to man, expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present with us. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association. Many spoke gratefully of the help that Elder Starr had rendered them. They expressed their regret that we could not remain longer, and gave us an earnest invitation to stay and labor a few months with them on our return to America. We too regretted that we must leave so soon. [Cf: RH 02-09-92 para. 9] p. 237, Para. 1, [1892MS].

We were grateful for the opportunity of becoming acquainted with the



few brethren and sisters in Honolulu, and we thought of the probabilities and possibilities before those who believe the truth, if they would be faithful witnesses for God. The words of Christ just before his ascension to heaven mean much to everyone who shall accept the truth as it is in Jesus. He said: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses for him. Everyone who receives the precious treasure of truth is to impart of the same to others. [Cf: RH 02-09-92 para. 10] p. 237, Para. 2, [1892MS].

But the truth is often presented in such a manner that it does not have the influence it otherwise would have. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while the nature of true piety, experimental godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be. The errors existing everywhere have, like parasites, fastened their deadly poison upon the boughs of truth and in many minds have become identified with it; many who accept the truth teach it in a harsh spirit. A false conception of it is given to the people, and the truth is made of no effect to those whose hearts are not softened and subdued by the Holy Spirit. [Cf: RH 02-09-92 para. 11] p. 237, Para. 3, [1892MS].

Many weave so much of their own spirit into the presentation of truth, that the truth has the appearance of bearing the impress of man. In dealing with those who are in error, they argue, argue, and contend, and thus obscure the beauty and sacredness of truth, because their own hearts are not sanctified by it. The spirit of debate, of controversy, is a device of Satan to stir up combativeness, and thus eclipse the truth as it is in Jesus. Many have thus been repulsed instead of being won to Christ. [Cf: RH 02-09-92 para. 12] p. 237, Para. 4, [1892MS].

It is essential for all to discern and appreciate the truth; therefore it is of the greatest importance that the seed of the word should fall into soil prepared for its reception. The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the holy Scriptures be presented so as to win the people to obedience? [Cf: RH 02-09-92 para. 13] p. 237, Para. 5, [1892MS].

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity. He became as one of us, and he would have his undershepherds come as close to the people as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects we can dwell upon that will not arouse a combative spirit. Preach Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" In every congregation there are souls starving for their portion of meat in due season. If the word is rightly divided, these souls will receive just what they need. The gospel of Christ must be preached in its simplicity. But a teacher cannot communicate that which he has not. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible

representation of Christ. [Cf: RH 02-09-92 para. 14] p. 238, Para. 1, [1892MS].

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christianlike meekness and love? If they reveal a harsh, critical spirit, they are denying Christ. If they are not kind, tenderhearted, longsuffering, they are not like Jesus; they are deceiving their own souls. A spirit contrary to the love, humility, meekness, and gentleness of Christ, denies him, whatever may be the profession. We deny Christ when we speak evil one of another. We deny him in foolish talking, in jesting, and joking. We deny him when we have a foolish spirit, criticising our brethren. We deny him in seeking to be first, seeking honor one of another. We may deny Christ in outward appearance, by gratifying a proud heart, by lifting up the soul unto vanity, by uncourteous behaviour. [Cf: RH 02-09-92 para. 15] p. 238, Para. 2, [1892MS].

Satan has gained many victories over the professed followers of Jesus through their unchristlike spirit and behavior toward their brethren who do not agree with them, and toward unbelievers. The discussion of doctrines has not resulted in bringing union, but variance. A bitter spirit has been cherished, bitter words have been spoken. The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"--grown cold, unsympathetic; hardness of heart has taken the place of brotherly, Christlike 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." This warning should be heeded by every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for each other, and the neglect of true courtesy. There is criticising, faultfinding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is ever busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart? [Cf: RH 02-09-92 para. 16] p. 238, Para. 3, [1892MS].

We must awake; we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? Are they to be lost upon the church? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. Shall we who profess to be Christians, engage in the work of weakening and discouraging those whom we should strengthen? God has united us in a sacred brotherhood, and if we understand and appreciate this, we shall move with great carefulness toward all who are seeking to follow Jesus. [Cf: RH 02-09-92 para. 17] p. 239, Para. 1, [1892MS].

All who have the Saviour dwelling in their hearts will feel a yearning for fellowship and communion with one another. There will be no drawing

apart. The Spirit of Christ abiding in our hearts will be attracted to the same Spirit in the hearts of our brethren; and there cannot but be oneness. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ. The Lord Jesus accepted his disciples, not because they were defective in character, but notwithstanding their defects. We must draw near to our erring brethren and help them. [Cf: RH 02-09-92 para. 18] p. 239, Para. 2, [1892MS].

The Lord Jesus sought ever to keep before his disciples their responsibility in the world. He tells them: "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience, Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?--Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God: yea, thy law is within my heart." [Cf: RH 02-09-92 para. 19] p. 239, Para. 3, [1892MS].

Let every professed Christian read frequently and carefully the 14th, 15th, 16th, and 17th chapters of John. Read with a heart determined to understand the teachings of Christ, and to be a doer of his word. [Cf: RH 02-09-92 para. 20] p. 239, Para. 4, [1892MS].

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. What promise is less fulfilled in the church than that of the endowment of the Holy Spirit? Here is our greatest need. Let the spirit of controversy be put away, and let us seek for the living testimony of the Spirit of God. The teacher must be baptized with the Holy Spirit. Then the mind and spirit of Christ will be in him, and he will confess Christ in a spiritual and holy life. He will give evidence that the truth he has received has not been merely in theory, but that he has been sanctified through the truth. He can talk of Christ and him crucified in language that savors of heaven. He can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The sun of righteousness is risen upon him, that he may reflect its brightness to the world. [Cf: RH 02-09-92 para. 21] p. 239, Para. 5, [1892MS].

The Lord is willing to help all who are searching for truth, and when any believer is asked the reason of his hope, let him answer with meekness and fear, having his own soul full of love to Jesus and to his fellowmen. His activity, his self-denial, and self-sacrifice will represent the Pattern, Christ Jesus. Those who teach the truth as it is in Jesus will not dishonor it or betray sacred trusts. They will

beautify the truth by presenting its Author. Holding close to Jesus by the hand of living faith, they lay hold of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer. By Mrs. E. G. White. [Cf: RH 02-09-92 para. 22] p. 240, Para. 1, [1892MS].

Friday, Nov. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful as we sat on deck. [Cf: RH 02-16-92 para. 1] p. 240, Para. 2, [1892MS].

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; the cocoa palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of small white buildings on either side of a narrow street that winds along the shore. [Cf: RH 02-16-92 para. 2] p. 240, Para. 3, [1892MS].

Through an opening in the reef that incloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock, but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel which was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either wholly destroyed or stranded on the shore. [Cf: RH 02-16-92 para. 3] p. 240, Para. 4, [1892MS].

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us, and soon we are surrounded with them in every direction. The natives are physically well developed, and are said to have the finest physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some, turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with articles for sale,--pineapples, bananas, oranges of a bright green color, but of excellent flavor, mangoes, limes, coconuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans very neatly woven from the native grasses. [Cf: RH 02-16-92 para. 4] p. 240, Para. 5, [1892MS].

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats

by day; large leaves and coconut shells serve as dishes. [Cf: RH 02-16-92 para. 5] p. 241, Para. 1, [1892MS].

Our party was greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At Apia, they welcome the visits of Americans, seeming to feel that our country has proved a friend to them. [Cf: RH 02-16-92 para. 6] p. 241, Para. 2, [1892MS].

At one o'clock P. M. the anchor was lifted, and soon our boat was again on its way over the broad Pacific. [Cf: RH 02-16-92 para. 7] p. 241, Para. 3, [1892MS].

Nov. 26, the day before we reached Samoa, was my birthday. Another year of my life had passed into eternity, and my record for a new year was begun. As I contemplate the past year, I am filled with gratitude to God for his preserving care and lovingkindness. At times I have been afflicted in body and depressed in spirits, but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my heavenly Father. The bright beams of the righteousness of Christ have been shining into my heart and mind, the powers of darkness are restrained; for Jesus our advocate lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God, to do his will and keep his way, irrespective of circumstances. We are to follow Christ in his humiliation, his self-denial, his suffering. [Cf: RH 02-16-92 para. 8] p. 241, Para. 4, [1892MS].

The Lord requires his people to be holy in all manner of living. His command is: "Be ye holy; for I am holy." My heart is hungering and thirsting after righteousness. Through faith in Christ I am made a partaker of his heavenly benefits. The exalted privileges, the great grace, revealed through Christ are for all who will believe and obey the words of God. There are given to us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. I receive and enjoy these promises, full of divine mercy and truth. It is given me to know for myself individually that the blood of Jesus Christ cleanseth me from all unrighteousness. [Cf: RH 02-16-92 para. 9] p. 241, Para. 5, [1892MS].

We owe everything to Jesus, and renewedly I consecrate myself to his service, to work for him in a strange land, to lift him up before the people, to proclaim his matchless love. My prayer ascends day and night for the presence of Jesus to go before us. While lying in my stateroom, the language of my heart has been, "My Redeemer, I beseech thee to engage for me in every conflict. I know in whom I have believed, and thy grace alone is my trust." It is my prayer that I may the coming year be a co-worker with Jesus in saving my own soul, which he has bought with his precious blood, and that every day I may learn his meekness and lowliness, that he can use the frail, unworthy agent to bring souls out of darkness into light. [Cf: RH 02-16-92 para. 10] p. 241, Para. 6, [1892MS].

I look unto Jesus; for his holy life is a faithful example. I must be

daily molded as the clay in the hands of the potter. I must educate my soul, that my confidence in God may be unlimited. Jesus said: "I can of mine own self do nothing." How much more is this true of us. [Cf: RH 02-16-92 para. 11] p. 242, Para. 1, [1892MS].

The hope that I can be true or useful is through faith in the atonement made for me. O, that this sixty-fifth year of my life may be one of progress and perfection in the work which the Master has given me to do! I want clearer perceptions of truth daily, that I may act in harmony with its holy principles. I have no happiness aside from doing the will of Christ and proclaiming to others his grace and truth. [Cf: RH 02-16-92 para. 12] p. 242, Para. 2, [1892MS].

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, Dec. 1, was dropped from our reckoning, and we passed from Monday to Wednesday. [Cf: RH 02-16-92 para. 13] p. 242, Para. 3, [1892MS].

At daylight of Dec. 3 the coast of New Zealand was in sight, and soon after noon our boat reached the wharf at Auckland. Here is a beautiful harbor, and the town, on the hills above, presents a fine appearance. We had hoped to meet Elder Gates of the "Pitcairn" here, but in this we were disappointed. He had come here a month before, expecting to meet us on the arrival of the "Monowa." As we did not come, he decided to make a trip to Norfolk Island, and return before our arrival. For some reason he failed to meet us. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us; we had a glad meeting. On landing we rode to the house of brother Edward Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air, filled with the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer; the green hedges separating the fields, make one think of England, while there is much in the landscape to resemble California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics. [Cf: RH 02-16-92 para. 14] p. 242, Para. 4, [1892MS].

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour. When we thus accept him, the beauty of truth will be revealed through us; for in our words and our life it will be presented as it is in Jesus. There will be no strife to see who shall be greatest, but we shall individually seek to represent Christ, and thus let our light shine to the world. If the words of Jesus dwell in us, we shall represent his love, in kindness, in humility, in goodness, coming in close union with the people of God, and working as missionaries of Jesus wherever we have opportunity. Instead of seeking to glorify ourselves, we shall exalt the name that is above every name, Jesus, the center of all attraction. [Cf: RH 02-16-92 para. 15] p. 242, Para. 5, [1892MS].

All who believe the truth should remember that they are to bear the credentials of Christ to the world, in their firm unity, their Christian courtesy and love to one another. Wherever he may be, every follower of Jesus can give to the world a practical illustration of the purity and power of the truth. We should ever bear in mind that the

world will criticise us in the conduct of our temporal affairs. Do we work as Christians? Do we buy and sell as Christians? That which we may speak in the church is not of half as much consequence as the influence we exert in our daily business life. We are constantly making either favorable or unfavorable impressions to the truth. We should manifest kindness, forbearance, and generosity, not to our brethren merely, but to all who do not love the truth. [Cf: RH 02-16-92 para. 16] p. 243, Para. 1, [1892MS].

No man can have a sound, healthful experience unless he shall practice the instruction that Christ has given through the apostle Peter: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: RH 02-16-92 para. 17] p. 243, Para. 2, [1892MS].

To be converted daily is to renew the soul's life by receiving vital power from Christ, as the branch receives nourishment from the vine. The growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul. And we are to receive Christ through his word. It is the truth that sanctifies the soul. We should study the Scriptures, even upon our knees, with earnestness and sincerity. The love of Jesus in the heart will create a love for the searching of his word. [Cf: RH 02-16-92 para. 18] p. 243, Para. 3, [1892MS].

The work of every child of God is to impart the knowledge of Christ to those who have it not. We must plant the seeds of truth wherever we can. The words of eternal life, sown in many hearts, will bring forth fruit unto righteousness. The heavenly intelligencies are waiting for God's human agencies to consecrate themselves fully to him, that he may use them as channels of light. We need to realize our responsibility, to cooperate with the heavenly agencies. We belong to God; he has purchased us with the blood of his only begotten Son; we are to represent to the world what Christ is to us. By Mrs. E. G. White. [Cf: RH 02-16-92 para. 19] p. 243, Para. 4, [1892MS].

"Sanctify them through thy truth; thy word is truth." This was the prayer of Christ in behalf of his disciples just prior to his crucifixion on Mount Calvary, and his words refer not only to those who heard him at that time, but they have reference also to us who believe on his name; for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." This is what we are seeking to do, striving to be followers of our Lord Jesus, doers of his commands. If we would be sanctified through the truth, we must believe his message, and receive his messengers; for his word comes down along the lines to us from patriarchs and prophets, from one generation to another, that we may know the truth of God. [Cf: RH 02-23-92 para. 1] p. 243, Para. 5, [1892MS].

But in these days of peril we are not to accept everything that men

bring to us as truth. As professed teachers from God come to us declaring that they have a message from God, it is proper to inquire carefully, How do we know that this is truth? Jesus has told us that "false prophets shall arise and shall deceive many." But we need not be deceived; for the word of God gives us a test whereby we may know what is truth. 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." [Cf: RH 02-23-92 para. 2] p. 244, Para. 1, [1892MS].

From this statement it is evident that it becomes us to be diligent Bible students, that we may know what is according to the law and the testimony. We are safe in no other course of action. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Then how very important it is that we sanctify ourselves through the grace given us by Christ, that we may exert a sanctifying influence upon all those with whom we associate. [Cf: RH 02-23-92 para. 3] p. 244, Para. 2, [1892MS].

The work of sanctification begins in the heart, and we must come into such a relation with God, that Jesus can put his divine mold upon us. We must be emptied of self in order to give room to Jesus, but how many have their hearts so filled with idols that they have no room for the Redeemer of the world. The world holds the hearts of men in captivity. They center their thoughts and affections upon their business, their position, their family. They hold to their opinions and ways, and cherish them as idols in the soul; but we cannot afford to yield ourselves to the service of self, holding to our own ways and ideas, and excluding the truth of God. We must be emptied of self. But this is not all that is required; for when we have renounced our idols, the vacuum must be supplied. If the heart is left desolate, and the vacuum not supplied, it will be in the condition of him whose house was "empty, swept, and garnished," but without a guest to occupy it. The evil spirit took unto himself seven other spirits more wicked than himself, and they entered in and dwelt there; and the last state of that man was worse than the first. [Cf: RH 02-23-92 para. 4] p. 244, Para. 3, [1892MS].

As you empty the heart of self, you must accept the righteousness of Christ. Lay hold of it by faith; for you must have the mind and spirit of Christ, that you may work the works of Christ. If you open the door of the heart, Jesus will supply the vacuum by the gift of his Spirit, and then you can be a living preacher in your home, in the church, and in the world. You can diffuse light, because the bright beams of the sun of righteousness are shining upon you. Your humble life, your holy conversation, your uprightness and integrity, will tell to all around that you are a child of God, an heir of heaven, that you are not making the world your dwelling place, but that you are a pilgrim and a stranger here, looking for a better country, even a heavenly, living with an eye single to the glory of God. [Cf: RH 02-23-92 para. 5] p. 244, Para. 4, [1892MS].



When Jesus came to this world, he found that the things of time had taken possession of the human heart, and occupied men's minds to the exclusion of an appreciation of eternal realities. Jesus does not despise the world, for he made the world; but he does not design that his children shall center their hopes and affections on earthly things that will pass away. He places the world in subordination to the things pertaining to the future, immortal life. When Christ came to earth, the world was covered with the darkness of error and superstition, and men had lost sight of eternal interests, and Jesus parted the darkness with the white beams of his righteousness, and eternity was brought to view, that men might not drop from their reckoning the interests of the life that measures with the life of God, that temporal things might not be permitted to outweigh the exceeding and eternal weight of glory. [Cf: RH 02-23-92 para. 6] p. 245, Para. 1, [1892MS].

In order to keep the world in its proper subordination, it is necessary to have more than a mere casual, nominal faith in Christ. Many might give assent to the fact that Jesus was the Son of God, and yet fail to have saving faith. Jesus must be all in all to the soul. You must believe in him as your personal and complete Saviour; for unless you take him for all that he is,--a complete Saviour,--you will not represent him to the world as he is. Everywhere throughout the churches of Christendom there is a dearth of spirituality, a lack of vital godliness, and those who profess religion are many of them like dry bones. They need the breathing of the Spirit of God upon them, that they may live. It is because the aid of the Holy Spirit is not united with the efforts of men, that there is not more true piety in the church; for the Holy Spirit is to convince the world of sin, of righteousness, and of judgment to come. But even in the church sin is suffered in our brethren. Men are not faithful to rebuke evil in the professed servants of Christ. One does not go to another in the spirit of love and meekness, seeking to restore such as are erring from the faith. They do not go to the erring one, and say, "My brother, you are not representing the character of Christ. You do not manifest his self-denial and self-sacrifice. You need tenderness of heart, Christian politeness, that you may manifest the courtesy that Jesus has enjoined upon us in his word." But instead of going to your brethren when you see defects of character, you go to others to talk over their imperfections. This is not fulfilling the commands of Christ. [Cf: RH 02-23-92 para. 7] p. 245, Para. 2, [1892MS].

While we are to deal kindly and lovingly with our brethren, we are only to follow them so far as they follow Christ. We are to pattern our lives after the divine Model. We cannot afford to imitate others. We cannot afford to measure ourselves by human standards. The standards of men are as various as the men who make them. One has one standard, and another has another. You may copy someone whose standard you regard as perfect, but fall below his example; and someone else may imitate you, and fall below the mark; and so human imperfections are passed along, and measuring yourselves among yourselves, proves that you are not wise. The sacredness has been lost from our labors, and we do not appreciate divine realities as we should, because we have lost sight of Jesus, and fastened our eyes upon humanity. We must awake from our sleep, that Christ may give us life; for we cannot afford to live in a state of stupidity. We must become representatives of our divine Master. [Cf: RH 02-23-92 para. 8] p. 245, Para. 3, [1892MS].

Christ said, "I sanctify myself, that they also may be sanctified." We are a spectacle unto the world, to angels, and to men. Angels and men are taking note of us to see what manner of spirit we are of, to see whether we are meeting the approval of heaven. You may feel that you cannot meet the approval of heaven. You may say, "I was born with a natural tendency toward this evil, and I cannot overcome." But every provision has been made by our heavenly Father whereby you may be able to overcome every unholy tendency. You are to overcome even as Christ overcame in your behalf. He says, "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." It was sin that imperiled the human family; and before man was created the provision was made that if man failed to bear the test, Jesus would become his sacrifice and surety, that through faith in him, man might be reconciled to God, for Christ was the lamb "slain from the foundation of the world." Christ died on Calvary that man might have power to overcome his natural tendencies to sin. But one says, "Can I not have my own way, and act myself?--No, you cannot have your way, and enter the kingdom of heaven. No "my way" will be there. No human ways will find place in the kingdom of heaven. Our ways must be lost in God's ways. [Cf: RH 02-23-92 para. 9] p. 246, Para. 1, [1892MS].

Abraham was a man who kept the way of the Lord, and he is called the father of the faithful, the friend of God. God said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Do fathers and mothers follow the example of Abraham, or do they indulge their children in evil ways, and suffer wickedness in their households? Do they pass over sin in their children, and forget that they are younger members of the Lord's family? [Cf: RH 02-23-92 para. 10] p. 246, Para. 2, [1892MS].

Mothers, you should begin to discipline your child when it is a babe in your arms. Through childhood to youth, through youth to manhood, you should train your children for the family above. God does not desire you to take up your time in adorning your garments and decorating your homes, to the neglect of the education of your children. You should take your children out into the gardens, and show them the beautiful flowers that God has made. God is the great Master Artist, and the pictures which are painted by human artists and admired by the world, are only feeble imitations of the works of God. God daily works miracles before us in the unfolding of the blossoms; for no human hand can paint such delicate hues, or fashion such graceful plants. All this speaks of the work of the divine Artist, and each flower is an expression of the love of God to us. God has designed to make us happy. He has covered the earth with the beautiful green verdure; for he knew that this color would be grateful to our senses. Each beautiful thing in nature is a token of God's love and care. So take your children out into the open air beneath the canopy of the heavens, under the noble trees, into the gardens, and point them through nature up to nature's God. Carry their minds up to contemplate the works of God in nature that they may learn to love him in their childhood and youth. Do not weary them with long prayers and tedious exhortations, but teach them to be obedient to the law of God. Teach them to be kind and courteous, tell them that if they are rude and unlovely in disposition, they cannot enter into the kingdom of heaven where all is peace and love. We

are here to be trained for the family above. By Mrs. E. G. White.  
(Concluded next week.) [Cf: RH 02-23-92 para. 11] p. 246, Para. 3,  
[1892MS].

Do you teach your children that Jesus is soon coming? Do you read to them the promise, "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 to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also"? I began to teach my children about the love of Jesus when they were mere babes. I could not leave the work of training my children to the hands of servants. They were my first considerations. When visitors came, I told them that they must excuse me until I had set my children their little task, or provided some suitable amusement for them. It is the duty of every parent to do as did Abraham; for he did not betray his sacred trust. If you allow your children to grow up in rebellion against your authority, they will be receiving a training that will cause them to rebel against the authority of God. Their religious experience will be molded by their training in childhood, and they will not be controlled by the rules of the church. The influence of neglect in the home training is seen on every side; for this is the reason that so few of the youth are impressed by the Spirit of God. Christian fathers and mothers, are you seeking to train your children so that they will be as lights in the world? A well-ordered family is one of the best testimonies we can present to the world of the value of our religion. This living testimony has more weight than sermons and professions. [Cf: RH 03-01-92 para. 1] p. 247, Para. 1, [1892MS].

Then tell your children what God expects of them. Let Jesus put his mold upon them. Teach them moral independence. Teach them to look neither to the right nor to the left to engage in evil, but to do justice and judgment, and keep the way of the Lord. Give them the invitation of Jesus to come to him and find rest unto their souls. [Cf: RH 03-01-92 para. 2] p. 247, Para. 2, [1892MS].

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." We are to wear the yoke of Christ, and then he bears the burden for us. When I was a little girl, I saw them yoking up the oxen, and I asked my mother why they put that heavy yoke on the oxen. She replied, "It makes the load easier to draw, and lightens the burden." This is why Christ invites us to wear his yoke. "Come unto me, all ye that labor and are heavy laden." What has made them heavy laden?--It is because they have manufactured yokes of their own. They have not had the meekness and lowliness of Christ which lifts the soul above the heavy burdens, and makes the yoke easy. [Cf: RH 03-01-92 para. 3] p. 247, Para. 3, [1892MS].

Christians are to be laborers together with God. They are to lift up Jesus. He says, "And I, if I be lifted up from the earth, will draw all men unto me." We are to talk of his love, of the mansions he has gone to prepare for those that love him; we are to talk of his mercy, and magnify his righteousness. Why is it that we have so little freedom in speaking of the love of Jesus?--It is because we have not educated the tongue to talk of his goodness and tell of his power. Why is it that we have so little freedom in prayer?--It is because we have not educated

ourselves in the exercises of devotion. If we prayed three times a day, as did Daniel, we should be able to say, "I place my hand in the hand of Jesus, and I will not gratify the enemy by talking doubt. I will not dishonor my Redeemer." [Cf: RH 03-01-92 para. 4] p. 247, Para. 4, [1892MS].

Jesus knows everything in your life and character. He knows your down-sitting and your uprising, and your words are all registered in the books of heaven. Not a sparrow falls to the ground without the notice of your heavenly Father, and the very hairs of your head are all numbered. [Cf: RH 03-01-92 para. 5] p. 248, Para. 1, [1892MS].

There are many who do not have vital faith. They do not realize that Jesus knows all about them. They do not have the faith of the poor woman who was compassed with infirmity, and who said, "If I might but touch the hem of his garment, I should be whole." Jesus knew all about her desire, and her faith in him, and as he was on his way to heal the ruler's daughter, he passed by the place where this poor woman was, going out of his way that she might have a chance to act out her faith. And as Jesus came near, the crowds thronged about him, and the woman pressed her way toward the Master. Step by step she gets near to him. She pressed her way until by reaching her hand through those who stood nearest him, she touched his garment, and immediately she knew that she was healed. Then Jesus turned, and said, "Who touched me?" His disciples were astonished that he should ask such a question, and Peter spoke up in surprise, saying, "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." She told him the whole story; and did Jesus rebuke her? Did he turn coldly from her?--No, he comforted her. He said, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace." O, I would rather have one word of comfort from Jesus than all the wealth and all the mansions in Sydney. I would rather have one smile of approval from Jesus than all the gold of the world. I love him, I love him. I praise him for his wonderful mercy and goodness to the children of men. [Cf: RH 03-01-92 para. 6] p. 248, Para. 2, [1892MS].

It is our privilege to have an experience more precious than gold. We are to come in living faith to Jesus. We need not be among those who have only a casual faith, who get no answers of peace when they pray. We may have a living experience in the things of God; but we must take time to pray. We must take time to search the Scriptures, digging for truth as for hidden treasures. When Jesus came to the world, Satan had obscured the truth under the rubbish of men's opinions, and Jesus commanded his disciples to search the Scriptures, saying, "They are they which testify of me." [Cf: RH 03-01-92 para. 7] p. 248, Para. 3, [1892MS].

We are to be sanctified through the truth, but Jesus declares, "Thy word is truth." We can be sanctified only through a knowledge of the word of God, and that word is to become a part of our life. God has given you a Bible, and when your will is submitted to God's will, you will know what is truth. The law of God is the standard to which we are to come. It is the mirror which reveals to us our defects of character.

But while it reveals our defects, there is no power in the mirror to cleanse us from the stains of sin. In looking into the law of God, we see our shortcomings and failures, but there is no power in [the] law to redeem the transgressor of [the] law. A remedy has been provided for the sinner. A fountain has been opened for uncleanness, where Judah and Jerusalem may wash and be made clean. We must have repentance toward God. Why?--Because we have broken his law. We must have faith toward our Lord Jesus Christ, because he is the sacrifice for sin. And where do we get repentance?--It is the Holy Spirit that imparts repentance to us. Jesus draws us to himself through the agency of his divine Spirit; and through faith in his blood we are cleansed from sin; "for the blood of Jesus Christ his Son, cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But suppose that we sin after we have been forgiven, after we have become the children of God, then need we despair?--No; for John writes, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Jesus is in the heavenly courts pleading with the Father in our behalf. He presents our prayers, mingling with them the precious incense of his own merit, that our prayers may be acceptable to the Father. He puts the fragrance into our prayers, and the Father hears us because we ask for the very things which we need, and we become to others a savor of life unto life. [Cf: RH 03-01-92 para. 8] p. 248, Para. 4, [1892MS].

Jesus came to suffer in our behalf, that he might impart to us his righteousness. There is but one way of escape for us, and that is found only in becoming partakers of the divine nature. [Cf: RH 03-01-92 para. 9] p. 249, Para. 1, [1892MS].

But many say that Jesus was not like us, that he was not as we are in the world, that he was divine, and that we cannot overcome as he overcame. But Paul writes. "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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: RH 03-01-92 para. 10] p. 249, Para. 2, [1892MS].

Jesus encircled the race with his humanity, and united divinity with humanity; thus moral power is brought to man through the merits of Jesus. Those who profess his name through his grace are to sanctify themselves that they may exert a sanctifying influence on all with whom they associate. Jesus says of his disciples, "Ye are the light of the world." We are to be representatives of Christ, becoming sanctified through the truth. [Cf: RH 03-01-92 para. 11] p. 249, Para. 3, [1892MS].

There are rich treasures for us in the mine of God's word, and we must dig deep for the precious jewels of truth. The rubbish of human opinion

must be swept aside, that the clear jewels of truth may be brought to light; for we want the truth on every point, that we may be sanctified through the truth. The Bible is the garden of God, and here we must learn to gather the roses and the lilies and the pinks of God's promises. We must hang them as precious pictures upon the wall of memory, and have our eyes fixed upon the glorious things of God, so that we shall be able to go through the world and not dwell upon its corruptions, or be polluted by its wickedness. [Cf: RH 03-01-92 para. 12] p. 249, Para. 4, [1892MS].

Fasten your faith to the eternal throne, and all the promises of God are at your command. When God gave his Son, he gave us all in that precious gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How glad would our Lord be to see our faces lighted up with the light of his Holy Spirit. He wants us to have love and joy and peace. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." Then let us talk of the power of Jesus; for help has been laid upon One that is mighty. Isaiah says that "his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace." So let us elevate our souls through faith in Christ above the lowlands of earth, and breathe the atmosphere of heaven. By Mrs. E. G. White. [Cf: RH 03-01-92 para. 13] p. 249, Para. 5, [1892MS].

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." [Cf: RH 03-08-92 para. 1] p. 250, Para. 1, [1892MS].

We may have high anticipations in regard to the things of this life, but we shall meet with disappointment. We shall find that they fade away. But here is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." We want our thoughts to be fixed on the things that will abide, not upon those that pass away with the using. If we fix our hopes on the future, immortal world, we shall not be disappointed. [Cf: RH 03-08-92 para. 2] p. 250, Para. 2, [1892MS].

When Christ came into this world, he saw that men had left the future, eternal life out of their reckoning. He came to present that life before us, that by beholding it we might be led to change our relation to the things of this life, that our affections might be placed upon the things above, and not upon the things of the earth, so soon to pass away. The shadow that Satan has caused to intervene between our souls and God, Christ seeks to roll back, that the view of God and eternity may become clear. While he does not despise this world, he places it in its proper position of subordination. And then he places the things of eternity in their relative importance before us, that we may fix the eye of faith upon the unseen. The things of temporal interest have power to engross the thoughts and affections, and it is important that we should be constantly educating and training our minds to dwell upon things of eternal interest. Will this make us unhappy? Will it cause us to have a hard time here?--No, indeed. Receiving the gift of God will

make everything in life easy. The more of the Spirit of God, the more of his grace, is brought into our daily experience, the less friction there will be, the more happiness we shall have, and the more we shall impart to others. [Cf: RH 03-08-92 para. 3] p. 250, Para. 3, [1892MS].

We read in the Bible about the resurrection of Christ from the dead; but do we act as though we believed it? Do we believe that Jesus is a living Saviour, that he is not in Joseph's new tomb, with the great stone rolled before it, but that he has risen from the dead, and ascended on high, to lead captivity captive, and to give good gifts unto men? He is there to plead our cases in the courts of heaven. He is there because we need a friend in the heavenly court, one who is to be our advocate and intercessor. Then let us rejoice in this. We have everything for which to praise God. Many judge of their religious state by their emotions; but these are not a safe criterion. Our Christian life does not depend upon our feelings, but upon our having a right hold from above. We must believe the words of God just as he has spoken them; we must take Christ at his word, believe that he came to represent the Father, and that the Father, as is represented in Christ, is our friend, and that he desires not that we should perish, or he would never have given his Son to die our sacrifice. The cross of Calvary is an eternal pledge to every one of us, that God wants us to be happy, not only in the future life, but in this life. [Cf: RH 03-08-92 para. 4] p. 250, Para. 4, [1892MS].

We must bring our minds to rest upon the inheritance that is "incorruptible, and undefiled, reserved in heaven for you who are kept"--by your own merit or works?--No; "who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." We shall have trials and afflictions; we shall have temptations because we see the working of the enemy and our feebleness to resist him, and we do not constantly look to the Source of our strength. "That the trial of your faith"--that is why temptations come, to try our faith--"that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The trial of our faith should not cause despair or discouragement. We should not cast ourselves away, saying, "I am a sinner, and when I become good enough, I will come to Christ; then I can believe and pray." You will never be good enough of yourselves to merit the favor and help of God. You must come just as you are. Christ meets you as you draw nigh to him. Place your hand in the hand of Jesus, and he will direct you. Believe that he keeps you, and then it will be found that in the trial of your faith you will come off more than conqueror through him that loved you. We gain the victory through faith in Christ's power to save us. Then the trial of our faith will be found unto praise and honor and glory at the appearing of Christ. You will praise God that you have found in Christ a present help in every time of need. [Cf: RH 03-08-92 para. 5] p. 251, Para. 1, [1892MS].

In the books of heaven are registered your profession of faith, your responsibility as Christians. But are you Christians? What is it to be a Christian?--It is to be Christlike. To be a Christian is to act as Christ acts, to have his spirit at all times, in all places, and under all circumstances. When we are brought into adverse circumstances, when

our natural feelings are stirred, and we want to give vent to them, then our faith is tried; then we are to manifest the meekness and gentleness of Christ. Not by one word are we to give expression to the feelings of the natural heart. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body"--the whole man. What we want is to be under the control of Jesus. We do not want our own way. I have heard some plead as an excuse for their wrong course, "You know that it is my temperament, it is my disposition, transmitted to me from my parents." Yes; and they have cultivated it, and educated themselves in it, and thus excused all their wrongdoing. Instead of yielding to temptation, they should lay hold upon the arm of Infinite Power, saying, "I will come to God just as I am, and plead with Christ to give me the victory. I shall be more than conqueror through him that loved me." [Cf: RH 03-08-92 para. 6] p. 251, Para. 2, [1892MS].

In order to understand how great the love of Jesus is for you, look to Cavalry. You can then know something of the depth, the breadth, and the height of that love, and you can see something of the condescension of God and the Lord Jesus Christ, as step by step the Saviour descended into the valley of humiliation. He did not stoop to sin, to defilement, but he stood on this atom of a world to battle with Satan and his host, and here to win for us an immortal inheritance, an inheritance which is incorruptible, and undefiled, and which fadeth not away. When he ascended on high, and led captivity captive, and gave gifts unto men, he left the battle in our hands, but we are not to fight in our own strength; we should certainly fail if we attempted it. Christ is there present with the Father, to bring to our help the unseen intelligences, the angels of God. What we need is the simplicity of faith, the meekness and humility of Christ. Then we shall trust wholly in the Lord of heaven, and he will be at our right hand to help us. [Cf: RH 03-08-92 para. 7] p. 251, Para. 3, [1892MS].

When you indulge the feelings of the natural heart, letting the carnal nature have the supremacy, then I ask, What assurance have you that you are kept by the power of God unto salvation? "Whatsoever a man soweth, that shall he also reap." No frost shall blight the crop, no mildew blast it, no palmerworm destroy it. If we sow to the flesh, we shall of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting. Let us live with reference to the reaping time. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 03-08-92 para. 8] p. 252, Para. 1, [1892MS].

The apostle continues, speaking of Christ, "Whom having not seen, we love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Then why are you mourning? Christ has said: "As the Father hath loved me, so have I loved you: continue ye in my love." It is for us to choose whether we will abide in his love, or by indulging selfishness will separate ourselves from him. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." In him there is joy that is not uncertain and unsatisfying. If the light that flows from Jesus has come to you, and you are reflecting it upon others, you show that you have joy that is pure, elevating, and ennobling. [Cf: RH 03-15-92 para. 1] p. 252, Para. 2, [1892MS].



Why should not the religion of Christ be represented as it really is, as full of attractiveness and power? Why should we not present before the world the loveliness of Christ? Why do we not show that we have a living Saviour, one who can walk with us in the darkness as well as in the light, and that we can trust in him? While we have been on this ground, we have seen clouds interpose between us and the sun, but we did not mourn and clothe ourselves in sackcloth for fear that we should never see the sun again. We manifested no anxiety about it, but waited as cheerfully as possible until the cloud passed away and revealed the sun. Just so in our trials and temptations. Clouds may seem to shut from us the bright beams of the sun of righteousness; but we know that the face of our Redeemer is not forever hidden. He is looking upon us with love and tender compassion. Let us not cast away our confidence, which hath great recompense of reward, but when clouds hang over the soul, let us keep our eyes fixed where we can see the sun of righteousness, and rejoice that we have a living Saviour. Think how beautiful was the light which we enjoyed, keep the mind stayed on Jesus, and the light will again shine upon us, and dismal thoughts will flee. We shall have joy in Christ, and shall go singing on our way to Mount Zion. This is what the Lord wants us to do. [Cf: RH 03-15-92 para. 2] p. 252, Para. 3, [1892MS].

In his letter to the Ephesians, Paul says, speaking of the gospel, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Why not keep your minds fixed on the unsearchable riches of Christ, that you may present to others the gems of truth? In the word of God there are rich mines of truth that we may spend our whole lifetime in exploring, and yet we shall find that we have only begun to view their precious stores. Sink the shaft deep, and bring up the hidden treasures. But it is impossible to do this while we indulge an idle, restless spirit, seeking constantly for something that will merely gratify the senses, something to amuse, and cause a foolish laugh. Well has the wise man said, "As the crackling of thorns under a pot, so is the laughter of the fool." We should not set our minds upon such things as these, when there are unsearchable riches for us. It will take us all eternity to comprehend the riches of the glory of God and of Jesus Christ. But minds that are occupied with frivolous reading, with exciting stories, or with seeking after amusement, do not dwell upon Christ, and cannot rejoice in the fullness of his love. The mind that finds pleasure in foolish thoughts and trifling conversation, is as destitute of the joy of Christ as were the hills of Gilboa of dew or rain. Does not your own experience testify to this? How much peace of mind do you have at the close of a day spent in frivolity, in light and trifling conversation? Can you retire to rest at night, saying, "It is well, it is well with my soul; my life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with him in glory"? How often when you come into the house of God, into the solemn assembly, your thoughts are turned to that foolish remark which someone has made, to that idle story, or that comical thing which you read or saw. And the thought will come at just such a time as to eclipse a bright ray of the glory of Christ, and you lose the benefit of the heaven-sent light which you ought to receive. Keep the mind free from all such trash. [Cf: RH 03-15-92 para. 3] p. 252, Para. 4,

[1892MS].

We need to be constantly filling the mind with Christ, and emptying it of selfishness and sin. When Christ came into the world, the leaders of the Jews were so permeated with Phariseeism that they could not receive his teachings. Jesus compared them to the shriveled wine skins which were not fit to receive the new wine from the vintage. He had to find new bottles into which to put the new wine of his kingdom. This was why he turned away from the Pharisees, and chose the lowly fishermen of Galilee. Jesus was the greatest teacher the world ever knew, and he chose men whom he could educate, and who would take the words from his lips, and send them down along the line to our time. So, by his Spirit and his word, he would educate you for his work. Just as surely as you empty your mind of vanity and frivolity, the vacuum will be supplied with that which God is waiting to give you,--his Holy Spirit. Then out of the good treasure of the heart you will bring forth good things, rich gems of thought, and others will catch the words and will begin to glorify God. Then you will not have the mind centered upon self. You will not be making a show of self; you will not be acting self; but your thoughts and affections will dwell upon Christ, and you will reflect upon others that which has shone upon you from the sun of righteousness. [Cf: RH 03-15-92 para. 4] p. 253, Para. 1, [1892MS].

Christ has said: "If any man thirst, let him come unto me, and drink." Have you exhausted the fountain?--No; for it is inexhaustible. Just as soon as you feel your need, you may drink, and drink again. The fountain is always full. And when you have once drank of that fountain, you will not be seeking to quench your thirst from the broken cisterns of this world; you will not be studying how you can find the most pleasure, amusement, fun, and frolic. No; because you have been drinking from the stream which makes glad the city of God. Then your joy will be full; for Christ will be in you, the hope of glory. [Cf: RH 03-15-92 para. 5] p. 253, Para. 2, [1892MS].

Let us read further from Ephesians: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be made known to the church the manifold wisdom of God." Then why not receive the heavenly wisdom, and impart of it to others? God has declared what your wisdom is; he says it is foolishness, and that the weak things of God are stronger than men. We need the "manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness by the faith of him." This boldness is not presumption, but we come with confidence, as the children of God; as branches of the True Vine, we draw nourishment from it. [Cf: RH 03-15-92 para. 6] p. 253, Para. 3, [1892MS].

"Wherefore I desire that you faint not at my tribulations for you, which is your glory. 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. 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." [Cf: RH 03-15-92 para. 7] p. 253, Para. 4, [1892MS].

When Christ dwells in your heart by faith, this rich experience will be yours. Then you will know that love is flowing into your hearts, and subduing every affection and every thought, and bringing them into captivity to Christ. You cannot explain it; human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind. But you will know it by a personal experience. [Cf: RH 03-15-92 para. 8] p. 254, Para. 1, [1892MS].

"Unto Him be glory in the church by Christ Jesus." Praise and flattery of one another is forbidden in the Scriptures. It is an offense to God, and is an injury both to him who gives and him who receives praise. It is a snare to them; for it separates the soul from God. We must learn to place God's estimate upon men. Certain ones, you say, do not please you, and you do not enjoy their society; but these very ones may be nearer to God than you are. When we come to the judgment, we shall find that there are some whom we have esteemed very highly, whose names are not registered in the book of life. Your finite judgment approved their actions, when God did not approve them. And others, of whom you have a very low estimate, may be found to be precious jewels in the sight of God. Jesus never makes a mistake, as men do. In the scale of heaven, character is weighed. Let every tribute of praise that flows from the heart be offered to the Lord God of hosts. Praise him that he has given Jesus to be our righteousness, that he is weaving for us a garment in the loom of heaven, that we may be clothed, not unclothed, but clothed upon with the righteousness of Christ. [Cf: RH 03-15-92 para. 9] p. 254, Para. 2, [1892MS].

There is no need for us to hunger; there is no need for us to thirst, while the storehouse of heaven is open for us, and the key is given into our possession. What is the key?--Faith, which is the gift of God. Unlock the storehouse; take of its rich treasures. May God help us to lay hold upon the eternal realities, and "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." By Mrs. E. G. White. [Cf: RH 03-15-92 para. 10] p. 254, Para. 3, [1892MS].

"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: RH 03-22-92 para. 1] p. 254, Para. 4, [1892MS].

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: RH 03-22-92 para. 2] p. 254, Para. 5, [1892MS].

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: RH 03-22-92 para. 3] p. 255, Para. 1, [1892MS].

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 reprovably 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: RH 03-22-92 para. 4] p. 255, Para. 2, [1892MS].

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: RH 03-22-92 para. 5] p. 255, Para. 3,

[1892MS].

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 today, and for the attainment of this experience we should exercise persevering energy and manifest heartfelt 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: RH 03-22-92 para. 6] p. 255, Para. 4, [1892MS].

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 today. We too have failed to take in the greatness, to perceive the beauty of the truth which God has intrusted to us today. 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: RH 03-22-92 para. 7] p. 256, Para. 1, [1892MS].

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: RH 03-22-92 para. 8] p. 256, Para. 2, [1892MS].

"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: RH 03-22-92 para. 9] p. 256, Para. 3, [1892MS].

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. campmeeting, 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: RH 03-22-92 para. 10] p. 256, Para. 4, [1892MS].

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: RH 03-22-92 para. 11] p. 257, Para. 1, [1892MS].

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: RH 03-22-92 para. 12] p. 257, Para. 2, [1892MS].

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. today you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. Today 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. Today 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 today 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. By Mrs. E. G. White. (To be continued.) [Cf: RH 03-22-92 para. 13] p. 257, Para. 3, [1892MS].

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: RH 03-29-92 para. 1] p. 258, Para. 1, [1892MS].

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: RH 03-29-92 para. 2] p. 258, Para. 2, [1892MS].

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 plenitude 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: RH 03-29-92 para. 3] p. 258, Para. 3, [1892MS].

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: RH 03-29-92 para. 4] p. 258, Para. 4, [1892MS].

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: RH 03-29-92 para. 5] p. 259, Para. 1, [1892MS].

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: RH 03-29-92 para. 6] p. 259, Para. 2, [1892MS].

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: RH 03-29-92 para. 7] p. 259, Para. 3, [1892MS].

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: RH 03-29-92 para. 8] p. 259, Para. 4, [1892MS].

He forgot the benefits that God has 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: RH 03-29-92 para. 9] p. 260, Para. 1, [1892MS].

The True Witness speaks to us today, 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 thou 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 every one 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: RH 03-29-92 para. 10] p. 260, Para. 2, [1892MS].

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 reproved, 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 to others 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: RH 03-29-92 para. 11] p. 260, Para. 3, [1892MS].

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 someone 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: RH 03-29-92 para. 12] p. 261, Para. 1, [1892MS].

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: RH 03-29-92 para. 13] p. 261, Para. 2, [1892MS].

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 today? How would it be with some of you, should you be called to render up your account at the judgment seat of Christ today? I ask, What would be your condition if Christ should leave the holy place today, and

probation should close, and Christ should come? That time is soon to come, though we know not the day or the hour. [Cf: RH 03-29-92 para. 14] p. 261, Para. 3, [1892MS].

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. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 03-29-92 para. 15] p. 261, Para. 4, [1892MS].

--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 tomorrow? Tomorrow 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: RH 04-05-92 para. 1] p. 262, Para. 1, [1892MS].

"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: RH 04-05-92 para. 2] p. 262, Para. 2, [1892MS].

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: RH 04-05-92 para. 3] p. 262, Para. 3, [1892MS].

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 cooperation 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: RH 04-05-92 para. 4] p. 263, Para. 1, [1892MS].

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: RH 04-05-92 para. 5] p. 263, Para. 2, [1892MS].

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: RH 04-05-92 para. 6] p. 264, Para. 1, [1892MS].

The people of God are called to be the light of the world, a city that is set upon a hill, 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: RH 04-05-92 para. 7] p. 264, Para. 2, [1892MS].

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: RH 04-05-92 para. 8] p. 264, Para. 3, [1892MS].

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. By Mrs. E. G. White. [Cf: RH 04-05-92 para. 9] p. 265, Para. 1, [1892MS].

It is through the truth, by the power of the Holy Spirit, that we are to be sanctified,--transformed into the likeness of Christ. And in order for this change to be wrought in us, there must be an unconditional, wholehearted acceptance of the truth, an unreserved surrender of the soul to its transforming power. [Cf: RH 04-12-92 para. 1] p. 265, Para. 2, [1892MS].

Our characters are by nature warped and perverted. Through the lack of proper development they are wanting in symmetry. With some excellent qualities are united objectionable traits, and through long indulgence wrong tendencies become second nature, and many persons cling tenaciously to their peculiarities. Even after they profess to accept the truth, to yield themselves to Christ, the same old habits are indulged, the same self-esteem is manifested, the same false notions entertained. Although such ones claim to be converted, it is evident that they have not yielded themselves to the transforming power of the truth. [Cf: RH 04-12-92 para. 2] p. 265, Para. 3, [1892MS].

These things are not only harming their own souls, but are misleading others, who look to them as representatives of the truths which they profess to believe. Here we may see why some of our ministers as well as laymen have not greater power. They have not made an entire surrender to God. They do not realize the sinfulness of clinging to their own ways, following their own ideas, which are crude and narrow, and without symmetry. They hold tenaciously to the theory of the truth, and try to present it to others, but it is so beclouded by their own peculiarities that its brightness is obscured; it appears unattractive, and too often is refused. [Cf: RH 04-12-92 para. 3] p. 265, Para. 4, [1892MS].

Those who accept unpopular truth must receive it in the face of many opposing influences. Tradition, custom, and prejudice barricade their souls against the light. The advocates of truth must give evidence in their own character of its reforming, transforming power, or their labors will have little effect. [Cf: RH 04-12-92 para. 4] p. 265, Para. 5, [1892MS].

Again: those who do accept the truth naturally expect that the one who presents it to them is right in his ideas of general principles and of

what constitutes Christian character. When associated with him, they incline to do as he does. If his practices are wrong, they almost imperceptibly become partakers of the evil. His defects are reproduced in their religious experience. Often, through their love and reverence for him, some objectionable feature of his character is even copied by them as a virtue. If the one who is thus misrepresenting Christ could know what harm has been wrought by the faults of character which he has excused and cherished, he would be filled with horror. [Cf: RH 04-12-92 para. 5] p. 265, Para. 6, [1892MS].

All who receive the truth are to stand as its representatives and advocates; the same responsibility rests in a degree upon all members of the church, whether ministers or laymen. Every soul who receives the truth should make the fullest possible surrender of himself to God,--a surrender represented as falling upon the Rock and being broken. Our old habits, our hereditary and cultivated traits of character, must all be yielded to the transforming power of Christ if we would become vessels unto honor, meet for the Master's use, prepared unto every good work. [Cf: RH 04-12-92 para. 6] p. 266, Para. 1, [1892MS].

As the Comforter shall come, and reprove you of sin, of righteousness, and of judgment, be careful lest you resist the Spirit of God, and thus be left in darkness, not knowing at what you stumble. Be willing to discern what it shall reveal to you. Yield up your self-will, the long idolized habits peculiar to yourself, that you may receive the principles of truth. Thus you become a branch of the True Vine, and you will not bear wild grapes or thorn-berries, but rich clusters of precious fruit, just like that which grows upon the parent stock. [Cf: RH 04-12-92 para. 7] p. 266, Para. 2, [1892MS].

Said Christ, "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." Why prune the branch that is already bearing fruit? Because its tendrils are fastening upon earthly rubbish, too much of its strength has gone to the growth of the stem and leaves, and too little to the production of fruit. The vine must be cut away, the tendrils that bind it earthward must be severed. It must be rightly directed. Then it will produce more fruit, and of more precious quality. [Cf: RH 04-12-92 para. 8] p. 266, Para. 3, [1892MS].

John says, "The light"--Christ--"shineth in darkness," that is, in the world, "and the darkness comprehended it 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." The reason why the unbelieving world are not saved is that they do not choose to be enlightened. The old nature, born of blood and the will of the flesh, cannot inherit the kingdom of God. The old ways, the hereditary tendencies, the former habits, must be given up; for grace is not inherited. The new birth consists in having new motives, new tastes, new tendencies. Those who are begotten unto a new life by the Holy Spirit, have become partakers of the divine nature, and in all their habits and practices, they will give evidence of their relationship to Christ. When men who claim to be Christians retain all their natural defects of character and disposition, in what does their position differ from that of the worldling? They do not appreciate the truth as a sanctifier, a refiner. They have not been born again. [Cf: RH 04-12-

92 para. 9] p. 266, Para. 4, [1892MS].

The command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," would never have been given, if every provision had not been made whereby we may become as perfect in our sphere as God is in his. We are to be ever advancing from light to a greater light, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness. [Cf: RH 04-12-92 para. 10] p. 266, Para. 5, [1892MS].

Let none feel that their way needs no changing. Those who decide thus are not fitted to engage in the work of God, for they will not feel the necessity of pressing constantly toward a higher standard, making continual improvement. None can walk safely unless they are distrustful of self, and are constantly looking to the work of God, studying it with willing heart to see their own errors, and to learn the will of Christ, and praying that it may be done in and by and through them. They show that their confidence is not in themselves, but in Christ. They hold the truth as a sacred treasure, able to sanctify and refine, and they are constantly seeking to bring their words and ways into harmony with its principles. They fear and tremble lest something savoring of self shall be idolized, and thus their defects be reproduced in others who confide in them. They are always seeking to subdue self, to put away everything that savors of it, and to supply the place with the meekness and lowliness of Christ. They are looking unto Jesus, growing up into him, gathering from him light and grace, that they may diffuse the same to others. [Cf: RH 04-12-92 para. 11] p. 267, Para. 1, [1892MS].

The truth, the grace of Christ, received into the soul never rests content with its own existence. It is always gathering, diffusing, and increasing by diffusing. It is an active, working principle. As long as there are sinners to be saved, grace and love and truth are seeking for them. Jesus said: "I, if I be lifted up from the earth, will draw all men unto me." We are to be laborers together with him; but our work is to lift up Christ. He alone can draw men unto him. [Cf: RH 04-12-92 para. 12] p. 267, Para. 2, [1892MS].

Never think that even when you do your best, you are, of yourself, capable of winning souls to Christ. You must cultivate the habit of discerning a power beyond that which can be seen with human vision,--a power that is constantly at work upon the hearts of men. When you approach the stranger, when you stand face to face with the impenitent, the afflicted, the soul-needy, the Lord is by your side if you have indeed given yourself to him. He makes the impression on the heart. But you may be the instrument for his gracious work. You cannot reach hearts with a mere form of words, a parrot-like repetition of set phrases. What you say must be the expression of a personal experience: If you cheer hearts with words of courage and hope, it will be because the grace and love of God are to you a living reality. It is God's impress that these souls are to receive, not your own. But if the worker has not himself been refined, transformed, he cannot present the truth with a freshness, a force, a power, that awakens responsive feelings in those who hear the word of life. [Cf: RH 04-12-92 para. 13] p. 267, Para. 3, [1892MS].

It is true that some will be found who will accept the truth on its



own merits, notwithstanding the defects of the one who presents it to them. Though himself unsanctified in heart, he may bring forward conclusive evidence in favor of the truth; and those upon whose hearts the Spirit of God has been moving, leading them to hunger and thirst for truth, will by the same Spirit be led to accept the truth when it is presented. It was not the man who made the impression, but the Comforter, the Spirit of truth, that Christ promised to send, to lead his disciples into all truth. But how much more might be accomplished in winning souls, if all who present the truth were instruments for the working of the Spirit of God. [Cf: RH 04-12-92 para. 14] p. 267, Para. 4, [1892MS].

Those to whom the message of truth is spoken, seldom ask, "Is it true?" But, "Who are the men that present these doctrines?" They judge of the truth by the character of its advocates. Multitudes estimate it by the numbers who accept it; and the question is often asked, as of old, "Have any of the rulers or the Pharisees believed?" We cannot boast of large numbers, or of the patronage of the wealthy, or the great in the world's estimation. Here is not the source of our strength. God declared to Israel, through Moses, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." The advocates of truth must hide in Jesus; he is their greatness, their power and efficiency. They must love souls as he loved them, be obedient as he was, be courteous, full of sympathy. They should war with all their power against the least defect of character in themselves. They must represent Jesus. In every act let him appear. [Cf: RH 04-12-92 para. 15] p. 268, Para. 1, [1892MS].

Both in the popular churches and in the world there is a misconception of our faith. Many false reports are circulated, many charges are brought against those who keep the commandments of God, which the world and the church are trampling under their feet. But if the teacher of truth is in close connection with God, the Lord himself will work upon minds, and impress them with the force of truth. The very best work that we can do is to come as close to the people as possible, and reveal in life and character the work wrought upon our own souls by the Spirit of God. [Cf: RH 04-12-92 para. 16] p. 268, Para. 2, [1892MS].

The teacher of truth will have a far-reaching influence, an influence that will be a savor of life unto life, or of death unto death. The precepts he advocates, he is under the most sacred obligation to obey. All the principles of truth must be brought into his life and character. Then precept and practice will harmonize. [Cf: RH 04-12-92 para. 17] p. 268, Para. 3, [1892MS].

"These things have I written unto you," said Jesus, "that in me ye might have peace"--peace in Christ, peace through belief of the truth. The Comforter is called the Spirit of truth because there is comfort and hope and peace in the truth. Falsehood cannot give genuine peace; this can be received only through the truth. We need heavenly culture and refinement. Under all circumstances we should manifest Christian sympathy and politeness. Daily we should send our supplications to heaven for divine grace and power. We must put away selfishness, and seek the heavenly adornment of a meek and quiet spirit, in the sight of God of great price. [Cf: RH 04-12-92 para. 18] p. 268, Para. 4, [1892MS].

Jesus prayed that his followers might be one; but we are not to sacrifice the truth in order to secure this union, for we are to be sanctified through the truth. Here is the foundation of all true peace. Human wisdom would change all this, pronouncing this basis too narrow. Men would try to effect unity through concession to popular opinion, through compromise with the world, a sacrifice of vital godliness. But truth is God's basis for the unity of his people. [Cf: RH 04-12-92 para. 19] p. 268, Para. 5, [1892MS].

Sanctification, unity, peace,--all are to be ours through the truth. The belief of the truth does not make men gloomy and uncomfortable. If you have peace in Christ, his precious blood is speaking pardon and hope to your soul. Yea, more, you have joy in the Holy Spirit, through accepting the precious promises. [Cf: RH 04-12-92 para. 20] p. 269, Para. 1, [1892MS].

Jesus says, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." "Therefore the world shall not overcome you if you believe in me. It is a world that I have conquered. Because I have overcome, if you believe in me, you shall overcome, and have eternal life." [Cf: RH 04-12-92 para. 21] p. 269, Para. 2, [1892MS].

All that Jesus has promised, he will fulfill; and it is greatly dishonoring to him for us to doubt him. All his words are spirit and life. Accepted and obeyed, they will give peace and happiness and assurance forever. "Not as the world giveth, give I unto you." Christ declares that he has given us peace; it belongs to us. And he has spoken these things, that in him we may have that which through infinite sacrifice he has purchased for us,--what he holds as ours. This peace we need not seek in the world, for the world has it not to bestow. It is in Christ. He will give it, in spite of the world, notwithstanding its threats and decrees, its alluring, deceiving promises. [Cf: RH 04-12-92 para. 22] p. 269, Para. 3, [1892MS].

In the presentation of truth the great lessons essential to success are to be learned, not from human authors, but from Christ. The teachings of men may be a help to the worker, but not till he has learned in the school of Christ the lesson, "Without me ye can do nothing." It is while you are humbling yourself in the sight of God that he is lifting you up. By beholding him, you will become changed into his likeness, and thus you will manifest the Christlike graces that prove you to be one with him. [Cf: RH 04-12-92 para. 23] p. 269, Para. 4, [1892MS].

Of the Comforter it is written, "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." Through the Holy Spirit, Christ will open more clearly to those who believe on him that which he has inspired holy men to write concerning the truth. When the Saviour prayed, "Sanctify them through thy truth," he added, "Thy word is truth." The teachers of the truth need to search the word with great diligence. As represented in the Saviour's parable, they are to dig for the truth as for hid treasure, that the precious jewels may be discovered and revealed to others. But the pearls of truth found in the Scriptures can be discerned only by the eye of faith. "The pure in

heart shall see God." They can hear his voice, and discern his love. [Cf: RH 04-12-92 para. 24] p. 269, Para. 5, [1892MS].

Jesus says, "I am the way, the truth, and the life." "I am that ladder which Jacob saw, the base of it resting firmly upon the earth, while the topmost round reaches to the throne of God. I am the light that shines upon every soul who climbs up by me. I am the life, inspiring with faith and love as you move onward and upward." [Cf: RH 04-12-92 para. 25] p. 269, Para. 6, [1892MS].

All truth is found in Christ. "Ye are complete in him." Satan is continually seeking to turn minds away from Christ. Through his devices, man has been exalted, and has received confidence and honor that belong only to God. The people have looked to men for wisdom, instead of looking to God. And in order to save man from ruin, God has been compelled to let him see his own weakness by withdrawing, in a great measure, the Holy Spirit from him. [Cf: RH 04-12-92 para. 26] p. 270, Para. 1, [1892MS].

While Christ is everything to us, while our salvation depends upon him, and it is only by beholding him that we can hope to be transformed, why is it that so little is said about him, even by those who profess to preach his word? [Cf: RH 04-12-92 para. 27] p. 270, Para. 2, [1892MS].

"Show us the Father," said Philip, "and it sufficeth us." Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." I am "the brightness of his glory, and the express image of his person." You can know God by knowing me. It is the preaching of Christ and him crucified that melts and subdues the soul. Only by presenting the truth as it is in Jesus will our work be effectual in reaching the hearts of men. [Cf: RH 04-12-92 para. 28] p. 270, Para. 3, [1892MS].

Lift up Jesus, you that teach the people. Lift him up in exhortations, in sermons, in songs, in prayer. Let all your efforts be directed to pointing souls, confused, bewildered, and lost, to "the Lamb of God, which taketh away the sin of the world." Bid them look and live. By Mrs. E. G. White. [Cf: RH 04-12-92 para. 29] p. 270, Para. 4, [1892MS].

Text.--"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 unto 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. 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." Acts 1:4-8. [Cf: RH 04-19-92 para. 1] p. 270, Para. 5, [1892MS].

Jesus spoke these words just before his ascension to heaven; for the record says, "When he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." These were

the last words of the Saviour to his disciples, and in them we see the commission which was given them, and the work that they were to do. They were to be witnesses unto Christ to the uttermost parts of the earth. The very same charge has been given to us as was given to them, and how desirous should we be to fulfill our Lord's commission to save those that are lost and to glorify God in the world. It seems strange that Christ should direct the disciples to begin their work in Jerusalem, the very place where the spirit of Satan had been most manifest in opposition and enmity to the Prince of life. It was there that he had been hunted, persecuted, denied, and betrayed. It was there that he had suffered in the judgment hall, there he had been mocked, insulted, scourged, there he had been put to grief and shame, and lifted up to die on the cross. It was there that the priests and rulers, who had not responded to his divine teaching and mission, had mocked him who was dying to redeem the children of men. There it was that they had railed on him, and reviled him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God." [Cf: RH 04-19-92 para. 2] p. 270, Para. 6, [1892MS].

The chief priests and rulers who rejected the Son of God had gone from one degree of blindness to another in their hardness and unbelief. They had refused the first rays of divine light, and at last by their own perversity and stubbornness they were completely blinded to the evidences of the divinity of Christ. Brethren, it is a terrible thing to refuse to receive the first ray of light; for you will thus be led to reject greater light. After truth has once appealed to your heart in vain, the succeeding evidences of its sacred character will become dimmer to your understanding, and how great is your darkness. By rejection of light, the perception will become blunted, and you will have no power to discern between the sacred and the common. Then grieve not the Holy Spirit of God. This was the condition of those who rejected the Saviour. Because of their stubborn refusal of his teachings, they were led at last to crucify the Son of God. [Cf: RH 04-19-92 para. 3] p. 271, Para. 1, [1892MS].

In Jerusalem where our Lord had been crucified, the disciples were to begin their work as witnesses of Christ. From this city their work was to extend through all Judea and Samaria, unto the uttermost parts of the earth. But it was not so strange that they were to begin to preach the gospel in this wicked city, when we remember that they were to tarry at Jerusalem until they should be indued with power from on high. They were to wait for the baptism of the Holy Spirit. Man of himself can do nothing. His only efficiency is in Christ. The Lord has said to his disciples, "Without me ye can do nothing." We cannot win souls to Christ unless we ourselves are acquainted with God. The only way by which we shall draw men to Christ is by drawing nigh to God ourselves. [Cf: RH 04-19-92 para. 4] p. 271, Para. 2, [1892MS].

While Jesus was with his disciples, he had instructed them as to how to go forth to gather sheaves for the heavenly garner. They had listened to his discourses; they had heard his daily teaching; they had

walked and talked with the Lamb of God who taketh away the sins of the world, and from his daily instruction, they had learned of the Master how to work for the elevation of humanity. Jesus had looked upon the fields, and had said to his disciples. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "And when he had called his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." They were to go where Christ himself had been, where he had made friends in the cities of Judea. In fulfilling his command, for the first time they were alone in the work, and without the Master. How many times did they long to have a few words with Jesus. How much they wanted to have his counsel and sympathy in the different cases that were brought to their attention. He had given them power to glorify God, to heal the sick, to cast out devils, to preach the glad tidings of salvation to the poor. But they were to go to "the lost sheep of the house of Israel." The time had not yet come to go to the Gentiles and to the Samaritans, and if they had first preached the gospel to these, they would have lost their influence among the Jews who were first to hear the message of God. [Cf: RH 04-19-92 para. 5] p. 271, Para. 3, [1892MS].

Among the children of Israel there were many who were hungering and thirsting for light and knowledge, and Jesus sent forth his disciples two and two, that they might bring the tidings of his love to these longing hearts. Why is it that we have departed from the method of labor which was instituted by the great Teacher? Why is it that the laborers in his cause today are not sent forth two and two? "O," you say, "we have not laborers enough to occupy the field." Then occupy less territory. Send forth the laborers into the places where the way seems to be opened, and teach the precious truth for this time. Can we not see the wisdom of having two go together to preach the gospel? One may be an excellent preacher, but he may be in need of education in personal labor out of the desk. No minister is sufficiently equipped for his work who does not know how to meet the people at their homes, and come into close relation to their needs. The people should be allowed to ask questions concerning subjects presented that seem to be obscure to them. The light of God is to be brought before their vision. How often when this has been done, and the minister has been able to answer their inquiries, has a flood of light broken into some darkened mind, and hearts have been comforted together in the faith of the gospel. This is the way we are to work in order to flash the light into the minds of those who are seeking a knowledge of the way of salvation. [Cf: RH 04-19-92 para. 6] p. 272, Para. 1, [1892MS].

We must have the light of Christ in our own hearts in order to give it to others. We want the light to practice by, a living principle in the soul, that the character may be transformed. The preacher cannot bring the people to a higher standard than he himself reaches. But when the laborer for God works in humility, God will bless and strengthen him, and crown his labors with success. [Cf: RH 04-19-92 para. 7] p. 272, Para. 2, [1892MS].

We are to learn that humility is before honor. The apostle writes. "Humble yourselves in the sight of the Lord, and he shall lift you up."

We are not to have a put on humility. There is such a thing as humility on stilts, a humility that parades itself before men to be seen of them. The humility that God will honor is that humility which is the result of the soul's realization of its helplessness. This is the lesson that the workers in all branches of the cause need to learn. When this is learned, they will exert an influence that will be a savor of life unto life. We want to be joined to Christ by living faith. There are too many who are satisfied with having their names on the church book, while their names are not registered in the books of heaven. It is not your profession, but your course of action, that will determine whether or not you are Christians. We are nearing the judgment, and we should strive to spend the little time that intervenes between the present and the coming of Christ, in an intelligent manner. We should seek to have the mind filled with valuable knowledge, not with wood, hay, and stubble. By wise cultivation our ability should increase, that we may have growing power to understand the sacred teachings of Christ. We are to become teachers of the mysteries of the gospel. [Cf: RH 04-19-92 para. 8] p. 272, Para. 3, [1892MS].

The exhortation that Paul gave to Timothy should be heeded by every young man who would become a co-laborer with Christ. He says, "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 the line along which you should educate yourselves. But if you are indolent, and satisfied with seeking merely the superficial side of truth, you will miss the mark. Jesus has commanded, "Search the Scriptures." We are to feed on the word of God, to live by every word that proceedeth out of the mouth of God. [Cf: RH 04-19-92 para. 9] p. 272, Para. 4, [1892MS].

When the disciples went forth, they were to preach that the kingdom of heaven was at hand, and they were not to burden themselves with money or scrip. The Saviour added, "Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence." There is no question as to where you shall take up your abode when you go forth to preach the gospel, or what shall be the character of the people with whom you are to dwell. You are to go the best place, among the people who can be a blessing to you, and whom you can benefit, those who will receive your instruction, and whose influence will tell on the side of truth. Then you can work with courage. [Cf: RH 04-19-92 para. 10] p. 273, Para. 1, [1892MS].

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." By Mrs. E. G. White. (*To be continued.*) [Cf: RH 04-19-92 para. 11] p. 273, Para. 2, [1892MS].

Text.--"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. [Cf: RH 04-26-92 para. 1] p. 273, Para. 3, [1892MS].

In the great work before us we are to cultivate those qualities of character that will make us persons of wisdom and discernment; and as we do this, we shall better understand the sacred nature of the cause

in which we are engaged. Our characters must be of such a stamp that our association with the people will result in leading them to take a consistent course when they embrace the present truth. Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self. The sentiment of your heart should be, "He must increase, but I must decrease." Exalt his matchless power and grace, but let self be crucified, let self be hidden in Christ. [Cf: RH 04-26-92 para. 2] p. 273, Para. 4, [1892MS].

When perplexities crowd upon you, and the people oppose the truth, you are not to say indifferently or impatiently, "Well, there is no use, I can do them no good." Come to them in the Spirit of Christ, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;" for "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." You are to come to the people in sympathy, and be clothed with humility as with a garment. The Lord has set his people to be a light to others, and the grace of God should be seen in all your conversation and conduct. The spirit of kindness must characterize your dealings with all men. [Cf: RH 04-26-92 para. 3] p. 273, Para. 5, [1892MS].

You will be tempted to deal harshly with those who are reported to you as in error. Persons will come to you with accusations against this brother or that sister, and you may feel stirred with indignation, and feel that you must immediately set things in order, but you must remember that you are to be as wise as a serpent, as harmless as a dove. Those who are so ready to accuse their brethren might better be attending to their own defects of character instead of seeking to expose the failings of others. Do not let these reports move you to act in a hasty, unchristlike manner. Let God put his Spirit upon you, that you may not go according to human judgment, but be directed as God would have you go. Sit low at the feet of Jesus and learn of him how you are to deal with your brethren, and with the momentous truths that are committed to you to give to the world. [Cf: RH 04-26-92 para. 4] p. 274, Para. 1, [1892MS].

"Be ye therefore wise as serpents, and harmless as doves." These words should have an influence on the minds of all those who profess the truth. The Lord has not sent us to criticise and condemn the world. Even Christ came not to condemn, but to redeem lost humanity. You have no right to find fault with those who do not believe as you do. You are not to criticise the minister who is sent to you, and say he is too liberal, or he is at fault in this or that, if he is preaching the gospel of the Lord Jesus Christ. No matter what you may think, do not allow your tongue to utter condemnation of that which you do not understand. Do not sow the seed of unbelief and discord. Silence is eloquence, and we greatly need to learn this eloquence. When you hear

your brethren speaking evil of others, tell them not to judge, not to condemn. Jesus says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" Persons have criticised those who were digging deep in the mines of knowledge, and their criticism, if heeded, would crush out the very powers that God would have men develop and strengthen. This talking against others must be stopped among those who profess to be the children of God. [Cf: RH 04-26-92 para. 5] p. 274, Para. 2, [1892MS].

How much evil is done by unwise condemnation of others. O, whatever we do, let us not interpose ourselves between souls and God. How often has criticism of others, in the church or in the world, resulted in closing the door by which most precious truths might have found an entrance to hearts, and souls might have been converted to God. We need to humble ourselves at every step, and lift up the Man of Calvary, the Lamb of God that taketh away the sin of the world. Talk of the loveliness of the character of Christ. We are charged to be "holy in all manner of conversation." The Lord says, "Be ye holy; for I am holy." We must perfect a Christlike character, or we shall never enter into the kingdom of heaven. We are to have self hidden behind Jesus. We are to learn in his school meekness and lowliness of heart. All self-sufficiency must be put far from us. We are to come to a position before God where we can present the sacred, elevated truth in the demonstration of the Spirit and with power, so that there will be no savor of self about it. There is often such a mingling of self with the truth, that the hearers turn away in disgust. O, we must understand to a much greater extent the will and the way of God. [Cf: RH 04-26-92 para. 6] p. 274, Para. 3, [1892MS].

Jesus says, "Behold, I send you forth as sheep in the midst of wolves." But you need not meet the wolves in the same spirit that they themselves possess. You are to be "as harmless as doves." In meeting those who are fierce of spirit, you must manifest meekness and love, and the manifestation of this spirit will frequently change the spirit of the wolf, and a wonderful transformation will take place. "But beware of men." Do not open to men all your counsels. Do not put implicit confidence in those who know not God, and open to them the whole of the sacred treasure of the truth. "For they will deliver you up to the councils, and they will scourge you in their synagogues." This does not mean simply that you will be scourged in the synagogues with the tongue, as many of you are today in the pulpits of the land, but that men making high professions will treat you with violence. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." The light is to be brought before kings and before the great men of the earth, although they may receive it in the same manner in which Pharaoh received the testimony of the servants of the Lord, and ask, "Who is the Lord, that I should obey his voice?" [Cf: RH 04-26-92 para. 7] p. 275, Para. 1, [1892MS].

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to



answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom. You now have an opportunity to attain to the greatest intellectual power through the study of the word of God. But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us. O that you would realize that each moment is golden. If you will live by every word that proceedeth out of the mouth of God, you will not be found unprepared. If your work is wrought in God, and you will do as Christ has commanded you, your intellect will expand; for "the entrance of thy words giveth light." David exclaims, "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." [Cf: RH 04-26-92 para. 8] p. 275, Para. 2, [1892MS].

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." You are now to get ready for the time of trial. Now you are to know whether your feet are planted on the eternal Rock. You must have an individual experience, and not depend upon others for your light. When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side? Will you then be able to realize that Christ is your support? Will you be able to recall the promise, "Lo, I am with you always, even to the end of the world?" There will be invisible ones all about you bent upon your destruction. Satan and his agents will seek in every way to make you waver from your steadfastness to God and his truth. But if you have an eye single to his glory, you need not take thought as to how you shall witness for his truth. "Take no thought how or what ye shall speak: . . . for it is not ye that speak, but the Spirit of your Father which speaketh in you." How can the Spirit of God communicate with you? It is the Holy Spirit that is to bring to your remembrance whatsoever Jesus has said unto you. Are you now hearing the words of Christ? Does the word of Christ dwell in you richly in all wisdom? The reason that we do not know more of the inspiration of the Holy Spirit is that men would be lifted up in self, and take the glory to themselves, if God should crown their efforts with success. O if you were hidden in Christ, if you were on the Rock of Ages, when you are brought before kings and great men, it would be evident that Jesus was at your side, and you would know just what answer to give, for the Spirit would give you what you should utter. Praise God for this promise! [Cf: RH 04-26-92 para. 9] p. 275, Para. 3, [1892MS].

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be

transformed. By Mrs. E. G. White. (*To be concluded.*) [Cf: RH 04-26-92 para. 10] p. 276, Para. 1, [1892MS].

Text.--"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." [Cf: RH 05-03-92 para. 1] p. 276, Para. 2, [1892MS].

Brethren and sisters, have you the power to endure? Young men and women, are you growing up to the full stature of men and women in Christ, so that when the crisis comes, you cannot be separated from the Source of your strength? If we would stand during the time of test, we must now, in the time of peace, be gaining a living experience in the things of God. We must now learn to understand what are the deep movings of the Spirit of God. Christ must be our all and in all, the Alpha and Omega, the first and the last, the beginning and the end. [Cf: RH 05-03-92 para. 2] p. 276, Para. 3, [1892MS].

We should have a realizing sense of the presence of Christ; if our trust is in him, and our lives in harmony with his will, he will be at our right hand, that we shall not be moved. But let the transgressor understand that Christ is a witness to all deeds of evil. He knows every act of dishonesty, every prevarication, every unrighteous thought and imagination. The psalmist exclaims, "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." The Lord is acquainted with us, and how glad should we be that this is so; for we need his watchful eye upon us. "The eyes of the Lord are upon the righteous, and his ears are open to their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." We all should take our troubles to Jesus, and tell him all our difficulties, that he may pour in the balm of Gilead, and give us the oil of joy for the spirit of mourning. We may present all our wants to him, and ask him for strength of body as well as for clearness of mind and peace of soul. [Cf: RH 05-03-92 para. 3] p. 276, Para. 4, [1892MS].

"And ye shall be hated of all men for my name's sake." Enmity against Satan is not natural to the human heart. The Lord said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The carnal heart is in harmony with the prince of evil, and it will lead you to the indulgence of self, not to suffering for Christ's sake. You must continually deny self, for self-indulgence will rob you of your nourishment in Christ Jesus. You are to abide in him. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." If we are to stand through the time of trial, we should now be learning what it is to draw from the Fountain of life. [Cf: RH 05-03-92 para. 4] p. 277, Para. 1, [1892MS].

"And when they persecute you in this city, flee ye into another." You are not to expose yourselves when it is not necessary for the glory of God, and have your life cut short when there is no occasion. When you are endangered because of the spirit of persecution, seek another refuge. This is what Jesus did, and there are other places beside the one in which you are, where God will manifest his power through your efforts for the salvation of souls. The follower of Christ is called upon to practice self-denial for Christ's sake, and to be partaker of his humiliation and sufferings. He bore reproach for us, will we bear shame for him? He gave himself for us; what will we give for him? What are we doing for the Master? "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" [Cf: RH 05-03-92 para. 5] p. 277, Para. 2, [1892MS].

"Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in the light: and what ye hear in the ear, that preach ye upon the housetops." Does not Christ give you messages when you enter into your closet to commune with him? He knows whether your prayers ascend from a polluted heart or whether they are prompted by love to him, whether you desire some selfish gratification, or whether in humility you come to him for grace and power to glorify the Master. If you come to Christ in sincerity and humility, the Holy Spirit will bring to your remembrance the precious words of Christ, and what ye hear in the ear, that preach ye upon the housetops. As Christ sheds his light upon your pathway, you are to reflect its bright rays to others. [Cf: RH 05-03-92 para. 6] p. 277, Para. 3, [1892MS].

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." We are not to think that we can have an easy time. But "what shall it profit a man if he gain the whole world, and lose his own soul? "We shall have respect unto the recompense of the reward, and esteem the reproaches of Christ greater riches than the treasures of this world. The fear of God should ever be before our eyes, in all our business transactions, in all the concerns of life. We cannot engage in unnecessary traffic with unbelievers without becoming like them in spirit; for by beholding, we become changed. As followers of Christ, we cannot afford to grasp for the wealth of the world. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Those who would have earthly riches at the expense of heavenly riches, sell themselves at a cheap market. A business man said to my husband, "Elder White, with such powers of mind as you possess, you should not be engaged in the work you are now doing, burying your talents in the service of the Adventists. You should occupy a position where your talent would be recognized and rewarded. I will pay you a large remuneration for your services, if you will engage yourself to me." But my husband said: "If you would heap gold upon this table as high as the ceiling, it would be no temptation to me. I am living for the immortal inheritance, for the eternal substance, for the life that measures with the life of God." If we love Jesus, we shall hold him and his service supreme, and shall desire his approval more than the applause of the whole world. We will not deny our Lord by selling ourselves to the world for any price. "Ye are not your own. For ye are bought with a

price," even the precious blood of the Son of God. [Cf: RH 05-03-92 para. 7] p. 277, Para. 4, [1892MS].

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." Think of it, not one of these little brown sparrows that are caroling forth their praises to God will fall to the ground without the notice of the heavenly Father. Not one of these little brown sparrows that the boys so ruthlessly kill, drops to the ground but his eye marks its fall. "But the very hairs of your head are all numbered." If God cares for a sparrow that has no soul, how will he care for the purchase of the blood of Christ? One soul is worth more than all the world. For one soul Jesus would have passed through the agony of Calvary that that one might be saved in his kingdom. "Fear ye not therefore, ye are of more value than many sparrows." [Cf: RH 05-03-92 para. 8] p. 278, Para. 1, [1892MS].

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." We have a different confession to make from that which we have made; and we shall have to make it under different circumstances. The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. They had been commanded by the king to fall down and worship the golden image which he had set up, and threatened that if they would not, they should be cast alive into the fiery furnace, but they answered, "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." It cost them something to confess Christ, for their lives were at stake. Then the king commanded that the furnace be heated seven times hotter than it is was wont to be heated, and the faithful children of God were cast into the furnace. "Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." [Cf: RH 05-03-92 para. 9] p. 278, Para. 2, [1892MS].

How did Nebuchadnezzar know that the form of the fourth was like the Son of God? He had heard of the Son of God from the Hebrew captives that were in his kingdom. They had brought the knowledge of the living God who ruleth all things. Then Nebuchadnezzar called forth the servants of God, and they had not so much as the smell of fire upon them. If you are called to go through the fiery furnace for Christ's sake, Jesus will be at your side. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." [Cf: RH 05-03-92 para. 10] p. 278, Para. 3, [1892MS].

A confession of Christ means something more than bearing testimony in social meeting. Daniel is an example to believers as to what it means to confess Christ. He held the responsible position of prime minister in the kingdom of Babylon, and there were those who were envious of Daniel among the great men of the court, and they wanted to find

something against him that they might bring an accusation against him to the king. But he was a faithful statesman, and they could find no flaw in his character or life. "Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So they agreed together to ask the king to make a decree that no one should ask any petition of any God or man for thirty days save of the king, and if any disobeyed this decree, he was to be cast into the den of lions. But did Daniel cease to pray because this decree was to go into force!--No, that was just the time when he needed to pray. "When Daniel knew that the writing was signed, he went into his house; and, his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel did not seek to hide his loyalty to God. He did not pray in his heart, but with his voice, aloud, with his window open toward Jerusalem, he offered up his petition to heaven. Then his enemies made their complaint to the king, and Daniel was thrown into the den of lions. But the Son of God was there. The angel of the Lord encamped round about the servant of the Lord, and when the king came in the morning, and called, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." No harm had come to him, and he magnified the Lord God of heaven. [Cf: RH 05-03-92 para. 11] p. 278, Para. 4, [1892MS].

We may know that if our life is hid with Christ in God, when we are brought into trial because of our faith, Jesus will be with us. When we are brought before rulers and dignitaries to answer for our faith, the Spirit of the Lord will illuminate our understanding, and we shall be able to bear a testimony to the glory of God. And if we are called to suffer for Christ's sake, we shall be able to go to prison trusting in him as a little child trusts in its parents. Now is the time to cultivate faith in God. By Mrs. E. G. White. [Cf: RH 05-03-92 para. 12] p. 279, Para. 1, [1892MS].

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." How is it? Are we confessing Christ in our daily life? Do we confess him in our dress, adorning ourselves with plain and modest apparel? Is our adorning that of the meek and quiet spirit which is of so great price in the sight of God? Are we seeking to advance the cause of the Master? Is the line of demarkation between you and the world distinct, or are you seeking to follow the fashions of this degenerate age? Is there no difference between you and the worldling? Does the same spirit work in you that works in the children of disobedience? If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts right across our natural inclinations. There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own. [Cf: RH 05-10-92 para. 1] p. 279, Para. 2, [1892MS].

O did we remember that Christ became poor, that we through his poverty

might become rich, would we not seek to honor his name, and advance his cause? We are to abide in him as the branch abides in the vine. Jesus says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." If we fulfilled this command of our Lord, there would be a different state of affairs in our churches, and we should know what it is to have the deep movings of the Spirit of God. What we want is to have the ax laid at the root of the tree. We want to be dead to the world, dead to self, and alive unto God. Our life must be hid with Christ in God, that when he shall appear, we also may appear with him in glory. We need to come close to Christ, that men may know that we have been with Christ and learned of him. [Cf: RH 05-10-92 para. 2] p. 279, Para. 3, [1892MS].

I invite you to look to the Man of Calvary. Look to him whose head was crowned with the crown of thorns, who bore the cross of shame, who went step by step down the path of humiliation. Look to him who was a man of sorrows, and acquainted with grief, who was despised and rejected of men. "Surely he hath borne our griefs, and carried our sorrows." "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." Look to Calvary until your heart melts at the amazing love of the Son of God. He left nothing undone that fallen man might be elevated and purified. And shall we not confess him? Will the religion of Christ degrade its receiver?--No; it will be no degradation to follow in the footsteps of the Man of Calvary. Day by day let us sit at the feet of Jesus, and learn of him, that in our conversation, our conduct, our dress, and in all our affairs, we may reveal the fact that Jesus is ruling and reigning over us. God calls upon us to walk in a path that has been cast up for the ransomed of the Lord; we are not to walk in the world. We are to surrender all to God, and confess Christ before men. [Cf: RH 05-10-92 para. 3] p. 279, Para. 4, [1892MS].

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." What right have we to profess to be Christians, and yet deny our Lord in life and deed? "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Day by day we are to deny self, to lift the cross and follow in the footsteps of the Master. O that the baptism of the Holy Spirit might come upon you, that you might be imbued with the Spirit of God! Then day by day you will become more and more conformed to the image of Christ, and in every action of your life, the question would be, "Will it glorify my Master?" By patient continuance in well-doing you would seek for glory and honor, and would receive the gift of immortality. [Cf: RH 05-10-92 para. 4] p. 280, Para. 1, [1892MS].

I am glad that the day of probation is not closed. Let us in the name of Jesus Christ of Nazareth fall on the Rock and be broken. By meekness, by love, by a holy conversation, by a compassionate spirit, confess Christ to others. O that we might come into a position where he might reveal his glory as it was revealed in Jerusalem when the Holy Spirit was poured out upon the people. I believe that we shall see of the salvation of God, that we shall yet see the church free in the Lord. I lay hold of this by faith. [Cf: RH 05-10-92 para. 5] p. 280, Para. 2, [1892MS].

Keep your eye fixed upon Christ. With humility of mind seek for a nearness to God. In words, in conduct, in life, confess Christ. Examine yourselves whether you are in the faith, and when God sends you a message, do not begin to criticise it, and see if it is suitable to put into print, but inquire, Does this message lay bare my condition? Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim his promise? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand. By Mrs. E. G. White. [Cf: RH 05-10-92 para. 6] p. 280, Para. 3, [1892MS].

"Then said they unto him, What shall we do, that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus, for it is essential that we understand the truth he uttered. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way to heaven is through faith in "the Lamb of God which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. [Cf: RH 05-17-92 para. 1] p. 280, Para. 4, [1892MS].

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "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. But I said unto you, That ye also have seen me, and believe not." [Cf: RH 05-17-92 para. 2] p. 280, Para. 5, [1892MS].

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they "strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus 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. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us today, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are

spirit, and they are life." It is through the ministry of the word that the saints are to be perfected. But what does it mean, that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but will not the labor be lost if the soul is left to settle down into the same state of indifference as before the words were spoken? The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not then feel that his responsibility is over when he leaves the desk, for if he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and he will continually be seeking to enlighten those who are ignorant of what Jesus is to them, of what they are to Jesus. He will teach them that the only way to reach the heaven above is to cling to Jesus, mounting step by step to the heights of Christ. [Cf: RH 05-17-92 para. 3] p. 281, Para. 1, [1892MS].

Those whom God has appointed to become instructors of the ignorant, must know by personal experience what it is to have Christ made unto them wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. The apostle declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt upon the ladder of progress. The command is to go forward, looking to God who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, changing from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer. You are not to wait till you know it all before you begin to communicate to others, you are not to think that you have attained all that belongs to the work of the minister, when you can preach a discourse; but set your standard high, seek to become a minister of the word, teaching the soul precept upon precept, line upon line of divine truth. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in the home circle, in the prayer meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire, ask questions concerning that which they do not comprehend, that the plan of salvation may be more



clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder, reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation. [Cf: RH 05-17-92 para. 4] p. 281, Para. 2, [1892MS].

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk, to put into practice that which you already know from the messages which God has given you, to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the beams of the Sun of righteousness, into your heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be after the character of your experience, and others will follow in your footsteps. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, whose goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places with Christ Jesus. All that is written concerning the spiritual life is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show it by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son. [Cf: RH 05-17-92 para. 5] p. 282, Para. 1, [1892MS].

If you will but improve upon the light that has already been given you, the Lord will send you more light by whom he will send; but you are too easily satisfied, you do not push forward your investigations into all the lines of truth that have been given of God. When a message comes to you, bearing the signet of heaven, you rejoice in the light, but fail to receive the full blessing of God, because you do not sink the shaft deeper into the mines of truth. You think that the subject has been exhausted, when it has scarcely begun to unfold. When you present the truth to others, you make the same mistake; for when a certain impression has been made, you imagine that the object of the work has been reached, when the plowshare of truth has only stirred the surface of the fallow ground of the heart. You think that when the good emotions are manifested, when the earnest resolves are expressed, that the work is done; but you are to watch for souls as they who must give an account, and see that the heart is sanctified, that the character is being molded after the divine model. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 05-17-92 para. 6] p. 282, Para. 2, [1892MS].

Good impressions made by the truth upon the minds of those who are out of the faith, often have been effaced by the unconsecrated life of the minister who himself needed to be reconverted. After presenting the truth, he lacked discernment to press the battle to the gates, to act

as a prayerful, patient, earnest teacher, full of the solemn importance of the message of grace which he is to bring to his hearers, that they may come to the knowledge of God, to the full stature of men and women in Christ Jesus. [Cf: RH 05-24-92 para. 1] p. 282, Para. 3, [1892MS].

At the last Conference, many professed to see where they had made mistakes in their life and teaching. Have you begun to act upon the light you then received? Are you practicing the better plan, educating both by precept and example, that the world may understand what it means to be a follower of Christ? or, do you still go on teaching in the same way which you have taught in the past? Are you acquiring new facts, getting fresh ideas concerning the plan of salvation? Are you acting upon those truths which you have already received, lest they leak out of your mind as water out of a broken vessel? Those who would become efficient laborers in the cause must put into exercise that which they already know of truth, disciplining the mind to practice line upon line and precept upon precept. The Lord desires that his messengers should find their inspiration by closely studying his holy word, by sinking the shaft deep into the mines of truth. He would have those who minister in the sacred desk able to present things new and old from the treasures of his truth. He would have them able to lift up the world's Redeemer, to magnify his love before the people, to touch the heart, to press the truth upon the conscience, and give full proof of their ministry in souls sanctified to the Master. O, how my heart aches, as I think upon the condition of ministers and people; for I know that many are satisfied to speak smooth things to the people, and those who listen go away not bettered by anything they have heard. And even when earnest appeals are made, those who hear often declare that they are aroused by what they have heard, their emotions have been stirred, their consciences have been touched, but after a little, the precious impression is lost, and they sink back into coldness and indifference. [Cf: RH 05-24-92 para. 2] p. 283, Para. 1, [1892MS].

Ministers are wanted who feel the necessity of being laborers together with God, who will go forth to bring the people up in spiritual knowledge to the full measure of Christ. Ministers are wanted who will educate themselves by solemn, reverential communion with God in the closet, so that they shall be men of power in prayer. Piety is degeneration into a dead form, and it is necessary to strengthen the things that remain that are ready to die. The work of the ministry has been neglected, and the work is raveling out because it has not been wisely bound off. How are you to know that the word spoken in the desk has proved of benefit to the hearers, unless you visit in families, praying with them, and drawing out the true state of their minds, and the real condition of their experience, that you may point them to the Lamb of God which taketh away the sin of the world? There is need that the breath of God should blow upon them, and give them spiritual life. The churches need to be enlightened in regard to practical religion in the home life. Again and again the necessity of living a virtuous life, of having a sanctified heart, of revealing a growing conformity to the image of Christ, must be presented to the people. Do they realize that the work of sanctification is to be the work of a lifetime? Jesus prayed that his disciples might be sanctified through the truth, and declared, "Thy word is truth." He said: "I sanctify myself, that they also may be sanctified." Are the undershepherds following the example of the great Shepherd of the sheep? Are they representing Christ, as he represented the Father. Practical religion as it was manifested in the

life and character of Christ is a rare thing. Many in our churches are strangers to the experience that it is the privilege of those who believe in Christ to have in the things of God. [Cf: RH 05-24-92 para. 3] p. 283, Para. 2, [1892MS].

Doctrinal discourses have been preached to the people, and many have listened and have accepted the doctrines, who have had little knowledge of the word of God; for they have not been students of the Bible, and have never felt it their duty to dig deep in the mines of truth. They catch at the surface truths. A much more thorough work should be done. Some system must be adopted, that those who really want to know the truth as it is in Jesus, may have an opportunity of becoming students, and that they may seek earnestly for spiritual knowledge and understanding, and partake of the rich provision of the Master's table. They have labored diligently for the bread that perisheth; let them now put forth an effort for the heavenly bread, and work with an earnestness befitting the treasure for which they seek. We plead not that the feelings may be stirred, the emotions awakened, but that the people of God may be fed with their portion of meat in due season. The work of our ministers must be of a different order. They must develop in patience and Christlikeness, that they may teach the way of life by precept and example. The truth is of no value to any soul unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate, and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the heart. When the truth is received, it will work radical changes in life and character; for religion means the abiding of Christ in the heart, and where he is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection. All through our churches there are those who are spiritually paralyzed. They do not manifest spiritual life. [Cf: RH 05-24-92 para. 4] p. 284, Para. 1, [1892MS].

It is no real evidence that you are a Christian because your emotion is stirred, your spirit stirred by truth; the question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart, and when it is received, the evidence of its reception will appear in the life and character of its recipient; for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Are we growing up into Christ, our living head? Am I gaining advanced knowledge of God, and of Jesus Christ whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow, and may we not know of our own spiritual strength and growth? [Cf: RH 05-24-92 para. 5] p. 284, Para. 2, [1892MS].

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: RH 05-24-92 para. 6] p. 284, Para. 3, [1892MS].

"Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the spirit which he hath given us." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 05-24-92 para. 7] p. 284, Para. 4, [1892MS].

The sum and substance of the whole matter of Christian grace and experience is contained in believing on Christ, in knowing God and his Son whom he hath sent. But here is where many fail, for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they will not fall upon the Rock and be broken, they cannot appreciate the love of the character of God. We may be one with Christ, but we must be willing to yield our own way and our own will, and have the mind that was in Christ, that we may know what it is to have a fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how our hearts would be expanded, our limited sympathies would be enlarged, and break away from the icy barriers of selfishness, and our comprehension would be deeper than it now is; for we should look beneath the surface. [Cf: RH 05-24-92 para. 8] p. 285, Para. 1, [1892MS].

It is because we do not know God, we do not have faith in Christ, that we are not deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead us to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shun an experience in the dark chapters of the suffering of the Son of God! [Cf: RH 05-24-92 para. 9] p. 285, Para. 2, [1892MS].

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God which taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ, we shall suffer them with meekness, not resenting injury, or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand

what the sacrifice, the labors, and the sufferings of Christ are, in order that we may cooperate with him in working out the great scheme of redemption. [Cf: RH 05-24-92 para. 10] p. 285, Para. 3, [1892MS].

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it was written, "He shall not fail nor be discouraged till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the highways and byways, showing forth the praises of Him who hath called them out of darkness into his marvelous light. Christ calls upon all who have discerned the merits of his sacrifice and character, to make known the wonders of redeeming love to those who know him not. He would have us bear with others as he has borne with us in our perversity, in our backslidings; for he hath not cast us off in our waywardness, but has forgiven our transgression, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. [Cf: RH 05-24-92 para. 11] p. 285, Para. 4, [1892MS].

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let everyone who names the name of Christ among us, become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Instead of all settling in one place, let the people of God scatter abroad, moving in all directions into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let everyone surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God. By Mrs. E. G. White. [Cf: RH 05-24-92 para. 12] p. 286, Para. 1, [1892MS].

The great controversy between Christ, the prince of light, and Satan, the prince of darkness, is presented before us in the parable of the sower. A great multitude had gathered together to hear the words of

Christ, so that he was thronged upon all sides; and in order that the people might better see and hear him, he stepped into a boat and pushed out a little from the shore. In plain sight were the sowers and the reapers, side by side, the one casting the seed, the other harvesting the early grain. Calling the attention of the people to the scene before him, he utters the parable that is to teach the lesson of the reception and rejection of gospel truth to the end of probation. [Cf: RH 05-31-92 para. 1] p. 286, Para. 2, [1892MS].

He said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." [Cf: RH 05-31-92 para. 2] p. 286, Para. 3, [1892MS].

The Sower is the Son of God, or he to whom he delegates his work; for by cooperating with Christ, man is to become a laborer together with God. Those who by personal ministry open to others the Scriptures, are sowing the good seed, for the good seed is the word of God. In order that the seed may find a soil in which it may germinate and bring forth fruit, the heart must be prepared. The seed sown by the wayside represents the word of God as it falls upon the heart of him who is an inattentive hearer; for those who are to bring the fruit forth must meditate much upon the word of God which has been presented to them. "Faith cometh by hearing, and hearing by the word of God." As the birds of the air are ready to catch up the seed from the wayside, so Satan is represented as ready with his unseen agencies of evil, to catch away the seeds of divine truth from the heart, lest it should find a lodgment there, and bring forth fruit unto eternal life. He fears that the word of God may awaken the careless, and take effect upon the hardened heart. [Cf: RH 05-31-92 para. 3] p. 286, Para. 4, [1892MS].

It is when souls are awakened to their condition, that there is need of personal ministry on the part of him who is presenting the word of God; for the enemy waits to catch away the truth, and enshroud the seeker after light, in darkness. Much of the time spent in sermonizing should be devoted to personal labor for the souls of the lost. The minister should seek to break up the fallow ground of the heart, that the word of God may find a soil in which it may grow. The word must be preached, but this work of personal ministry must not be neglected. [Cf: RH 05-31-92 para. 4] p. 287, Para. 1, [1892MS].

Satan and his angels are in the assembly where the gospel of the kingdom is preached. While heavenly angels also are present to minister for those who shall be heirs of salvation, the enemy is ever on the alert that he may make of no effect the influence of the truth. With an earnestness that is only equaled by his malice, he seeks to thwart the operation of the Spirit of God on the heart of the hearer; for he sees that if the truth is accepted, he has lost control of his subject, and Christ has won the victory. Jesus says, in explaining the part of the parable where the seed fell by the wayside, "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked

one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." [Cf: RH 05-31-92 para. 5] p. 287, Para. 2, [1892MS].

But in spite of all the efforts of the enemy to make of none effect the word of God, he who has a heart to search for truth will find it; for it lies open before him, revealed in the word of God, as the secrets of nature are open to him who studies her laws. God's word is the revelation of all truth; and in laboring for souls, the minister should seek to unveil the truth in such a way that it will make the right impression upon the heart, that the sinner may renounce his allegiance to Satan, and turn to Christ. Jesus is ready to accept the soul who turns to him, pleading the merits of the blood of Christ. He will receive, pardon, purify, and make him whole. But before this point is reached, before the soul surrenders to Christ, there is a time when the will is vacillating, when the soul is under conviction, and pressed by doubt, and it is then that a strong personal effort should be made. The minister should come close to the trembling one, and point him to Calvary, lifting up a crucified and risen Saviour as the sinner's only hope. There are many whose hearts are as hard as the beaten highway, and apparently it is a useless effort to present the truth to them; but while logic may fail to move, and argument be worthless to convince, let the laborer for Christ come close to such in Christlike sympathy and compassion, and it may be that the love of Christ will subdue and melt the soul into tenderness and contrition. "The world by wisdom knew not God." Let the wayward and hardhearted be led to the feet of Jesus; here they may learn precious lessons of love of their Creator and Redeemer, and hope will spring up. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [Cf: RH 05-31-92 para. 6] p. 287, Para. 3, [1892MS].

The wicked one is in continual controversy with God, seeking to make of no effect the mission and work of Christ. Christ came to save sinners; but when some hear the word, and become convicted, and their hearts are weighed down by a sense of their sins, and stirred by the forgiving love of God, lest they should be wholly persuaded to become the followers of Christ, the enemy immediately seeks to entice them to their former allegiance to him, by presenting to them the attractions of the world and its lusts, and the words of truth are made of no effect. The heart that has long yielded to the influences of the world, that has long indulged in the gratification of its own selfish desires, is not prepared for the reception of the word. [Cf: RH 05-31-92 para. 7] p. 288, Para. 1, [1892MS].

Satan ever works to carry out to completion the scheme of rebellion which he originated in the courts of heaven. When Jesus, the sinner's only hope, draws the soul by the cords of his love, the enemy begins a work of opposition, and tries to turn the attention of the one who is moved to seek Jesus, to the world. He engages the mind of the seeker in his delusive snares, and catches away the word of truth; for his falsehoods seem more palatable to the natural heart than do the truths of heavenly origin, and men accept them, rejecting the word of truth. But we can be saved only through the reception of the truth, whose power will sanctify and refine the soul, for the gospel of Christ is adapted to the need of a fallen, apostate race. [Cf: RH 05-31-92 para. 8] p. 288, Para. 2, [1892MS].

The reason why it seems so difficult to win souls for Christ, is that Satan is continually engaged in misrepresenting the character of God to the human mind. Christ came to reveal the Father to the world in his true character, that the false conceptions which men entertained of the divine character might be swept away. Proud and worldly hearts sometimes are subdued by the power of the truth; but when the people of the world accept the truth, there will be much work to be done in their behalf, that their false theories of religion may be replaced by true theories, that their false conceptions of God may be banished through the bright beams of the Sun of righteousness shining into the darkened chambers of mind and heart. They must be awakened to investigate the truth, and to meditate much upon the plan of salvation in the light of Calvary's cross. [Cf: RH 05-31-92 para. 9] p. 288, Para. 3, [1892MS].

Through every possible device, through evil angels, and wicked men, Satan will seek to catch away the truth from the soul, and lead the sinner from the path of peace and righteousness. This is the special work of the enemy, and when he who has been seeking light, turns to engage in pleasure, to follow the ways of the world, manifesting pride and unbelief, it is evident that he has permitted the enemy to catch away the good seed from his heart; he has chosen darkness, rather than light. He did not accept the love of the truth, but yielded to the suggestions of Satan, and was taken captive by his strong delusions. He was led to believe a lie. [Cf: RH 05-31-92 para. 10] p. 288, Para. 4, [1892MS].

Through the years of probation, God is testing and proving the hearts of men, that it may be seen who will find room for Jesus. The question to be answered by every soul is, Will you accept the pardoning love of God, which is a remedy for the diseases of the soul, or will you choose the enmity of Satan, and reap the terrible doom of the lost? In order that sin may be cleansed from the soul, it is necessary to believe the word of God. Satan will suggest unbelief, and while it is not always necessary or wise to seek to answer the cavils of infidels and skeptics, it is well to be able to give an answer to every honest inquirer, the reason of the hope that is in you with meekness and fear. Plant your feet on the word of God, and give the reason of your faith and hope, but let not the unbeliever drag you down into his cave of darkness; rather invite him up to stand under the light of the Sun of righteousness, that he may recognize the voice of God. There will no excuse be found for unbelief in the judgment. [Cf: RH 05-31-92 para. 11] p. 288, Para. 5, [1892MS].

In order to be able to help those who are in unbelief and sin, we must needs feel our own weakness, our utter helplessness without Christ. Through the grace of God given unto us, we must be delivered from all our worldliness, our pride, our selfishness. By looking to Jesus we may see what changes must take place in our character, and by beholding him we shall become changed. We cannot change ourselves. We cannot be good, or do good to others, of ourselves. Christ has said: "Without me ye can do nothing." But Jesus can cleanse us. He is the hope of the lost. By Mrs. E. G. White. [Cf: RH 05-31-92 para. 12] p. 289, Para. 1, [1892MS].

"Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and



when the sun was up, they were scorched; and because they had no root, they withered away." [Cf: RH 06-07-92 para. 1] p. 289, Para. 2, [1892MS].

Jesus explained this part of the parable as referring to a certain class of hearers. He said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile: for when tribulation or persecution arises because of the word, by and by he is offended." This class of hearers is again represented by the parable of the foolish builder. Jesus says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Cf: RH 06-07-92 para. 2] p. 289, Para. 3, [1892MS].

The seed sown upon stony ground finds little depth of soil in which to take root. The plants spring up quickly, but the tender roots cannot penetrate into the rock and find nutriment to sustain the growing plant, and it soon perishes. A large number who make a profession of religion may be represented by the stony ground hearers. They are a class that are easily convinced; but they have only a superficial religion. As far as outward appearances are concerned, they are bright converts; but they are like the man who started to build without counting the cost of his enterprise, and they are not able to finish. There are those who receive the precious truth with joy; they are exceedingly zealous, and express amazement that all cannot see the things that are so plain to them. They urge others to embrace the doctrine that they find so satisfying. They hastily condemn the hesitating, and those who carefully weigh the evidences of the truth, and consider it in all its bearings. They call such ones cold and unbelieving. But in the time of trial, these enthusiastic persons too often falter and fail. They did not accept the cross as a part of their religious life, and they turn from it with dampened ardor, and refuse to take it up. They do not make the Lord Jesus their strength from the beginning to the end, and do not know what it means to fall upon the Rock and be broken. If they did but realize their great need, the Lord could be their strength, and would put his seal upon them. But they did not die to self that they might be born again, and their life was not hid with Christ in God. They did not become laborers together with God, bearing the cross, lifting the burden, that they might understand how great were the blessings of the service of Christ, in contrast to the poor pleasures of the world. If they had done this, like Paul, they would have been a partaker with Christ in his sufferings, and would have been able to exclaim, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: RH 06-07-92 para. 3] p. 289, Para. 4, [1892MS].

As the roots of a plant strike down into the soil, gathering moisture and nutriment from the ground, so the Christian must abide in Christ, drawing sap and nourishment from him, as does the branch from the vine,

until he cannot be turned away from the Source of his strength by trials. [Cf: RH 06-07-92 para. 4] p. 290, Para. 1, [1892MS].

He who knows Christ, is willing to deny self, to suffer the loss of all things, if he may but have the privilege of laboring with Christ, for he lays hold of eternal realities by living faith, and develops a symmetrical character. But those who have but a superficial religion make it manifest that they have no vital connection with Christ; they are stony ground hearers. [Cf: RH 06-07-92 para. 5] p. 290, Para. 2, [1892MS].

The Lord designs that every soul shall be tried, in order that it may be apparent who have a living connection with him. To every believer the testing time will come; and when it comes to the soul, how the angels of heaven watch to see what shall be the result of the trial. They know that failure to hold onto God means ruin, and tenacious faith means victory and life. For a time many who have only a superficial faith, appear to be charmed with the truth; but when the word of God points out some cherished sin, and rebukes some chosen course of action, or requires self-denial and self-sacrifice, they are offended. As the truth is brought home to the conscience, they see that some idol of their hearts must be sacrificed, renounced, if they become the followers of the Lord in deed and in truth, and they cling to the idol, and put aside the warnings of the Spirit of God. They look at the present inconvenience and trial, and forgot the eternal realities, and begin to measure themselves among themselves, and conclude that they are as good as those who make a profession of religion, and so reject the requirements of the gospel. [Cf: RH 06-07-92 para. 6] p. 290, Para. 3, [1892MS].

The stony ground hearer says, "It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?" This is the way in which many reason, but they are under a deception when they entertain the idea that the religion of Jesus requires them to walk in mourning and sadness and weeping. I have not thus learned Christ. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you [what is the result?], and that your joy might be full." Those who see in the religion of Jesus only sadness and gloom and discipline, and go mourning their way to mount Zion, have not the genuine article; they do not know what pure and undefiled religion is. [Cf: RH 06-07-92 para. 7] p. 290, Para. 4, [1892MS].

Stony ground hearers may rejoice for a season, for they think that religion is something that will free them from test and from all difficulty. They have not counted the cost. They do not understand the controversy that is going on between Christ and Satan over the souls of men. They do not realize that if they would stand under the bloodstained banner of Prince Emmanuel, they must be willing to be partakers of his conflicts, and wage a determined war against the powers of darkness. [Cf: RH 06-07-92 para. 8] p. 290, Para. 5, [1892MS].

When thinking on the conflict, Paul writes to his Ephesian brethren, exhorting them to "be strong," not feeble, not wavering, tossed to and

fro like the waves of the sea. But in what are they to be strong? In their own might?--No. "Be strong in the Lord, and in the power of his might." He says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." What is the "all" that they are to do? Is it the many good works, upon which they may rely, and flatter themselves that they are good Christians?--No, the class that Jesus represents as stony ground hearers trusted in their good works, in their good impulses, and were strong in themselves, in their own righteousness. They were not "strong in the Lord, and in the power of his might." They did not feel that eternal vigilance was the price of safety. They might have put on the whole armor of God, and have been able to stand against the wiles of the enemy. The rich and abundant promises of God were spoken for their benefit, and believing the word of God, they might have been clothed with a "Thus saith the Lord," and been able to meet every wily device of the adversary; for when the enemy should come in like a flood, the Spirit of the Lord would have lifted up a standard against him. By Mrs. E. G. White. (*Continued next week.*) [Cf: RH 06-07-92 para. 9] p. 291, Para. 1, [1892MS].

Instead of trusting to good works, the soul who would be saved must trust in the righteousness of Christ; for only in Christ can he work the works of God. Jesus says, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Christ is the sinner's only hope. There is no comfort for the soul in looking at the good works he has done; for they are all mixed with pride and sin, and by the works of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. In the righteousness of Christ the sinner may find refuge; for the repenting soul may lay hold of the merits of Christ, and find a remedy for sin, a healing for the wounds of the soul. [Cf: RH 06-14-92 para. 1] p. 291, Para. 2, [1892MS].

Those who would understand the way of salvation should study the word of God. In the Bible they will find the most precious instruction, and the richest promises whereby they may become partakers of the divine nature. In time of need the Comforter will bring the admonitions and promises of God to your remembrance, and so the mind may be clothed with the "whole armor of God," and having done all, the soul may stand. In time of trial you may stand, not moved away from your position of faith, not deprived of hope and courage in God, but you may be like valiant soldiers, able to endure hardness for the Captain of your salvation. "Praying always with all prayer and supplication in the Spirit," and then what?--"And watching thereunto, with all perseverance." Those who would not be numbered with stony ground hearers, must heed the instruction given them in the word of God. They must watch on the right hand and on the left, praying, and not giving up when they are tempted to think that their prayers are not answered. [Cf: RH 06-14-92 para. 2] p. 291, Para. 3, [1892MS].

The beginning of yielding to temptation is in the sin of permitting the mind to waver, to be inconsistent in your trust in God. The wicked

one is ever watching for a chance to misrepresent God, and to attract the mind to that which is forbidden. If he can, he will fasten the mind upon the things of the world. He will endeavor to excite the emotions, to arouse the passions, to fasten the affections on that which is not for your good; but it is for you to hold every emotion and passion under control, in calm subjection to reason and conscience. Then Satan loses his power to control the mind. The work to which Christ calls us is to the work of progressive conquest over spiritual evil in our characters. Natural tendencies are to be overcome; for the natural disposition is to be transformed by the grace of Christ. Appetite and passion must be conquered, and the will must be placed wholly on the side of Christ. This will not be a painful process, if the heart is opened to receive the impression of the Spirit of God. "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." [Cf: RH 06-14-92 para. 3] p. 292, Para. 1, [1892MS].

Sinners may understand the gospel in theory, they may be stirred under the preaching of the word, and be disposed to do much for the cause of God, and may appear to be Christians, but they may do all this and yet be strangers to Christ, because they have not opened the door of the heart for his entrance there. Their hearts are not placed upon spiritual things; they do not mind the things of the Spirit. Many, many who profess to be Christians, choose the things that please themselves, instead of the things that please Christ. They prefer the things of time and sense to the invisible, the carnal to the spiritual, the temporal to the eternal, and they walk in the sparks of their own kindling. They are in a state of false security, and unless they repent and come to Christ, they shall lie down in sorrow. [Cf: RH 06-14-92 para. 4] p. 292, Para. 2, [1892MS].

Let the parable of the sower be carefully studied by all who make a profession of religion, that you may ascertain whether you are a stony ground hearer. Let us put the questions to our souls, "Are we carnally minded? Do we mind the things of the flesh, or the things of the Spirit?" Stony ground hearers endure only for a time; for when persecution ariseth because of the word, they are offended, I warn you that profess to be Christians, not to allow any worldly motive to influence you while considering the question of your eternal welfare. Be true to your allegiance to Christ; for it is in halfheartedness in the Christian life that you become feeble in purpose, changeable in desire, and find no rest for your soul. This seeking to serve Christ and the world makes you a stony ground hearer, and you will not endure when the test comes upon you. The religion of Christ permits no compromise, no yielding to the influences of the world. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." [Cf: RH 06-14-92 para. 5] p. 292, Para. 3, [1892MS].

There is a disposition among those who are halfhearted followers of Christ to make much of the ignorance of those who believe the truth for this time. They are continually pleading for the development of a more pleasing kind of religion than we see in our churches. But if they mean that they desire the followers of Christ to meet the world's standard, to try to be attractive to the world from their point of view, we say, No, no. It should be our aim ever to be more and more familiar with the character of Jesus, that we may follow in his footsteps, and not shape our course of action so that we shall commend ourselves to the devotees

of fashion. The religion that is fashionable, that is popular in the world, is not the religion of the meek and lowly Jesus. [Cf: RH 06-14-92 para. 6] p. 292, Para. 4, [1892MS].

Many of those who feel that they have much polish because of their education or advantages in society, do not make it manifest in a way that would commend it to the true Christian. Too often they manifest an unchristlike spirit toward those whom they do not regard as their equals. They are proud, prejudiced, cold, and full of Pharisaical spirit that has not the slightest resemblance to the love of Christ. They show an interest in those of "our set," but others have no part in their interest and affection. They have a theory of what the standard should be, but it is false, and leads away from the simplicity of the gospel, from the meekness and lowliness of Christ. If the persons with whom they are brought in contact meet their standard, they will be courteous to them; but if they do not, they treat them with indifference or contempt. In their narrowness they chill and kill the life of true godliness from the soul. They are self-righteous, self-centered, too tenacious of their own ideas to learn anything from others. [Cf: RH 06-14-92 para. 7] p. 293, Para. 1, [1892MS].

The religion of Christ is not after this bigoted order. The Prince of glory left his exalted throne that he might become the friend of sinners. He died for the salvation of the world, and if we would be his followers, we must labor for the same end as did the Master. Whoever will be a worker with Christ in the broad field to which he has called his followers, must learn of him how to present the truth in an attractive light, and in a manner that will meet the people where they are. The believers in Christ will manifest the characteristics of Christ, and by their fruits they are known to be the children of God. [Cf: RH 06-14-92 para. 8] p. 293, Para. 2, [1892MS].

The work we have to do calls for consecrated energy. It demands the whole heart, the faculties of the mind, and the physical powers. The truth of God must be presented with soul fervor. Not much can be accomplished without it. Let enthusiasm be kindled in the church, and let her God-given powers be roused to activity. But a small proportion of her intellect or wealth is enlisted in active effort for the glory of God. There is enough to do in places where the truth has not been preached. As you look at the cross of Calvary, work, O, work with burning enthusiasm. This enthusiasm means the fullness of divine inspiration, a consecration of the whole soul to the work. Beholding the life of Jesus, his self-denial and sacrifice, his matchless love, man becomes transfigured, uplifted, filled with the fullness of God. To be an enthusiast in Christ's work is to be a partaker of the divine nature. The Holy Spirit has taken possession of the soul; the Sun of righteousness has shone into the chambers of the mind and heart, and all-absorbing truths have sanctified the mind. Let none fear this, but pray for it most earnestly, and live for it perseveringly. It will make you strong as workers together with God. With such laborers, the church will arise and shine, for her light is come, and the glory of the Lord is risen upon her. I call upon you, my brethren, to practice self-denial, to lift the cross, and plant the standard of truth in places far and near. By Mrs. E. G. White. [Cf: RH 06-14-92 para. 9] p. 293, Para. 3, [1892MS].

"And some fell among thorns; and the thorns sprung up, and choked

them." "He also that received seed among thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: RH 06-21-92 para. 1] p. 294, Para. 1, [1892MS].

In the thorns that choke the good seed, the Great Teacher would depict the dangers that are around those who hear the word of God; for there are foes on every hand to make of no effect the precious truth of God. All that draws the affections from God, all that fills the attention so that Christ has no room in the heart, must be renounced if the seed of truth is to flourish in the soul. Jesus specifies the things that are dangerous to the soul. He says the cares of the world, and the deceitfulness of riches, and the desire for other things, choke the word, the growing spiritual seed, so that the soul does not draw nourishment from Christ, as does the branch from the vine, and the spiritual life dies from the heart. Love of the world, love of its pleasures and display, and love of other things, keep the soul away from God; for he who loves the world does not depend upon God for his courage, his hope, his joy. He knows not what it is to have the joy of Christ, for this is the joy of leading others to the Fountain of life, of winning souls from sin to righteousness. [Cf: RH 06-21-92 para. 2] p. 294, Para. 2, [1892MS].

All that draws the affections from Christ is a detriment to the soul, and must be put away that the soul temple may be cleansed from all defilement. Unless the soul is emptied of its idols, you cannot comprehend the truth of God. Some of the precious seed may find a place in the heart, but in order to have spiritual discernment to distinguish the thorns from the pure grain, the soul must receive the word with meekness. When those who have but a partial knowledge of the truth, are called upon to study some point that cuts across their preconceived opinions, they are confused. Their preconceived opinions are as thorns that choke the word of God, and when truth is sown, and it becomes necessary to root up the thorns to give it place, they feel that everything is going from them, and they are in trouble. There are many who have but an imperfect understanding of the character of God. They think of him as stern and arbitrary, and when the fact is presented that God is love, it is a difficult matter for these souls to lay aside their false conceptions of God. But if they do not let the word of truth in, rooting out the thorns, the briars will start up afresh, and choke out the good word of God; their religious experience will be dwarfed, for the evil of their hearts will overtop the tender plant of truth, and shut away the spiritual atmosphere. [Cf: RH 06-21-92 para. 3] p. 294, Para. 3, [1892MS].

How many have a dwarfed religious experience. They do not draw nourishment from Christ. They love the world and the things that the world loves. At times their hearts are touched by the love of Christ, but they are not careful to watch and pray. They do not take the path of self-denial and cross-bearing, and follow in the way which Jesus trod while upon earth. They choose to indulge self, and spend their money for that which is not bread, and their labor for that which satisfieth not. They are like those whom the prophet describes, when he says, "There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord: Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible thing. 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? because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." Those who allow the cares of this world to crowd out the good seed, become surfeited with this world. The time that they should devote to the service of God, is devoted to the gratification of self. The work of the Lord should be their first anxiety, but Jesus and the souls he died for, are treated as matters of secondary importance. Their love of the world, their desire for riches, their anxiety to meet the world's standard, to follow the fashions of the world, to try every new thing, choke out the world, and it becomes unfruitful. [Cf: RH 06-21-92 para. 4] p. 294, Para. 4, [1892MS].

It is necessary to be diligent, lest thorns find their way into the soil of the heart, and the precious plants of heavenly origin be crowded out; for they cannot grow in the heart together. Christ says, "Ye cannot serve God and mammon." Those who attempt it bring no fruit to perfection. There are those who attempt to serve two masters. They take the precious promises of God to themselves, but refuse to comply with the conditions on which the promises are given. They are not doers of the words of Christ, laboring together with God. In heart and in practice they are of the world, and yet they make a profession of godliness. Brain and muscle are devoted to the acquirement of property or position, as though the gaining of these temporal things would give them a passport into heaven. But it is not learning, position, or wealth, that commends a man to God. The psalmist says, "A broken and a contrite heart, O God, thou wilt not despise." Many who profess to be Christians know not what it is to give up their all for Christ, who paid an infinite price for the redemption of the lost. [Cf: RH 06-21-92 para. 5] p. 295, Para. 1, [1892MS].

Self must die if we would be counted as the followers of Christ. The apostle says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." When a man is converted to God, a new moral taste is created; and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises, to the life of Jesus. His heart is drawn out after God. His prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." In the immutable standard he sees the character of the Redeemer, and knows that though he has sinned, he is not to be saved in his sins, but from his sins; for Jesus is the Lamb of God which taketh away the sin of the world. It is through the blood of Christ that he is brought nigh unto God. As he beholds the righteousness of Christ in the divine precepts, he exclaims, "The law of the Lord is perfect, converting the soul." As the sinner is pardoned for his transgression through the merits of Christ, as he is clothed with the righteousness of Christ through faith in him, he declares with the psalmist, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." This is conversion. When the Spirit of God controls the mind and heart, it turns the hearts of the fathers to the children, and the disobedient to the wisdom of the just. The law of Jehovah will then

be regarded as a transcript of the divine character, and a new song bursts forth from the heart that has been touched by divine grace; for he realizes that the promise of God has been fulfilled in his experience, that his transgression is forgiven, his sin covered. He has exercised repentance toward God for the violation of his law, and faith toward our Lord Jesus Christ who has died for his justification. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation 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 06-21-92 para. 6] p. 295, Para. 2, [1892MS].

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Love is the fulfilling of the law, and those who could not understand the precepts of heaven before they experience the new birth, now see the commandments as "holy, and just, and good," and in keeping of them there is great reward. The law of God is the rule of God's government, and through eternal ages it will be the standard of his kingdom. Those who trample upon its requirements, are trampling upon the authority of heaven, upon the throne of God. If we do not yield to its requirements in this life, learning to love God with all our hearts and our neighbors as ourselves, we shall meet with no change in character at the appearing of Jesus. Rebellion will not give place to peace and love when he comes in the clouds of heaven. Now is the time to separate the thorns from the precious seeds of truth, that the heart may be wholly occupied with the truth from heaven. [Cf: RH 06-21-92 para. 7] p. 296, Para. 1, [1892MS].

He who knows all things, who reads the heart of man as an open book, says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." And Paul writes, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." By Mrs. E. G. White. [Cf: RH 06-21-92 para. 8] p. 296, Para. 2, [1892MS].

"But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold." "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty." "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." [Cf: RH 06-28-92 para. 1] p. 296, Para. 3, [1892MS].

What an encouragement it is that the sower is not always to meet with disappointment. The seed is sometimes received into honest hearts. The



hearer comprehends the truth, and does not resist the Holy Spirit or refuse to receive the impression of truth upon his heart. He feels he must be true to God, and true to himself. He receives the truth into the heart, and it accomplishes its transforming work upon the character. He is not able to change his own heart, but the Holy Spirit, through his obedience to the truth, sanctifies the soul. [Cf: RH 06-28-92 para. 2] p. 296, Para. 4, [1892MS].

The good heart does not mean a heart without sin; for the gospel is to be preached to the lost. Jesus says, "I came not to call the righteous, but sinners to repentance." The convicted sinner sees himself a transgressor in the great moral mirror, God's holy law. He looks upon the Saviour, upon the cross of Calvary, and asks why this great sacrifice was made; and the cross points to the holy law of God, which has been transgressed. It was to save the transgressor from ruin that he who was co-equal with God, offered up his life on Calvary. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The law has no power to pardon the evildoer; but Jesus has taken the sins of the transgressor upon himself, and as a sinner exercises faith in him as his sacrifice, Christ imputes his own righteousness to the guilty one. There has been but one way of salvation since the days of Adam. "There is none other name under heaven given among men, whereby we must be saved." We have no reason to fear while we are looking to Jesus, believing that he is able to save all who come unto him. [Cf: RH 06-28-92 para. 3] p. 296, Para. 5, [1892MS].

As the result of active faith in Christ, we are brought into the moral warfare with the world, the flesh, and the Devil. If we undertake this warfare in our own wisdom, our human ability, we shall certainly be overcome; but if we exercise living faith in Jesus, and practice godliness, we shall understand what it means to be sanctified through the truth, and we shall not be overcome in the conflict, for heavenly angels encamp around about us. Christ is the Captain of our salvation. He it is who strengthens his followers for the moral conflict which they are pledged to undertake. [Cf: RH 06-28-92 para. 4] p. 297, Para. 1, [1892MS].

But if the love of the world, if self-esteem, or any defiling thoughts or actions, obtain the victory over us, then shall we lose confidence in Jesus, or in ourselves? Is it because Jesus failed us, and did not supply us with his grace?--No; it is because we did not do what the Lord has told us to do, Watch unto prayer; "Pray always;" Pray without ceasing." How can your soul be in health, when you shut yourself away from prayer, and have no connection with Christ, the source of all spiritual light and life and power? We must have a constant connection with Christ; for he is our sustenance. He is that bread which came down from heaven. Then let us be doers of his word, and we shall have spiritual life and power. We must place ourselves often before God as suppliants, because prayer brings the soul into immediate contact with God through Jesus Christ. He is the Way, the Truth, and the Life. If a Christian fails, it is because he does not obey the orders of his Captain. He is off guard; he is not Christlike. It will work disaster to the soul to neglect prayer; for you will be led to yield carelessly to temptation. But if you do yield, do not therefore cast away your confidence in God; lose confidence in yourself, and press closer to the side of Christ. [Cf: RH 06-28-92 para. 5] p. 297, Para. 2, [1892MS].

Christ is not to be charged with the results of the negligence and indecision of man. He who gave his life to save fallen man, appreciates the value of the soul. He will never fail of doing his part, nor become discouraged. He will never leave the erring one, tempted and tried in the conflict. "My grace is sufficient for thee." "God is faithful, who will not suffer you to be tempted above that ye are able." "He weighs and measures every trial before he permits it to come. [Cf: RH 06-28-92 para. 6] p. 297, Para. 3, [1892MS].

God can never be charged as unjust because he does not send assistance to men; but on the part of the one assailed by temptation there is a negligence to appropriate the freely offered aid. If they had trusted Christ, he would have proved an all-sufficient Saviour, and it is through conflict that the spiritual life is strengthened. We are not left alone, but we are to seek help where it will surely be found. [Cf: RH 06-28-92 para. 7] p. 297, Para. 4, [1892MS].

The opposition we meet may prove a benefit to us in many ways. If it is well borne, it will develop virtues which would never have appeared if the Christian had nothing to endure. And faith, patience, forbearance, heavenly mindedness, trust in Providence, and genuine sympathy with the erring, are the results of trial well borne. These are the graces of the Spirit, which bud, blossom, and bear fruit amid trials and adversity. Meekness, humility, and love always grow on the Christian tree. If the word is received into good and honest hearts, the obdurate soul will be subdued, and faith, grasping the promises, and relying upon Jesus, will prove triumphant. "This is the victory that overcometh the world, even our faith." [Cf: RH 06-28-92 para. 8] p. 297, Para. 5, [1892MS].

He who opens the Scriptures, and feeds upon the heavenly manna, becomes a partaker of the divine nature. He has no life or experience apart from Christ. He hears the voice of God speaking from heaven, "This is my beloved Son, in whom I am well pleased." That voice is assurance to him that he is accepted in the Beloved. And he knows that in character he must be like him with whom God is well pleased. God has fully accepted Christ as our substitute, our surety; then let everyone who names the name of Christ depart from all iniquity, and be one with Christ in character, that Jesus may not be ashamed to call us brethren. He in whom we trust has proved himself a present help in every time of need; and as we dwell with him, we grow more and more into his image. "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 [which means from character to character], even as by the Spirit of the Lord." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [Cf: RH 06-28-92 para. 9] p. 298, Para. 1, [1892MS].

If we bear much fruit to the glory of God, our souls must be absorbed in meditating upon the glorious truths of the word of God. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." By Mrs. E. G. White. [Cf: RH 06-28-92 para. 10] p. 298, Para. 2, [1892MS].

Text.--"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. 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." Eph. 3:14-21. [Cf: RH 07-05-92 para. 1] p. 298, Para. 3, [1892MS].

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low; our expectations have been too limited. We must make our aims higher than we have made them in the past; for it is possible for us to be filled with all the fullness of God, to have Christ abiding in our hearts by faith. Christ has died for us, and we are not to think that we are of no value before the Lord; for the cross of Calvary reveals the fact that we are valued by the infinite sufferings of the Son of God. As we have been purchased by the blood of Christ, should we not search the word of God that we may know what are our privileges, and by faith lay hold of unseen realities? We should understand our relation to God and his relation to us. The Lord declares that if we will come out and be separate, and touch not the unclean, he will receive us, and be a father unto us, and we shall be his sons and his daughters. Again and again Paul addresses the people of God as "dear children," as "obedient children." This is the test of our relation to God: Do we render obedience to him? Do we manifest his Spirit in our lives? Can we perceive the difference between the sacred and the common? Our religion is to be carried into our home, into our business, into all the affairs of life. The heart is not to be so engaged in worldly matters that we cannot appreciate eternal things. [Cf: RH 07-05-92 para. 2] p. 298, Para. 4, [1892MS].

Those who have a healthy experience in the Christian life, will be better fitted for their duties in business life, for their responsibilities in the home and in the church, than if they were but halfhearted followers of Christ. The Saviour has said: "Ye cannot serve God and mammon." We are to strive, to agonize, to enter in at the strait gate; for many shall seek to enter in, and shall not be able. It will take something more than mere seeking to enter in at the strait gate; for the gate to death is wide, and the road broad, and easy of access, and many there be that go in thereat. If we would enter in at the strait gate, we must be partakers of the sufferings of Christ. We must know what it is to practice self-denial, that we may come into sympathy with the Father and Son. Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 07-05-92 para. 3] p. 299, Para. 1, [1892MS].

As Jesus looked upon the world, he saw such misapprehension of the character of God, such darkness covering the earth, and gross darkness the people, that his heart was drawn out in compassion for mankind. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus came to plant the cross between heaven and earth, between

divinity and humanity. There he offered himself to God as a lamb without blemish, a spotless sacrifice for the sins of men. What means it that the divine Victim hangs there in dying agony?--It means that not one jot or tittle of the law could be set aside to save the transgressor of law, for whom Christ became substitute and surety. Christ consented to become man's sacrifice on Calvary's cross, and in him divine justice and mercy met together, so that God could pardon the transgressor, and vindicate his justice, and uphold his throne in righteousness. [Cf: RH 07-05-92 para. 4] p. 299, Para. 2, [1892MS].

It is by beholding Christ upon the cross of Calvary that the sinner is drawn to his Saviour; and as he realizes that Christ has died for him, his heart is melted into contrition and tenderness. He repents toward God because he has transgressed the divine law, and he has faith toward our Lord Jesus Christ as his substitute and surety. [Cf: RH 07-05-92 para. 5] p. 299, Para. 3, [1892MS].

This is the work that is before every soul who has transgressed the law of God,--repentance toward God for breaking his commandments, which has caused the death of his Son, and faith toward him who imputeth his righteousness unto us. But there is a great misapprehension in regard to what is genuine faith. It is not a mere intellectual assent to truth, or a nominal acceptance of the fact that Christ has died for the salvation of men. Genuine faith works by love, and purifies the soul. There are some who declare that all we have to do is to believe in Jesus, and they think it makes no difference if we trample upon the divine precepts. These statements show that this class do not understand the fundamental principles of the plan of salvation. Genuine faith in Christ will not lead a man to transgress the law; for Christ is not a minister of sin. [Cf: RH 07-05-92 para. 6] p. 299, Para. 4, [1892MS].

When the angel announced the birth of Christ to Mary, he said: "Thou shalt call his name Jesus, for he shall save his people from their sins." When John called the attention of his followers to Jesus, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: RH 07-05-92 para. 7] p. 300, Para. 1, [1892MS].

The only definition the Bible gives of sin is that it is "the transgression of the law." While we are to repent toward God for the transgression of the law, we are not to look to the law for remission of sins, or for justification. Neither are we to imagine that repentance for past sin will be all-sufficient; for in order to be saved, we must have faith in our Lord Jesus Christ. When we accept Christ as our sacrifice, our substitute, our righteousness, then we behold the Father in a different light from that in which too many have regarded him in the past. We have blamed the Father for our sufferings. In ignorance and blindness to his infinite love, our hearts have been full of murmuring toward him; for the enemy had cast his shadow athwart our pathway, and clothed God with his own satanic character. But Christ came to reveal the Father, to roll back the shadow that Satan had cast over humanity, that men might behold God clothed in the divine attributes of his nature. [Cf: RH 07-05-92 para. 8] p. 300, Para. 2, [1892MS].

Our Saviour does not promise that those who follow him shall have no difficulties. Satan will continually seek to misrepresent God to every

mind. The apostle says, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Satan would make the Christian warfare as hard as possible for everyone who is determined to follow Christ; for it is his purpose to fasten every soul in deception. [Cf: RH 07-05-92 para. 9] p. 300, Para. 3, [1892MS].

Christ came to our world because he saw that it was impossible for man to overcome in his own behalf. He came to be the head of the church, to give his own life, that man might have everlasting life. He withstood all the temptations and devices of the enemy, and step by step passed over the ground where Adam fell, and redeemed his disgraceful failure. He was tempted in all points like as we are, yet without sin. Satan was on his track at every step, and in the wilderness he assailed him with the three leading temptations with which man is overcome,--appetite, presumption, and ambition. All over the world we see how appetite has controlled the reason, and beclouded the perceptions of men, and has taken the foundation from the character. Through the indulgence of appetite, men have come to a position where it is impossible for them to discern the light of God. The world is full of the wrecks of humanity because of indulgence of appetite. After Jesus had endured a fast of forty days, the tempter came to him, and said: "If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That men shall not live by bread alone, but by every word of God." [Cf: RH 07-05-92 para. 10] p. 300, Para. 4, [1892MS].

We are not to be presumptuous, and place ourselves in the way of temptation, trusting that God will deliver us from the power of the enemy. When the tempter came to Christ to lead him to presumption, he came quoting the Scripture. "And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God." If we are in the path of duty, if we are in the place where the angels of God can have charge over us, we may expect to be kept in all our ways; for God will be our helper; but if we rush into danger, following our own feeble judgment, and led by our own desires, we shall get into sorrow and difficulty. If we persist in presumption, we cannot expect that God will deliver us; for we are not following in the footsteps of Jesus. We must follow our Lord, just as trained soldiers follow their leader. [Cf: RH 07-05-92 para. 11] p. 301, Para. 1, [1892MS].

When Satan failed to induce Christ to act presumptuously, he took him to a high eminence, and "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." Satan had come to Christ, saying, "If thou be the Son of God, command this stone that it be made bread," and now Jesus gave

him evidence of his divinity. He rebuked the enemy. Divinity flashed through humanity, and Jesus said: "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Are we doing this? Are we worshiping the Lord in spirit and in truth? Everything is to be held in subordination to the service of God. The temptation is presented to us from every side to serve ourselves, to serve the world, to serve Satan; but we are to overcome as Christ also overcame. By Mrs. E. G. White. (*Continued next week.*) [Cf: RH 07-05-92 para. 12] p. 301, Para. 2, [1892MS].

"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." How many are listening to this temptation today! How many are ambitious, desirous of honor and power, that they may be exalted in the eyes of the world! How many are aspiring to be something great and high, ever reaching forward, restless and unreconciled to their lot, while neglecting the very things which God has given them to do! They do not see the importance of making their home a happy one. They do not see the necessity of performing those things that will make their lives efficient for good. They neglect what they call "the little things;" for they do not realize that there is nothing unimportant or insignificant. God calls upon men to be faithful in little things. There is no excuse for unfaithfulness. We should be true to principle in carrying forward the work God has put into our hands. [Cf: RH 07-12-92 para. 1] p. 301, Para. 3, [1892MS].

I want to tell the children how they may be faithful as Christ would have them to be. They can have his approving smile by being obedient and respectful to father and mother. Children, you are under the eye of Christ, and he is watching you to see if in the future he can intrust to you sacred responsibilities. Do not be satisfied to do superficial work, or to work as an eye-servant, simply busying yourself because someone is watching you; work as a servant of God, and be faithful wherever you are, when God alone knows what you are doing. [Cf: RH 07-12-92 para. 2] p. 302, Para. 1, [1892MS].

Parents, your first work for your children should be to teach them that God will not accept superficial work. Teach them concerning the great sacrifice that Jesus has made in their behalf, in order that they might be happy in the mansions which he has gone to prepare for those who love him. Satan is at work to ruin our youth in every institution that we have, by leading them to do superficial work. O that we all might understand that we cannot afford to do surface work; for it will entail upon us loss in this life and in that which is to come. Paul instructed Timothy in that in which all our youth should be instructed. He said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." "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." [Cf: RH 07-12-92 para. 3] p. 302, Para. 2, [1892MS].

We should seek to have others understand all that we understand, and

not be envious when others excel us, but rather rejoice that the best of talent can be brought into the service of God. Your first duty is to yield your powers to God, that he may use you in his service, but you are not to yield to the temptations of the evil one, and aspire for high position, and the honor of the world. [Cf: RH 07-12-92 para. 4] p. 302, Para. 3, [1892MS].

The work of overcoming is in our hands, but we are not to overcome in our own name or strength; for of ourselves we cannot keep the commandments of God. The Spirit of God must help our infirmities. Christ has become our sacrifice and surety. He has become sin for us, that we might become the righteousness of God in him. Through faith in his name, he imputes unto us his righteousness, and it becomes a living principle in our life. The apostle shows unto us what is the privilege of the Christian. He says, "I bow my knees unto the Father of our Lord Jesus Christ . . . 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." Christ imputes to us his sinless character, and presents us to the Father in his own purity. There are many who think that it is impossible to escape from the power of sin, but the promise is that we may be filled with all the fullness of God. We aim too low. The mark is much higher. Our minds need expansion, that we may comprehend the significance of the provision of God. We are to reflect the highest attributes of the character of God. We should be thankful that we are not to be left to ourselves. The law of God is the exalted standard to which we are to attain through the imputed righteousness of Christ. We are not to walk according to our own ideas, and present before others in our example a human standard which they will follow; but we are to follow in the footsteps of Christ, and make straight paths for our feet, lest the lame be turned out of the way. We are to keep the commandments and live. [Cf: RH 07-12-92 para. 5] p. 302, Para. 4, [1892MS].

Jesus suffered the full penalty of sin. On Calvary's cross the weight of the sins of the world rested upon his soul. He received in his bosom the arrow of lost humanity. Have you followed him in the garden of Gethsemane? Have you seen the bloody sweat bedew the ground? Have you heard the anguished prayer he offered to heaven, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt"? Three times was this petition offered to heaven, but the cup was not removed. The destiny of a lost world trembled in the balance, but Jesus decided to drink the bitter cup to the very dregs. [Cf: RH 07-12-92 para. 6] p. 303, Para. 1, [1892MS].

During the Master's agony of soul, the disciples slept. Again and again he came to them, desiring even the sympathy that humanity could have given him, but he had to tread the winepress alone, and of the people there was none with him. When the bitter hour was over, he waked his followers and said: "Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people." "Jesus

therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground." Divinity flashed through humanity, and the soldiers were powerless before him. Had he spoken the word, twelve legions of angels would have come to his defense, and delivered him from his foes, and every one of that cruel company would have been destroyed at his word. But no, he had come to save man, and at any cost he would carry out his purpose. He permitted them to take him and drag him away as they would have taken any common criminal. They brought him to the judgment hall, and his disciples all forsook him and fled. Peter had declared, "Lord, I am ready to go with thee, both into prison, and to death." But now Peter followed afar off, and when he ventured into the hall, and a maid said: "This man was also with him," he denied him, saying, "Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean." It was then that with cursing and swearing, Peter denied his Lord. How this cut to the heart of Jesus! There was the Man of sorrows, surrounded by his enemies, accused by false witnesses, buffeted and insulted by the mob, but the denial of Peter cut deeper than all the mockings of his foes. [Cf: RH 07-12-92 para. 7] p. 303, Para. 2, [1892MS].

To see how his disciple would sacrifice his integrity, and deny his Master, wounded the heart of Jesus. Then the Lord turned, and looked on Peter with a look of pitying compassion mingled with grief, and that look broke Peter's heart. He remembered what Jesus had said to him, that before the cock should crow he would deny him thrice, and he went out from the judgment hall in shame and grief. He hurried to the garden of Gethsemane, and prostrated himself on the very spot where Jesus had prayed in agony, where the bloody sweat had bedewed the soil, and there he wept bitterly. Jesus saw the anguish of his heart, and forgave Peter for his sin. Thus it is whenever a sinner draws nigh to God in repentance and contrition of soul, Jesus draws nigh to him; for when a soul repents, it is an evidence that Jesus is drawing him to himself. [Cf: RH 07-12-92 para. 8] p. 303, Para. 3, [1892MS].

It was in man's behalf that Jesus suffered, taking the steps of humiliation from the throne of glory to the cross of shame. When Jesus was brought before the Roman ruler, Pilate examined him, and said: "I find in him no fault at all." And he would have released him, but he feared for his life. The follower of Christ must reach a point where he would rather sacrifice his life than betray the cause of Christ. Jesus said: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Satan and his angels are at work influencing the children of disobedience to bring about a state of affairs which will place the follower of Christ in positions of peril, where his fidelity will be tested to the utmost. [Cf: RH 07-12-92 para. 9] p. 304, Para. 1, [1892MS].

Although Pilate pronounced Jesus innocent, he scourged him and sent him to Herod. Jesus was mocked and insulted, robed in purple, and crowned with thorns, and the soldiers bowed to him in mock homage, and



said: "Hail, King of the Jews!" O, what a spectacle for the universe to behold! O what a scene for those who kept the commandments of God! And yet it was necessary that Satan should manifest his enmity toward the Son of God, in order that the real character of the evil one might be understood, and that he might be uprooted from the affection of men and angels. When Jesus died on Calvary, men and angels beheld the malignity of Satan, and the love of God for a fallen world. On this atom of a world the great controversy between Christ and Satan is waged, but Christ is conqueror. In his name and through his strength, his followers obtain the victory. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 07-12-92 para. 10] p. 304, Para. 2, [1892MS].

Christ is our example. In his life on earth he withstood the temptations of the enemy; for he was in all points tempted like as we are, yet without sin. No man will ever be called upon to endure what Jesus had to endure. No man will ever have occasion to cry out, "My God, my God, why hast thou forsaken me?" Jesus endured the hiding of his Father's face, that God might never have to forsake the children of earth, unless they deliberately turned from him. In the light of the cross of Calvary, I ask you if you cannot see why the transgressor cannot escape the penalty of the broken law. Death is the wages of sin, and the law cannot be changed in the least to make a way of escape for its transgressor. The anguish of Christ on Calvary's cross speaks louder than any argument that can be presented, to prove the immutability of the law. But Jesus bore the penalty of the law, and tasted death for every man. But the tomb could not hold him. Three days after his crucifixion, the mighty angels of heaven parted the darkness from their track, and rolled the stone from the sepulcher. The seal of the government was broken, and the Roman guards placed there to keep the tomb from all disturbance, lest the disciples might come and steal away the body of Jesus, fell to the earth as dead. The angel of the Lord appeared, whose countenance was like lightning, and his raiment white as snow, and for fear of him, the keepers did quake, and became as dead men. Christ came forth from the tomb a mighty conqueror over death and the grave, and he ascended up on high, there to intercede for us as a merciful and faithful high priest, who is touched with the feeling of our infirmities. [Cf: RH 07-19-92 para. 1] p. 304, Para. 3, [1892MS].

We are not to enter heaven without trial. Jesus has told us that we must strive, agonize, to enter in at the strait gate. We are to wage a continual warfare against principalities and powers, and spiritual wickedness in high places, against the ruler of the darkness of this world. But Jesus knows the plan of the battle, and he comforts us with the assurance that he is at our right hand, that we shall not be moved. He says, "Lo, I am with you always, even unto the end of the world." The angels of God are all about us. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" [Cf: RH 07-19-92 para. 2] p. 305, Para. 1, [1892MS].

Christ is the ladder that Jacob saw, on which descended and ascended the angels of God, while the glory of God illuminated every round of the ladder from the highest heaven to the earth. Christ spanned the gulf that separated man from God, and earth from heaven, and he is working continually in our behalf, and individually we are to cooperate with him and with the heavenly intelligences. But Christ can do nothing for us without our cooperation, and we can do nothing without him.

Satan and his angels are at war with us, and they will be at war with us to the end of the world, and Jesus has told us, "Without me ye can do nothing." This is the lesson that Christ has been teaching his children through all ages, and in every generation. When Joshua went forth in the morning before the taking of Jericho, there appeared before him a warrior fully equipped for battle. And Joshua asked, "Art thou for us, or for our adversaries?" and he answered, "As Captain of the host of the Lord am I now come." If the eyes of Joshua had been opened as were the eyes of the servant of Elisha at Dothan, and he could have endured the sight, he would have seen the angels of the Lord encamped about the children of Israel; for the trained army of heaven had come to fight for the people of God, and the Captain of the Lord's hosts was there to command. When Jericho fell, no human hand touched the walls of the city, for the angels of the Lord overthrew the fortifications, and entered the fortress of the enemy. It was not Israel, but the Captain of the Lord's host that took Jericho. But Israel had their part to act to show their faith in the Captain of their salvation. [Cf: RH 07-19-92 para. 3] p. 305, Para. 2, [1892MS].

Battles are to be fought every day. A great warfare is going on over every soul, between the prince of darkness and the Prince of life. There is a great battle to be fought, that the inhabitants of the world may be warned of the great day of the Lord, that the strongholds of the enemy may be entered, and that all who love the Lord may be gathered under the bloodstained banner of Prince Emmanuel, but you are not to do the main fighting here. As God's agents you are to yield yourselves to him, that he may plan and direct and fight the battle for you, with your cooperation. The Prince of life is at the head of his work. He is to be with you in your daily battle with self, that you may be true to principle; that passion, when warring for the mastery, may be subdued by the grace of Christ; that you come off more than conqueror through Him that hath loved us. Jesus has been over the ground. He knows the power of every temptation. He knows just how to meet every emergency, and how to guide you through every path of danger. Then why not trust him? Why not commit the keeping of your soul unto God, as unto a faithful Creator? [Cf: RH 07-19-92 para. 4] p. 305, Para. 3, [1892MS].

Do not think that you can be careless and reckless, and neglect so great salvation, and not suffer loss, eternal loss. It took the lifeblood of the Son of the infinite God to make a way of escape for the sinner, and can God save you in your sins? Christ came to save you from your sins. In view of the sufferings of the Son of God, what will be the result of the neglect of so great salvation? The Father gave all heaven to man in that one gift. He has made it manifest that he has done all that is possible to do, all that a God can do, that you might be saved, that you might have an inheritance with the saints in light. Election is just what the Bible has described it to be. "Whosoever will, let him take of the water of life freely." "Believe on the Lord Jesus Christ, and thou shalt be saved." If you will but yield your own way, and surrender yourself to Christ, how pitiful will he be to you. Read the parable of the prodigal son, if you would see the mercy of God toward the repenting sinner. Like the prodigal son, the sinner has taken God's good gifts, and has wasted them on the gratification of self, used them for the indulgence in sin. When the sinner awakes to his true condition, he sees that he has spent his all for that which is worthless, and that he is lost and undone. He says, "I will arise and go to my father." I will tell him how unworthy I am, how I am no more

worthy to be called his son. I will ask him to make me as one of his hired servants. The prodigal did just as he said he would. He went to his father just as he was; for he could do no other way. His garments were in rags and tatters, but his father did not turn from him. While he was still a great way off, the father sees him, and goes to meet him. Before his repenting child can utter a word of confession, the father has forgiven him. He embraces him, he weeps upon his neck. Does he think of carrying out his son's request as he sobs out his repentant story?--No, he takes him to his home. He puts upon him the best robe. He puts a ring upon his finger, and makes a feast, and calls in the neighbors to rejoice with him; for he says, "This my son was dead and is alive again; he was lost and is found." [Cf: RH 07-19-92 para. 5] p. 306, Para. 1, [1892MS].

This is the way that God deals with the sinner. O, I would that we had hearts of flesh to feel for those who know nothing of the pardoning love of God! O that we were baptized with the Holy Spirit, that we might know how to work for the Master! How many come before the congregation and offer up long, tedious prayers that weary the people, and do not bring the blessing of God upon them. Keep your long prayers for the closet; and when you come to the meeting, present your request before God in a simple, direct way. Let your words be the expression of the need of the hour; for God has said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Cf: RH 07-19-92 para. 6] p. 306, Para. 2, [1892MS].

We want the light of the glory of God to shine upon us. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ." It is 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." "Of whom the whole family in heaven and earth is named." The family is named after the Father. Those who enter the heavenly mansions will have the name of the Father and the name of the city of God written in their foreheads. They will bear the divine superscription, and be partakers of the divine nature, having escaped the corruptions that are in the world through lust. [Cf: RH 07-19-92 para. 7] p. 306, Para. 3, [1892MS].

"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Why is it that so many who profess to have faith in Christ, have no strength to stand against the temptations of the enemy?--It is because they are not strengthened with might by the Spirit in the inner man. The apostle prays "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." If we had this experience, we should know something of the cross of Calvary. We should know what it means to be a partaker with Christ in his sufferings. The love of Christ would constrain you, and though you would not be able to explain how the love of Christ warmed your heart, you would manifest his love in fervent devotion to his cause. The love of Christ passeth knowledge; human language cannot express its depth. It is the privilege of the children of God to 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."

[Cf: RH 07-19-92 para. 8] p. 307, Para. 1, [1892MS].

From this scripture we are to understand what is the privilege of every follower of Christ. Our standard has been too low, and may the Lord help us that we may come as we are, and learn of his righteousness, that through his power we may be enabled to keep the commandments of God. As you seek to come to Jesus, Satan will point to your filthy garments that have been defiled with sin, and tell you that you are a sinner and unworthy of the favor of God. You will have to acknowledge that you have transgressed the law of God. You will have to say, "I know that I am a sinner, but I repent of my sins. I come to Christ because he has said: 'I came not to call the righteous, but sinners to repentance.' I came because he has said: 'Come unto me, all ye that labor.'" Do you want anything broader than 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 in heart: and ye shall find rest unto your souls." [Cf: RH 07-19-92 para. 9] p. 307, Para. 2, [1892MS].

When Satan assails you with doubt and temptation, point him to Calvary; for he cannot stand before the weighty argument of the cross. Take the yoke of Jesus, and learn of him; for he is meek and lowly of heart. Temptations and trials will come upon the Christian; but you need not be discouraged and lose your faith. The apostle says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." [Cf: RH 07-19-92 para. 10] p. 307, Para. 3, [1892MS].

We cannot provide a robe of righteousness for ourselves, for the prophet says, "All our righteousnesses are as filthy rags." There is nothing in us from which we can clothe the soul so that its nakedness shall not appear. We are to receive the robe of righteousness woven in the loom of heaven, even the spotless robe of Christ's righteousness. We are to say, "He died for me." He bore my soul's disgrace, that in his name I might be an overcomer, and be exalted to his throne. Tell of his power, sing of his matchless love. In every trial he will be near you, and will give grace and power according to your need. [Cf: RH 07-19-92 para. 11] p. 307, Para. 4, [1892MS].

We are to be co-laborers with Christ, and we are to be continually working to extend the knowledge of the gospel. We are to be liberal with our means, that the cause of the Master may be advanced. We should seek to economize, that we may extend the message of truth, and send the tidings to those who know not God, and are without hope in the world, that they may be turned from error and iniquity unto truth and righteousness. O, let us seek to be co-laborers with the Master. There are souls all through Australia and the islands of the sea, who in the sight of God are just as precious as are your souls, and if they had an opportunity, they would accept the light as readily as you have accepted it. [Cf: RH 07-19-92 para. 12] p. 308, Para. 1, [1892MS].

O, may the love of God inspire our hearts! Let the Holy Spirit enkindle in our hearts a flame of sacred devotion, that we may go forth to work in the vineyard of the Lord. Then we shall wear the victor's

crown. Then we shall see him as he is, and hear at last the benediction, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: RH 07-19-92 para. 13] p. 308, Para. 2, [1892MS].

Christ has said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, "And they are they which testify of me." The Father was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest value to us, and to the world. [Cf: RH 07-26-92 para. 1] p. 308, Para. 3, [1892MS].

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: RH 07-26-92 para. 2] p. 308, Para. 4, [1892MS].

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. [Cf: RH 07-26-92 para. 3] p. 308, Para. 5, [1892MS].

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of

investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one Spirit. [Cf: RH 07-26-92 para. 4] p. 309, Para. 1, [1892MS].

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. [Cf: RH 07-26-92 para. 5] p. 309, Para. 2, [1892MS].

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity today be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christlike manner, and the lesson taught by this will be of great importance to us. [Cf: RH 07-26-92 para. 6] p. 309, Para. 3, [1892MS].

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. [Cf: RH 07-26-92 para. 7] p. 310, Para. 1, [1892MS].

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would

behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "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." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate self-control. I am thankful that God is a wise ruler, and everyone who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. "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." Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth. [Cf: RH 07-26-92 para. 8] p. 310, Para. 2, [1892MS].

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness. [Cf: RH 07-26-92 para. 9] p. 310, Para. 3, [1892MS].

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me

only, but unto all them also that love his appearing." By Mrs. E. G. White. [Cf: RH 07-26-92 para. 10] p. 311, Para. 1, [1892MS].

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye." [Cf: RH 08-16-92 para. 1] p. 311, Para. 2, [1892MS].

The lesson contained in these words is of solemn import, and it is to be carefully considered. The law of the divine government is that each one has the power of being the arbiter of his own destiny. What we do to others shall be done unto us again. Therefore we should be careful how we treat one another. We ever reap as we have sown, receiving back to ourselves what we have done to God and to our fellow-beings. In this life we are on probation, placed under test and trial to form characters for the future, immortal life. Through the provision of the grace of Christ, fallen man, debased and corrupted, may be transformed into the divine likeness. The lesson that Christ gave in the words we have quoted, was to counteract the influence of the former, erroneous teachings of the Jews. "Judge not, that ye be not judged." In these words Christ presented before them a lesson that was to be brought into daily life to brighten their hopes, and to encourage their confidence in the Lord. The question is asked, What does God require of us? As transgressors of the law, justice condemns us as hopelessly ruined; but through the mercy of Christ, through repentance of sin, man, the enemy of God, may be forgiven and transformed into the divine image. And since it has cost an infinite price to redeem us, how can we presume to condemn others? Jesus says, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" In these words, Jesus has represented one who is filled with self-righteousness. He is swift to detect any seeming defect in others, but in comparison to his own errors and faults, the defect he presumed to criticise is represented as a mote compared with a beam. To such a one Jesus says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: RH 08-16-92 para. 2] p. 311, Para. 3, [1892MS].

In the days of Christ just such plain reproofs were given, and in this age we need the same straightforward reproof. When Christ came into the world, it was filled with criticism and condemnation of others, and Jesus revealed the sure result of such a course. The same results are manifest today. Those who have the greatest need to examine themselves whether they be in the faith, are most forward to pronounce sentence of evil against their brethren. Those who are accusers of the brethren are recipients of God's mercy and compassion, are every moment dependent upon his care and benevolence, and yet they are unmerciful to others, making it manifest that they have not allowed the truth to purify, refine, and sanctify them. Our characters are not to be weighed by smooth words and fair speeches manufactured for set times and occasions; but by the spirit and trend of the whole life. The unkind man, the critic, the one who is full of self-conceit, deceives his own soul, though claiming to be a clear discerner of the defects of others. He who has a disposition to find fault, to be suspicious, to surmise, think and speak evil, has so cultivated this attribute of the evil one



that the good qualities of his brethren and sisters in the church do not arrest his attention. If he thinks he has discovered a flaw in the character, a mistake in the life, he is very officious to aim at the mote, when the very trait of character which he has overlooked in himself, which is developed in doing this unchristlike work, is, in comparison to what he criticises, when weighed in the golden balances of heaven as a beam in proportion to a mote. [Cf: RH 08-16-92 para. 3] p. 311, Para. 4, [1892MS].

Ungenerous, unchristian expressions of judgment, of criticism, of condemnation of others, if not repented of, will sink the soul in ruin. The piety of the man who thus condemns others, is measured by the hidden motives, the secret plans and plottings of evil against those with whom he is at enmity. The value of his conduct, the real influence of his life, is summed up as wanting by the Lord of heaven, who reads the secrets of every soul. That spoken in the ear, in the closet, will be proclaimed upon the housetop. No man can fully know the measure of the good or evil of his course of action, because the Lord holds in his own hands the consequences of our deeds. The Lord permits circumstances to arise that will bring into notice the good qualities of one who is suspected of wrong. The Lord will permit persons to pass through strait places, where the surroundings will work to develop the traits of character that are condemned by Christ. The evil work that evil workers intended to do will not bring about the results they had designed; for the Lord will manage the matter so that good will be brought out of evil. But no credit or reward will be given to him who purposed to do harm to the purchase of the blood of Christ, even though good resulted from his plottings of evil. The Lord set counter-agencies to work to preserve his people from being deceived and injured. [Cf: RH 08-16-92 para. 4] p. 312, Para. 1, [1892MS].

Unless the truth sanctifies the soul, hereditary and cultivated traits of character will develop, and we shall be seeking for spots and blemishes in others; but our measuring and judgment will correspond to our own prejudices, to our human likes and dislikes. In dealing with brethren that reveal a hard, critical, accusing spirit, we should manifest the Spirit of Christ, that they may behold and become changed. Without a connection with God, self and self-uplifting will appear. Day by day, hour by hour, we must weave heavenly principles into our life, praying God that he will bestow his Holy Spirit upon us; for it is the Holy Spirit alone that can purify the affections, and uproot the tares that naturally grow in the heart. The love of God must abide in the soul, or man will fail to mete out to his fellowman that which God has meted out to him through his great love for his fallen creatures. Without the heavenly endowment of the Spirit of truth, we shall not be able to do that for which we shall not be ashamed. When we are brought to account by the Lord, we shall receive the very same measure we have meted to others, and eat the fruit of our own doings. Many work with intense activity to bring to light disagreeable matters concerning others, when, if the same criticism were brought upon their words and conduct, their faults in contrast with their brother's would be as a beam in proportion to a mote. [Cf: RH 08-16-92 para. 5] p. 312, Para. 2, [1892MS].

There is a great variety of ways of deceiving self; and one of the most ruinous ways to cripple our usefulness is to cultivate evil speaking and criticism of others. Those who have done this must be

humble their hearts before God, and instead of denouncing others, must proclaim against themselves. [Cf: RH 08-16-92 para. 6] p. 312, Para. 3, [1892MS].

The apostle says, "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." We fail to work out our own salvation with fear and trembling when we judge and condemn others; we manifest before the universe a spirit that will decide our destiny, and place us among the transgressors of God's law. We show our kinship with Satan, who was an accuser of the brethren. Through his deceptive power, he ever seeks to make error appear as truth, and you follow his example in magnifying the faults of your brethren, and by imagining that you see evil where none exists. [Cf: RH 08-16-92 para. 7] p. 312, Para. 4, [1892MS].

The has Lord graciously given man a time of probation in which to perfect a character for eternal life; but those who are selfish, those who exalt self by seeking to abase another, making the most of every mote and defect in his character, prove that there is a beam in their own eye which unfits them for an entrance into the abode of life. The principles of divine goodness must dwell in the heart, in order that pure, generous, kindly thoughts and actions shall be manifested in the life. Everything like secret working, like deception, like anxiety to discover a mote in our brother's eye, like officious effort to remove the mote when a beam is in our own eye, is abhorrent to God. Until the accuser discovers the evil of his own heart, and feels sincere repentance for his sin, and makes confession of his wrong, he can have no clear vision to pull the mote out of his brother's eye. It is easy to deceive ourselves, but we cannot deceive God, to whose ears smooth words and fair speeches, which are only pretensions to piety, are as sounding brass or a tinkling cymbal. Unless the principles of heaven are inwrought in the heart, all outward profession is pretension and deception. God measures every man's piety by the character of his motives. In the prayer of Christ for his disciples he utters these words: "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one [not biting and devouring one another]; as thou, Father, art in me, and I thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 08-16-92 para. 8] p. 313, Para. 1, [1892MS].

In these words the relation sustained toward God and toward one another is clearly defined. We are to be as one, and this sacred unity must be contemplated and cherished in the church of God, each one seeking to bring about the fulfillment of the prayer of Christ. We should banish all thoughts of evil against our brethren. If we imagine we see wrong in our brother, let us not judge him; let us not go to work secretly to make the mote appears as large as possible before others, depreciating our brother by secret whisperings when he knows nothing of our suspicious and evil thoughts. How cruel it is to judge,

condemn, and pass sentence upon your brother when he has not the slightest suspicion that you are not his friend. It was in this secret manner that Satan carried on his work in heaven, and now through human agencies who submit to his control, he carries on the same hypocritical course of action. [Cf: RH 08-16-92 para. 9] p. 313, Para. 2, [1892MS].

If you think your brother or sister has made a mistake, go privately to the offender, "considering thyself, lest thou also be tempted," and in tenderness and sincerity talk with the one that you suspect. Christians are to carry out the instructions of Christ: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." If you disregard the words of Christ, and walk in sparks of your own kindling, you will fail to work righteousness, and will come under the bewitching power of Satan. Let us reverently inquire, What does the Lord require of me in my relation to my brother? The plain words of instruction, the rules given to govern our conduct in the teachings of Christ, will confront us in the judgment, however much we may disregard them here. [Cf: RH 08-16-92 para. 10] p. 313, Para. 3, [1892MS].

Every day we are passing up our accounts to heaven. The spirit, the words, the actions of our daily life, are freighted with terrible significance; for they make it manifest whether we are preparing to be members of the family of God or members of the host of evil, who will be destroyed with Satan the root, and his followers the branches. By the secret influences of his Holy Spirit, again and again the Lord comes to us and presents to us the things which pertain to our eternal welfare; we must act according to the dictates of the heavenly voice if we would be fitted for the life that measures with the life of God. We must respond to the love of God by reflecting his love to the world. By Mrs. E. G. White. [Cf: RH 08-16-92 para. 11] p. 314, Para. 1, [1892MS].

The reason why so little is accomplished to fulfill the words of the Lord's prayer. "Thy kingdom come, thy will be done in earth, as it is in heaven," is that many of those whose names swell the church list, have never been joined to Christ; but they have so mingled with the world that their lives and characters are fashioned after the world's standard. In place of pointing heavenward, they are as signboards directing to the world. They are not in union with Christ as is the branch to the vine, although Jesus says, "Without me ye can do nothing." [Cf: RH 08-23-92 para. 1] p. 314, Para. 2, [1892MS].

Christ and the world are not in partnership. The apostle says, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "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." Conformity to the world will never be the means of converting the world to Christ. Christians must be entirely consecrated to God, if the church is to be efficient in its influence for good upon unbelievers. The slightest diversion from Christ is so much influence, power, and efficiency given to the enemy. The church was called into existence to counteract the influence of Satan; but as member after member of the church allows his ability and power to be diverted, one in one line and another in another line, connections are formed with the world, and the enemy of

all righteousness triumphs. Almost imperceptibly the world's standard, the world's maxims and customs, are introduced into the church; and as these find room, the objectionable maxims and customs more boldly appear, and leaven the influence of the church; and Satan's devices are successful, just as he has designed they should be. In this way there is brought into the church a mixed company, a divided service. Many profess to love God, yet they are serving mammon, and bowing at worldly shrines. The world is brought into the church, but not through repentance, contrition, and conversion, but because church members become wedded to the world; and this unholy union is the explanation of the weakness and inefficiency of the church. It is made manifest when church members follow the maxims of the world, that spiritual discernment is gone. Where this union is preserved, contention, criticism, faultfinding, strife, and decided hatred one of another comes in among those who should be servants of Jesus Christ. [Cf: RH 08-23-92 para. 2] p. 314, Para. 3, [1892MS].

Those who profess to be followers of Christ, should be living agencies, cooperating with heavenly intelligences; but by union with the world, the character of God's people becomes tarnished, and through amalgamation with the corrupt, the fine gold becomes dim. When worldly agencies are introduced into the church, it is evident that Satan is carrying out his devices, working through those who profess to be followers of Christ, making them ready at any time to engage with him in disheartening and discouraging those who are faithful, who would stand wholly on the Lord's side. [Cf: RH 08-23-92 para. 3] p. 315, Para. 1, [1892MS].

The church should be the almoner for God to the world, but instead of this, when there is a union with the world, the members of the church practice robbery toward God, withholding from his cause talents of means, ability, and influence. When the church should be diffusing light in every direction, it is in darkness. When the servants of Christ should be drinking largely from the waters of life in order to impart to the world the knowledge of the healing fountain, they are drinking from broken cisterns that can hold no water. Those who profess to love God should let their light so shine before men, that they may see their good works, and glorify the Father who is in heaven. [Cf: RH 08-23-92 para. 4] p. 315, Para. 2, [1892MS].

The world needs missionaries, consecrated home missionaries, and no one will be registered in the books of heaven as a Christian, who has not a missionary spirit. But we can do nothing without sanctified energy. Just as soon as the missionary spirit is lost from the heart, and zeal for the cause of God begins to wane, the burden of our testimonies and plans is a cry for prudence and economy, and real backsliding begins in the missionary work. Instead of diminishing the work, let all the councils be conducted in such a manner that increased purpose may be manifested to carry forward the great work of warning the world, though it may cost self-denial and sacrifice. If every member of the church was constantly impressed with the thought, I am not my own, but have been bought with a price, each would feel that he is under the most sacred obligation to improve every ability given of God, to double his usefulness year by year, and have no excuse for spiritual negligence. Then there would be no lack of sympathy with the Master in the great work of saving souls. Who are there among us that with spiritual perception can discern the stirring conflict that is

going on in the world between the forces of good and evil? Do you understand the nature of the great controversy between Christ, the Prince of life, and Satan, the prince of darkness? Does the conflict appear the same to you as it appears to the heavenly intelligences? O, if all who professed to be followers of Christ, were indeed living channels of light to the world, imbued by the Spirit of God, with hearts full to overflowing with the gospel message, with the very countenance beaming with devotion to God and love to man, what a work might be accomplished in a short time! The messengers of the truth would not speak with hesitation, with uncertainty, but with fearlessness and confidence. Their words, and the very tones of the voice would strike conviction to the hearts of the hearers. [Cf: RH 08-23-92 para. 5] p. 315, Para. 3, [1892MS].

Brethren and sisters, God calls upon you to enter the new fields opening before you, calling for laborers. Will you hear? Beneath the cross of Calvary will you consecrate yourselves, and take up the work with vigor and enthusiasm? In the work of saving souls the zeal of Christ consumed him; and it is only by recognizing our responsibilities as laborers together with God, that we become followers of Christ. Shall we give up self, and lift the cross, that we may be endued with the Spirit of Christ and enjoy the triumph of victorious overcomers? [Cf: RH 08-23-92 para. 6] p. 316, Para. 1, [1892MS].

If we would accomplish the great work before us, it is essential that we present to God fervent and effectual prayer; for it availeth much. The prayer needed at this time is the earnest, unbroken, continuous prayer, not fitful, uncertain prayers, wavering as the waves of the sea. If several should meet together with one accord, with hearts burdened for perishing souls, and should offer earnest, fervent prayers, they would prove effectual. Brethren, why not pray more in faith, in childlike simplicity, since our rightful place is at the very feet of God? There self is lost sight of, self is not exalted. There we acknowledge our entire dependence upon God, rendering the homage due unto his great name, which is expressed in the words of the Lord's prayer, "Hallowed be thy name." Act this sentiment out, act this truth, bring it into your practical life, and thus the soul will be drawn out after God, thus we shall be kept in active communion with the source of all grace and power. In all our councils, all our plans for the advancement of his cause, the upbuilding of his kingdom, God desires that we rely entirely upon his power, knowing that it is indispensable to success. How can we honor God, how can we vindicate his word, unless we are much in prayer, appealing to him to manifest his power in behalf of the perishing? [Cf: RH 08-23-92 para. 7] p. 316, Para. 2, [1892MS].

The world is full of projects to attract the people of God from their service to heaven. Men who claim to believe the truth accept propositions to advance the truth according to worldly methods; but our hope is in God, and we are to make this plain by importuning him for help, by refusing to be molded by the world's plan. We are to look to Jesus, showing to believers and unbelievers that our dependence is in God. It is at the throne of supplication that the pride of man is rebuked, and the honor and glory is rolled back to the Source of all power. We are to keep ourselves in a position of humble acknowledgment of God's unnumbered mercies, in a position of earnest supplication for his grace; for if we walk in the sparks of our kindling, we shall lie down in sorrow. As God's agents we are to pray more, to labor more, but

not in self-sufficiency, supposing that we can go on in our finite strength and do the work that is required of us. He whom we serve is to be our efficiency, our stronghold in every time of trouble. [Cf: RH 08-23-92 para. 8] p. 316, Para. 3, [1892MS].

The Lord calls for laborers in his vineyard but let no minister think that a mere sermonizer is a laborer. He who ministers in the sacred desk must be a shepherd to the flock, or through his careless, sinful neglect, the weak and the diseased will be left to die. We are in need of the ministration of the tender Shepherd; for many are perishing for the lack of care. Paul writes concerning the gospel minister; "Whereof I am made a minister [not a pulpit preacher], according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach and then consider our work ended?-No, no, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily." [Cf: RH 08-23-92 para. 9] p. 316, Para. 4, [1892MS].

I have a message to those who labor in the ministry. The Lord is not pleased with the work you have given him, and he does not accept it at your hands, because you neglect the very part of the work that is most essential to the salvation of souls and to the health of the church. The minister is to be a shepherd. Our Redeemer is called the chief Shepherd. The apostle writes, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ." However lowly, however elevated we may be, whether we are in the shadow of adversity or in the sunshine of prosperity, we are his sheep, the flock of his pasture, and under the care of the chief Shepherd. But the chief Shepherd has his undershepherds, whom he has delegated to care for his sheep and lambs. The great Shepherd never loses one from his care, is never indifferent even to the feeblest one of his flock. The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the care of the great Shepherd. He did not look carelessly over the sheep of the fold, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one; let him come back, and I will open the door of the sheep-fold and let him in; but I cannot go after him." No; for no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock, and when he is certain that one sheep is lost, he slumbereth not. He leaves the ninety and nine within the fold; however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the search, he does not weary, he does not falter, until the lost is found. But when it is found, does he act indifferently? Does he call the sheep, and command the straying one to follow him? Does he threaten and beat it, or drive it before him, recounting the bitterness and discomfiture and anxiety that he has had on its account? No; he lays the weary, exhausted, wandering sheep on his shoulder, and with cheerful gratitude that his search has not been

in vain, he returns it to the fold. His gratitude finds expression in melodious songs of rejoicing, and heavenly choirs respond to the shepherd's note of joy. When the lost is found, heaven and earth unite in rejoicing and thanksgiving. For "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Jesus says, "I am the good Shepherd, and know my sheep, and am known of mine." Just as a shepherd of earth knows his sheep, so does the chief Shepherd know his flock that are scattered throughout the whole world. "Lift up your eyes and behold them that come from the north: where is the flock that was given thee, thy beautiful flock?" "And ye, my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." By Mrs. E. G. White. [Cf: RH 08-23-92 para. 10] p. 317, Para. 1, [1892MS].

"Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "For our exhortation was not to deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. For we were gentle among you, even as a nurse cherisheth her children." "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [Cf: RH 08-30-92 para. 1] p. 317, Para. 2, [1892MS].

"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. 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." [Cf: RH 08-30-92 para. 2] p. 318, Para. 1, [1892MS].

The solemn work of the gospel minister is to make all men see "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for someone else to do, he need not expect that his labors will be acceptable to God. Souls for whom Christ has died are perishing for want of well-directed personal labor; and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling. Those who minister in the sacred desk should fall upon the Rock and be broken, that the Lord may put his superscription upon them and fashion them as vessels unto honor. If those engaged in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ has died. [Cf: RH 08-30-92 para. 3] p. 318, Para. 2, [1892MS].

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus. This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him take the water of life freely." In the ministration of angels, they do not labor so as to shut any soul out, but rather to gather them all in; but if the message of the gospel is to go to all men, human agents must cooperate with the angel workers. Divine and human agencies must combine in order to accomplish the great work of saving the souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided cooperation. Human agencies must be educated; they must become sufficient for this great work, and their growth and education depend upon their union with divine forces. God provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the worker for God can never be attained without divine cooperation. Symmetry of character and the harmonious development of the work will be accomplished only through continual dependence upon God and earnest effort on the part of man; for the secret of our success and power as a people advocating advanced truth will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High. [Cf: RH 08-30-92 para. 4] p. 318, Para. 3, [1892MS].

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle, determined to rescue all those who would escape from the bondage of evil. God waits to see what those who have been enlightened by his truth will do. Again and again he has called for his ministers to be shepherds to the flock. He is now waiting for the cooperation of his human agents, waiting for the ministers to minister to the diseased lambs and sheep that are ready to die. O, will not the ministers of God, as obedient children, take up one line of work after another, as he presents it to them? Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. Every Christian is to lift up Jesus, and say, Behold him; behold the lamb of God, which taketh away the sin of the world. [Cf: RH 08-30-92 para. 5] p. 319, Para. 1, [1892MS].



The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and hinders them from walking in the light of the truth. Job says, "The cause that I knew not, I searched out." This should be considered the important work of the ministry, even if it demands much painstaking effort and inconvenience. This is home missionary work, and it is in no case to be neglected; for eternal interests are here involved. The excuses of those who fail to do this work do not relieve them of the responsibility, and if they choose not to do this work, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master, to be a strength and a blessing to others, when he shuts himself away from those who need his help? Those who neglect personal intercourse with the people, become self-centered, and need this very experience of placing themselves in communication with their brethren, that they may understand their spiritual condition, and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest that they need moral renovation, and then they will see they have not carried the burden of the work. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 08-30-92 para. 6] p. 319, Para. 2, [1892MS].

God calls for men and women to be laborers together with him, to be workers who are sound in faith, pure in heart, and single in purpose. They should work to glorify God by the saving of souls that are lost. God requires heart service. A service of form, lip service, is wholly inefficient in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. The heart must be stirred with the cooperative energy of the Holy Spirit; then standing in full view of the cross of Calvary by faith, the worker can communicate to others the divine inspiration of his theme. From a full treasure house he can bring forth things new and old, which will stir the hearts of his hearers, and convicted, they will cry out, "What must I do to be saved?" If the minister steps from the pulpit, and separates himself from the people without making a special personal effort for those who have been touched by the love of Christ, he has lost an opportunity which he will never recover. [Cf: RH 09-06-92 para. 1] p. 319, Para. 3, [1892MS].

We need more missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by earnest prayer, by complete surrender to God, so that heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy, and earnest work for the Master. But in order to have the lifegiving power from the Source of all light and knowledge, you must be responsive to every movement of the Holy Spirit, that his light may shine through you to the church and to the world. Ministers allow themselves to take a low level, they do not aim high, they do not expect much; and time and opportunities pass by, and they make no improvement of them. In order to exercise themselves unto godliness, in order rightly to take hold of the sacred work in which they are engaged, they need daily to be lifted up by the Holy Spirit, to breathe the pure atmosphere of spiritual holiness. [Cf: RH 09-06-92

para. 2] p. 320, Para. 1, [1892MS].

Among ministers there must be more self-forgetfulness, a more complete hiding of themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the word and by ministering in the homes, in visiting the people, in praying with them, in presenting to them the heavenly manna of the word of God, educating them to contemplate the love of Christ. In doing the work the minister will be attended by the angels of heaven, and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people, he will learn their necessities, and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness to the lost, and will grow by exercise. He will sink self in his interest for the work. [Cf: RH 09-06-92 para. 3] p. 320, Para. 2, [1892MS].

He will have many straight and plain words to address to those who need them; for when God commissions men to do his work, he lays upon them the burden of watching for souls as they that must give an account. When needed warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but personal labor. This is divine work, and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth which will make the ears of them that hear tingle; for they must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent. Because this message is not agreeable to their inclination, or welcome to those who must be warned, they are solemnly charged to be faithful in its declaration. The ministers will meet wrongs that will seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed, on the right hand and on the left. The prophet says, "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 ordinance of their God." "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." The minister is not to indulge in the relation of anecdotes, but he is to *preach the word*. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to present Christ to the people, following the words of the apostle where he says, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Was it essential for Paul to have this experience? Read carefully, meditate upon his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of godliness. [Cf: RH 09-06-92 para. 4] p. 320, Para. 3, [1892MS].

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is there left for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly places in Christ. It is our privilege to draw nigh to God, to breathe in the atmosphere of his presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. [Cf: RH 09-06-92 para. 5] p. 321, Para. 1, [1892MS].

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here, unless there is wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on"continually seeking; if we would receive, we must ask; if we would have the door opened, we must knock. [Cf: RH 09-06-92 para. 6] p. 321, Para. 2, [1892MS].

The responsibility of our own ruin will lie at our own door. The word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the Devil, we must strive to enter in at the strait gate, we must run the race with patience, we must fight the fight of faith, we must wrestle with principalities and powers, we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are only the fruit of our faith. [Cf: RH 09-06-92 para. 7] p. 321, Para. 3, [1892MS].

Our experience must broaden and deepen; for by his grace we are to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God's will. There must be no presumption; for it becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclinations any of us should seem to come short of the promise. Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith; for it is very feeble, but in talking faith we must speak of that faith that works by love and purifies the soul. [Cf: RH 09-06-92 para. 8] p. 321, Para. 4, [1892MS].

We have come to have very meager ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable, for, in short, many are in Satan's easy chair, thinking if they partially copy another minister, they will fill the requirements. There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of

Christ; for we are to follow his example. In our labors we are to bear the same testimony as did Paul. He says, "Ye know from the first day that I came into Asia after what manner I have been with you; at all seasons, serving the Lord with all humility of mind, . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." [Cf: RH 09-06-92 para. 9] p. 321, Para. 5, [1892MS].

The Lord Jesus said to Peter, "When thou art converted strengthen thy brethren;" and after his resurrection, just before his ascension, he said to his disciples, "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." This was a work in which Peter had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who are young in the faith. It would require great care, much patience and perseverance to give those who are ignorant the suitable teachings, opening up to them the Scriptures, and educating them for usefulness and duty. This is the work that must be done in the church at this day, or the advocates of truth will have a dwarfed experience, and will be exposed to temptation and deception. The charge given to Peter should come home to every minister. Again and again, the voice of Christ is heard repeating the charge to his undershepherds, "Feed my lambs, Feed my sheep." By Mrs. E. G. White. [Cf: RH 09-06-92 para. 10] p. 322, Para. 1, [1892MS].

The human family have all transgressed the law of God, and that which is of greatest importance to us is to know what we can do to be saved, and to act upon this knowledge. Paul said that he had ceased not to warn every man from house to house, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ"--repentance toward God because we have transgressed his law; and then by claiming the merits of the blood of a crucified and risen Saviour, we plant our feet in the path that leads to heaven. Jesus, the world's Redeemer, has given every possible evidence of his love to man. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sake he became poor, that we, through his poverty, might be made rich. He came to the earth that was all seared and marred with sin, "and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He submitted to insult and mockery that he might leave an example for man to follow. When we are inclined to magnify our trials and think we are having a hard time, we should look away from self to Jesus, who is 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." All this he endured that he might bring many sons and daughters to God, to present them before the universe as trophies of his victory. What are we willing to suffer for him? [Cf: RH 09-13-92 para. 1] p. 322, Para. 2,

[1892MS].

Christ said of his disciples. "Ye are the light of the world." Those who profess his name are to come into close relationship with Jesus, and the light that shines upon them from him, is to be reflected upon the world, to the glory of God. When those who embrace the truth have no love for their fellowmen, we know that the love of Jesus is not in their hearts. Do they really believe that souls are in danger of being lost? Do they make earnest efforts to save them? Our indifference to the salvation of souls is in marked contrast to what took place in Healdsburg, one summer. A little lad who was playing upon the banks of the Russian River, fell into the water, and was drowned. It was a week before his body was found. During that time hundreds of people gathered every day on the banks of the river, and every effort was made to find the body. The people sent for a skillful diver, and spared neither labor nor money to find the body, and no one thought they were taking too much trouble. People would stand beside the river all day. They knew the child was dead, his life could not be restored; but they wanted to see the lifeless body given back to the parents. Why cannot men be as interested in seeking and in saving perishing souls for whom Christ died? We have come to a time when religious enthusiasm is almost unheard of; forms and ceremonies are abundant, but the service of the living God is not made of the highest importance. O that an interest might be awakened for the salvation of souls, for Christ has given his life a sacrifice, and should not we show a lively interest in those who sit in darkness? [Cf: RH 09-13-92 para. 2] p. 322, Para. 3, [1892MS].

We cannot afford to lose our own souls, and we are not to be indifferent in regard to the souls of our fellowmen. We should desire to secure life eternal in the kingdom of glory, and we should long that others should be there, to have Christ as their friend and Redeemer. Some act as if there were no heaven of eternal bliss to gain, and no hell to shun. We have decided that we must have eternal life at any cost. We cannot afford to sin. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. We have made up our minds that we must have Jesus as our friend and Redeemer; and in order to do so, we must keep his commandments, as he has kept his Father's commandments. [Cf: RH 09-13-92 para. 3] p. 323, Para. 1, [1892MS].

The example of Adam and Eve is before us. It was a very slight test that was given to our first parents, but they transgressed the commandment of God, and what was the result?--The floodgates of woe were opened upon our world. With this example of disobedience and its results before us, we should fear to transgress the law of God. We should keep his commandments and live, keep them as the apple of our eye; for Jesus Christ loves us with a love that is infinite. In the service of God, in seeking to save those for whom Christ has died, we shall meet with those whose hard hearts are barred against the light; but shall we become discouraged because of this? Did not Jesus have to endure the revilings of unbelievers? Shall we complain if we are called upon to suffer reproach? If one soul is saved through our influence, we shall be amply repaid for all the efforts we can put forth. When the warfare is over, if souls through our instrumentality are in the kingdom of heaven, we shall hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." How essential it is that each one of us should make the best possible

use of the talents God has given, and serve God with undivided heart. For "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." By Mrs. E. G. White. [Cf: RH 09-13-92 para. 4] p. 323, Para. 2, [1892MS].

"He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we know that we are not walking in darkness, but shall be all light in--not out of, but in--the Lord. If his light illuminates the mind, and shines into the chambers of the heart, we shall be, as Christ has said, "the light of the world." We shall not walk in darkness. We shall see light, and shall talk of the love of Christ, talk of his goodness and marvelous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God. [Cf: RH 09-20-92 para. 1] p. 323, Para. 3, [1892MS].

The trouble with many of us is, we get our eyes fixed upon the shadow that Satan casts between our souls and God, and we fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as though we were serving as a slave to a tyrant. We represent ourselves to the world as those who are having a terribly hard time of serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a favorable impression upon those who have not tasted of the gift of God. [Cf: RH 09-20-92 para. 2] p. 323, Para. 4, [1892MS].

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine forth out of the very countenance. Let the light shine in your very faces. Do not let the frown and the expression of gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in your service to him. Look upon Jesus, full of forgiveness, and mercy, and peace, instead of upon that which will bring you condemnation and gloom. Brethren and sisters, are you looking toward the light,--beholding the Lamb of God which taketh away the sin of the world? When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him you know you are a sinner, but that Jesus Christ came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If you draw nigh to God, he will draw nigh to you. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of righteousness shine upon you. [Cf: RH 09-20-92 para. 3] p. 324, Para. 1, [1892MS].

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not say, "Lord, you come to take away my sins, and I will let you do it"? Will you let him take them away? will you let him take them upon his divine soul, and impute to you his righteousness? [Cf: RH 09-20-92 para. 4] p. 324, Para. 2, [1892MS].

Jesus stands between divinity and humanity, and he is fully able to save you. There is all sufficiency in him. He has not come to save partially, but to save unto the uttermost all that come unto God by

him. He came to wash away your transgression; for he forgiveth iniquity and sin. He pardoneth the guilty. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouths, even praise unto our God. [Cf: RH 09-20-92 para. 5] p. 324, Para. 3, [1892MS].

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Then why not believe that he forgives our sins? It is his Holy Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his own divine Spirit, and give us the precious graces of his own character. [Cf: RH 09-20-92 para. 6] p. 324, Para. 4, [1892MS].

From the light that I have had for years, I know that the great lack among us as a people is the lack of love. The God of heaven looks upon you and sees that you are self-sufficient. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When you thirst, you will hear the voice calling, "The Spirit and 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." Jesus points you to the fountain opened for Judah and Jerusalem, wherein you may wash and be clean. And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves we shall echo the cry, Come. Whosoever is athirst, let him come, and take of the water of life freely. "Whosoever will." Tell me who is excluded from receiving the benefits of this divine invitation. "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely. [Cf: RH 09-20-92 para. 7] p. 324, Para. 5, [1892MS].

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He who is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. If he is a member of the royal family, he will represent the kingdom to which he is going. He will speak with gentleness to his children, for he will realize that they, too, are heirs of God, members of the heavenly court. Among the children of God no spirit of harshness dwells; for "the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic, and unsocial. The Spirit of the Lord is to rest upon you until you shall be like a fragrant flower from the garden of God. You are to keep talking of the light, of Jesus, the Sun of righteousness, until you shall change from glory to glory, from character to character, going on from strength to strength, and reflecting more and more of the precious

image of Jesus. When you do this, the Lord will write in the books of heaven, "Well done," because you represent Jesus. [Cf: RH 09-20-92 para. 8] p. 325, Para. 1, [1892MS].

Christians should not be hardhearted, unapproachable; Jesus is to be reflected in our deportment, and we are to have a character beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; and wherever we are, we are to carry light to the world. Those around you are to realize that the atmosphere of heaven surrounds you. [Cf: RH 09-20-92 para. 9] p. 325, Para. 2, [1892MS].

But many of you say, "How can I help sinning? I have tried to overcome, but I do not make advancement." You never can in your own strength, you will fail; but help is laid upon One who is mighty. In his strength you may be more than conqueror. You should arise and say, "Through the grace of God, I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour, I love him, because he has first loved me." Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord. Lay hold upon him by living faith, and believe the word of God to the letter. [Cf: RH 09-20-92 para. 10] p. 325, Para. 3, [1892MS].

Now suppose that you put away all murmuring and complaining, and look to the light. Let us try it for this year, and see what kind of year we shall have. When Satan suggests doubt and darkness, begin to sing of the matchless love of Jesus. Ask God to help you place your thoughts upon Jesus, and Satan cannot control your mind. Let us put away all commonness, and become a light to the world. Let our words be as choice silver; and wherever you go, those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. Determine that through Jesus you will elevate the soul above all that is low and earthly, and let your conversation be full of hope and courage in the Lord. Say, "I will be free, I am free;" and when Satan tells you that you are a sinner, tell him, "I know it, but Jesus said, 'I am not come to call the righteous, but sinners to repentance.'" [Cf: RH 09-20-92 para. 11] p. 325, Para. 4, [1892MS].

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, to be hewn, and polished, and fitted for the heavenly building. We have been brought into the highway cast up for the ransomed of the Lord to walk in. And we should go in this way with rejoicing, instead of with complaining. This way has been opened for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who hath called us out of darkness into his marvelous light, what effect would we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him." [Cf: RH 09-20-92 para. 12] p. 326, Para. 1, [1892MS].

There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and he will set everything in order. If matters need adjusting at the head of the work, God will



attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port. When I voyaged from Portland, Me., to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After awhile the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work is in danger, pray, "Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly? [Cf: RH 09-20-92 para. 13] p. 326, Para. 2, [1892MS].

There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of his name? Can you not believe in him? Can you not commit the cause to him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of his own work. You are to hang your helpless soul upon Jesus. Commit the keeping of your soul unto God, as unto a faithful Creator. When you do this, you will have something of the love of God; for it will abound in your heart unto his glory. The meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord. [Cf: RH 09-20-92 para. 14] p. 326, Para. 3, [1892MS].

We have been looking on the dark side of the picture. Now let us turn to the other side. Let us turn the dark side to the wall. Let us look on the beautiful pictures of the love of God. Educate your tongue to talk of God's mercy, and speak forth the praises of him who hath called you out of darkness into his marvelous light. Let us fulfill the purpose of God, and be indeed the "light of the world." By Mrs. E. G. White. [Cf: RH 09-20-92 para. 15] p. 326, Para. 4, [1892MS].

Jesus said: "I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." [Cf: RH 09-27-92 para. 1] p. 327, Para. 1, [1892MS].

We should constantly feel our dependence upon the Lord God of Israel, and know that God is our strength, and that the more we depend upon him, the more we shall draw from Christ, the living Vine, and have the mind that was in Christ. Our experience will be after the character of that upon which we feed spiritually. If we feed upon Christ, we shall have a Christlike experience: and we cannot afford to make any mistake in regard to our experience here in the things of God; for eternal

interests are involved. In the path of life we may go carelessly, stumbling along; we may make crooked paths for our feet; but it will be at the terrible loss of our own souls and the souls of others. We are running the risk of losing the eternal weight of glory when we do not follow Christ, and we cannot afford to do this, because it would have been better for us had we never been born, than to lose eternal life. [Cf: RH 09-27-92 para. 2] p. 327, Para. 2, [1892MS].

We need to know and may know that Christ is abiding in our hearts by faith, and that we are abiding in Jesus by faith. Jesus says, "I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." Now listen to the conclusion of the verse: "For without me ye can do nothing." From this you can see how our Lord Jesus Christ regards unsanctified, human ability. We may have an education in the sciences, we may have all the knowledge in the world, and yet if it is not sanctified, if it is not brought under contribution to God, if we are not depending upon his merits every moment, if we are not continually drawing from Christ, we cannot live the life of Christ; we can do nothing worthy of his name. We want to hear the voice of Jesus and invite his presence. We should open the door of the heart to Christ, and invite him to come in. He says, "Without me ye can do nothing." Is it because men work without Christ that we see so many efforts made without accomplishing any good? Is it because man depends upon his own efforts, and his own power, and thinks that he can do great things of himself? I know that this is why the Lord can do so little for man. He uses the gifts of God as weapons to destroy himself. We want Jesus simply, Jesus who offers himself to us as a free gift; and if we accept the offering with the whole heart and soul, we shall praise God at every step, we cannot help it, because he has given us this manifestation of his love and condescension. What we want is Jesus, and the power of his grace; and may God baptize us with his Holy Spirit. "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." [Cf: RH 09-27-92 para. 3] p. 327, Para. 3, [1892MS].

That is a wonderful promise, "If ye abide in me, and my words"--be careful to take that in--"my words abide in you." How are we to know that the words of Christ are abiding in us? how are we to understand them? It is by appropriating his promises to our souls that we feed upon Christ. We are to study his words carefully, and be doers of his word. Many trust in a flight of feeling, and think that in order to be accepted of God, they must have some special emotion come upon them, or they do not have the grace of Christ. But this is not what we are to look for. Jesus came that we might obey as well as receive; but we must believe in him, and receive, in order to obey. We are to ask, Are his words cherished by us? Are we doers of the word of Christ? This is an important question. If we are following the light just as far as it shines upon our pathway, if we are seeking to do the will of our heavenly Father, just so surely shall we be prepared for greater light to come into the heart and mind. Especially will this be the case when we are prayerfully searching the Scriptures. We have had the Spirit of God here in this meeting; we would dishonor God if we did not appreciate this, and praise his holy name that we have felt the manifestation of his Spirit in power. [Cf: RH 09-27-92 para. 4] p. 328, Para. 1, [1892MS].

Jesus said: "Verily, verily, I say unto you, He that believeth on me hath everlasting life, I am that bread of life. . . . 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. . . . 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." When some of the disciples were offended at these sayings of Christ, he said: It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The word of Christ is spirit and life, and the more knowledge we have of his word, the more vigorous will be our spiritual growth. [Cf: RH 09-27-92 para. 5] p. 328, Para. 2, [1892MS].

Many are singing beautiful songs in the meetings, songs of what they will do, and what they mean to do; but some do not do these things; they do not sing with the spirit and the understanding also. So in the reading of the word of God, some are not benefited, because they do not take it into their very life, they do not practice it. We listen to the presentation of truth, it is all good; but do we listen to it as we would to a pleasant song, or receive it as the voice of God to us, and obey its precepts? Many go away after listening to the most solemn messages of truth, and pursue the same careless, unsanctified course they did before, as though they had not heard the appeal of God to them. They go away and live to please themselves, live to suit their own fancy, in a way directly opposed to the way and will of God. We should not seek to follow our own way; we have had enough of that; it amounts only to weakness. We need to have the Holy Spirit of God with us moment by moment. And where are we to find our soul consolation? In a happy flight of feeling?--O no; we are by faith to partake of the sincere milk of the word, that we may grow thereby, becoming partakers of the divine nature, and escape the corruption that is in the world through lust. [Cf: RH 09-27-92 para. 6] p. 328, Para. 3, [1892MS].

I want to know more and more of God's word and of his works. I do not want to build myself up in myself; for I am nothing. What I desire is to know the ways of the Lord. I do not wish to be so particular as to how my house is furnished; spending unnecessary time and money, so that everything may be just to my taste in this or that arrangement, and neglect the all-important question, Is it well with my soul? What is the order of my soul? Is the soul temple pure? Is the defilement of sin in my heart? Have I felt the necessity of cleansing my heart from all impurity? It is of the greatest importance to understand and practice the truth; for this sanctifies the soul. Our greatest anxiety should be to stand perfect before the Lord, clothed in the spotless garments of Christ's righteousness. [Cf: RH 09-27-92 para. 7] p. 329, Para. 1, [1892MS].

Souls are perishing for the bread of life, and every one of us should be engaged in earnest work for the Master. Jesus came into the world to be our example, and we should study and imitate his life. Moments are golden, and we should constantly guard ourselves, lest we make a world of an atom, and an atom of a world. We should guard ourselves, lest we fail to magnify the things of eternal interest, and fail to appreciate

the blessings of heaven. Why is it that the truth as it is in Jesus is made of so little importance? The words of Paul to the Galatians apply to those who fail to discern the worth of spiritual things, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" Why is it that you do not walk in the light? Why is it that you permit the bewitching power of Satan to paralyze your spiritual energies? The influence of the world holds many of you in captivity. Satan has his allurements presented before everyone professing the name of Christ, that if possible he may attract the mind from Jesus, and fasten it on the things of this world. He is the master of manifold temptations, and is prepared to find access to the hearts of those who have not made a complete surrender to Christ. Shall the enemy of all righteousness have possession of our souls? [Cf: RH 09-27-92 para. 8] p. 329, Para. 2, [1892MS].

The Christian should continually realize that every moment of life should be spent for the Master. We should not live to glorify ourselves; for it would be sin to serve self. Our life must be hid with Christ in God, that every power of our being, every talent given of God, may be used to aid on the influences that are constantly flowing heavenward. It is for us to fulfill the command, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Christ must be our only master, abiding in our hearts by living faith, that we may be laborers together with God. We should seek to know more of him day by day, dwelling upon his matchless charms, till by beholding, we become changed into his glorious image. We are to keep our eyes fixed upon the Author and Finisher of our salvation. [Cf: RH 09-27-92 para. 9] p. 329, Para. 3, [1892MS].

John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." No language can express this love; we can describe but a faint degree of love that passeth knowledge. It would require the language of the Infinite to express the love that has made it possible for us to be called the sons of God. In becoming a Christian, a man does not step down. There is no shame in having connection with the living God. Jesus bore the humiliation and shame and reproach that justly belonged to the sinner. He was the Majesty of heaven, he was the King of glory, he was equal with the Father; and yet he clothed his divinity with humanity, that humanity might touch humanity, that divinity might lay hold of divinity. Had he come as an angel, he could not have been a partaker with us of our sufferings, could not have been tempted in all points like as we are, he could not have sympathized with our sorrows; but he came in the garb of our humanity, that as our substitute and surety, he might overcome the prince of darkness in our behalf, and make us victors through his merits. Standing under the shadow of the cross of Calvary, the inspiration of his love fills our hearts. When I look upon Him whom my sins have pierced, the inspiration from on high comes upon me; and this inspiration may come upon each one of you through the Holy Spirit. Unless you receive the Holy Spirit, you cannot have the love of God in the soul; but through a living connection with Christ, we are inspired with love and zeal and earnestness. We are not as a block of marble, which may reflect the light of the sun, but cannot be imbued with life. We are capable of responding to the bright beams of the Sun of righteousness; for as Christ illuminates our souls, he gives light and life. We drink in the love of Christ as the branch draws nourishment from the vine. If we are grafted into Christ, if fiber by fiber we have

been united with the living Vine, we shall give evidence of this fact by bearing rich clusters of fruit. If we are connected with light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians, grasp the golden chain which links earth to heaven, which binds finite man to the infinite God. The light that shineth in the face of Jesus, shines in the hearts of his followers, to the glory of God. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 09-27-92 para. 10] p. 329, Para. 4, [1892MS].

How We Should Pray.--Christ says, "Ask, and ye shall receive." In these words, Christ gives us direction as to how we should pray. We are to come to our heavenly Father with the simplicity of a child, asking him for the gift of the Holy Spirit. Jesus says again, "When ye pray, believe that ye receive the things ye ask for, and ye shall have them." You are to come to the Father repenting and confessing your sins, emptying the soul of every sin and defilement, and it is your privilege to prove the promises of the Lord. You cannot indulge your own temper, and have your own way, and still remain the children of God. We shall have to struggle with our hereditary tendencies, that we may not yield to temptation, and become angry under provocation. I have to battle every day with things that trouble, perplex, and annoy me, and which, if I would permit, would destroy my peace. But I dare not yield to temptation; I have riveted my soul to the eternal Rock, and Christ must be my helper at every point, so that Satan may not keep me in a state of perplexity and trouble. Jesus has said, "My peace I give unto you." As surely as we seek for the peace of Christ by faith, we shall obtain it. Jesus says, "Ask, and ye shall receive." [Cf: RH 10-11-92 para. 1] p. 330, Para. 1, [1892MS].

You are to come to Jesus, telling him just what you want, just what you desire; you are to present before him your need of his presence and grace, coming to him as a child comes to its parent. Jesus says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give goods gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [Cf: RH 10-11-92 para. 2] p. 330, Para. 2, [1892MS].

We are to believe the word of God; for the test of character is found in the fact that you are building yourselves up in the most holy faith. You are proved of God through the word of God. You are not to wait for wonderful emotions before you believe that God has heard you; feeling is not to be your criterion, for emotions are as changeable as the clouds. You must have something solid for the foundation of your faith. The word of the Lord is a word of infinite power upon which you may rely, and he has said, "Ask, and ye shall receive." Look to Calvary. Has not Jesus said that he is our advocate? Has he not said that if we ask anything in his name, we shall receive? You are not to depend on your own goodness or good works; you are to come depending upon the Sun of righteousness, believing that Christ has taken away your sins and imputed to you his righteousness, that he is your all in all, your surety, your advocate, your righteousness. [Cf: RH 10-11-92 para. 3] p. 330, Para. 3, [1892MS].

Jesus fought our battles during his life upon this atom of a world,

and all the heavenly intelligences are enlisted on our side in every battle in this warfare. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflicts which you must meet. He bids us count the cost of standing under the bloodstained banner; for he does not flatter us that we shall have no difficulties in this life. But although we have a confederacy of evil to meet, Jesus assures us that the whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation. [Cf: RH 10-11-92 para. 4] p. 330, Para. 4, [1892MS].

Why should we not praise God? Can you tell me why your tongues are usually so silent on this theme? Has not heavenly power been promised you? Has not nourishment from the living Vine nourished you? 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. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jesus has made abundant provision so that every soul connected with him may work as he worked, partaking of his Spirit, his virtue, and grace. Self is to die, and Christ is to live in us. Jesus says, "As the Father hath loved me, so have I loved you: continue ye in my love." If you do this, you will have to fight the good fight of faith every moment [Cf: RH 10-11-92 para. 5] p. 331, Para. 1, [1892MS].

How often the following experience has been the experience of the people of God: One says, "I was full of happiness last night, but this morning it is all gloom. I have lost the blessing of God. The Lord does not bless me at all." I have had this experience, and at one time I resolved that I would never bear testimony again, unless I had the conscious uplifting of the Spirit of God. But one trial of such a resolution proved to me that it was manifest distrust of the word of God. The Lord brought me back to the point from which I started, and I resolved not to seek to bring the Lord to my terms. I felt humbled as never before, and I was willing to trust my heavenly Father to lead me as he would. I would say, "Lord, I have asked for thy Holy Spirit to lead me, I take up my pen and write, and I believe I shall have thy light and thy grace in doing this work." While on earth, we can have help from heaven. I know this; for I have tested God a thousand times. I will walk out by faith, I will not dishonor my Saviour by unbelief. [Cf: RH 10-11-92 para. 6] p. 331, Para. 2, [1892MS].

Let us continue to fight the good fight of faith, ceasing to doubt, and not striving to make terms with God. After I surrendered myself to God, I found out why I had seemed to lose the blessing of God. It was because earth and earthly things filled me with anxiety, and I worried about a thousand things that I had no right to be anxious about. When we come into meeting, we meet with persons who have consecrated themselves to the Lord, and heavenly angels accompany them; for every one of us has, not our dead friends, but the angels whom God created in heaven to be with us; they are sent forth to minister to those who shall be heirs of salvation. While in the company of those who bring heavenly influences with them, we feel the spirit of inspiration and praise to God come forth from our lips. We lie down to rest at night, but in the morning the same old worldly train of thought to which we have been accustomed, comes back to our minds, and instead of resting everything in the hands of God, we become troubled about many things,

the peace and joy that we had the night before are gone, and we feel desolate and unblessed. Then what shall we do? Let us go to God, and say, "I commit all my troubles and perplexities to thee, and I know that I shall have thy help in all my tribulation, because thou hast promised it unto me. Thou hast said, 'Lo, I am with you always, even unto the end of the world.' 'I am at your right hand to help you.'" Believe these words, trust in the promise of Jesus, and do your duty as it comes to you. If we manifested as much distrust of our friends as we do of God, they would feel that we had greatly wronged them; but we do not treat our friends in the way we treat our God. [Cf: RH 10-11-92 para. 7] p. 331, Para. 3, [1892MS].

When Christ was upon earth, the people did not believe in him; they rejected the Lord of glory, condemned and crucified him. But the heavenly Vine had its roots on the other side of the wall; death could not hold him. He arose from the grave, and sitteth on the right hand of the Father, the majesty on high, where he can direct the heavenly intelligences, bidding them come to the help of every repenting soul. With the confession of the repenting, believing sinner, he mingles his own righteousness, that the prayer of fallen man may go up as fragrant incense before the Father, and the grace of God is imparted to the believing soul. We should think of what we are to Jesus, and of what he is to us, that we may carry on a successful warfare against the flesh, and against the natural tendencies of the mind. We are exhorted to gird up the loins of the mind, and to do this we must settle the mind upon Jesus. We need this education; for we talk of common things, we utter commonplace sayings, and seek inspiration from ourselves, thinking that it is of value; but it is Christless. [Cf: RH 10-11-92 para. 8] p. 332, Para. 1, [1892MS].

If we talk upon heavenly things, our conversation will prove a savor of life unto life; but lightness and trifling will prove death to spirituality. Let us sow the seed unto eternal life. Let us scatter, as did Christ, the seeds of truth. Work as Christ worked. He says, "And I, if I be lifted up from the earth, will draw all men unto me." You are to draw men to Christ, not by gloom and despondency, covering the altar of God with tears, but by wearing the brightness of the Sun of righteousness. You are to show that you are serving a loving Master, not a tyrant. Jesus says, "I am the good shepherd; the good shepherd giveth his life for the sheep." "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." It is your Master who saith, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus does not say, "Perhaps I will give you rest." Then why do you act that perhaps? Why not say, "Lord, here I come, sinful and polluted. Thou hast promised to give me rest"? "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." Satan will tell you that you are a sinner, that there is no need of your praying and repenting after committing such a sin as you have committed; but you can tell Satan that it is because you are a sinner that you need a Saviour. You may go to the Lord, and say, "Forgive my sin. I put my hand to thy hand for help, and I must have thy forgiveness or perish. Let the Sun of righteousness shine into the chambers of my mind and heart, that I may teach transgressors thy ways, and that sinners may be converted unto

thee." [Cf: RH 10-11-92 para. 9] p. 332, Para. 2, [1892MS].

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him, "I know I am a sinner; if I were not, I could not go to the Saviour, for he says, 'I am not come to call the righteous, but sinners to repentance.' And because I am a sinner, I am entitled to come to Christ." In this way you will have power to overcome the wicked one. Keep looking up, for your faith has bound you to the throne of God. Do not look down, as though you were bound to earth. Do not keep pulling up your faith to see if it has any root. Faith grows imperceptibly, and when the enemy rallies his forces to bring you into a critical place, the angels of God will be roundabout you, and you will have help from on high; for your prayer will be answered in the conflict. If you have genuine faith, you will praise God, from whom all blessings flow; and as you praise him, you will realize more of his blessing. "What doth much increase the store, When I thank him, he gives me more." [Cf: RH 10-11-92 para. 10] p. 332, Para. 3, [1892MS].

As God gives us light, we should make use of it; God will not give us a second ray, while the first is not appreciated. We must praise the Lord for the light already graciously given, and reflect it upon those around us. Then more light will shine upon us, and as we praise, we shall know that "the path of the just is as a shining light, that shineth more and more unto the perfect day." Do not say, I will praise the Lord when the Holy Spirit is poured out upon us. How will you know when the Holy Spirit is poured out, unless you walk in the light day by day? You are to go about your duties, advancing step, by step, according to the counsel of the Lord, and you will find that you will have light and peace and joy, and will make melody in your heart unto the Lord. Thus the people of God will mingle their praises with those of the hosts of heaven, and sing songs of thanksgiving with the angels of God. By Mrs. E. G. White. [Cf: RH 10-11-92 para. 11] p. 333, Para. 1, [1892MS].

"Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." [Cf: RH 10-18-92 para. 1] p. 333, Para. 2, [1892MS].

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against



themselves, being not baptized of him." [Cf: RH 10-18-92 para. 2] p. 333, Para. 3, [1892MS].

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, "He must increase, but I must decrease." The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them. [Cf: RH 10-18-92 para. 3] p. 333, Para. 4, [1892MS].

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,--by starting questions that did not bear upon the subject,--is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, "Depart from me, O God. I want not thy way, but my own way." [Cf: RH 10-18-92 para. 4] p. 334, Para. 1, [1892MS].

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, "They shall lie down in sorrow." [Cf: RH 10-18-92 para. 5] p. 334, Para. 2, [1892MS].

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention who would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of

it to deter those who would accept and obey the truth from hearing or believing the message. [Cf: RH 10-18-92 para. 6] p. 334, Para. 3, [1892MS].

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet; but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Manmade theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined. [Cf: RH 10-18-92 para. 7] p. 334, Para. 4, [1892MS].

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan. [Cf: RH 10-18-92 para. 8] p. 335, Para. 1, [1892MS].

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorers, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness. [Cf: RH 10-18-92 para. 9] p. 335, Para. 2, [1892MS].

After John had given his message, Jesus began his ministry. He had clothed his divinity with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found

a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's gracious utterances while at the tables of the publicans. [Cf: RH 10-18-92 para. 10] p. 335, Para. 3, [1892MS].

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another. [Cf: RH 10-18-92 para. 11] p. 335, Para. 4, [1892MS].

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,--Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: "I am come not to call the righteous, but sinners to repentance." [Cf: RH 10-18-92 para. 12] p. 336, Para. 1, [1892MS].

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the lightbearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. [Cf: RH 10-18-92

para. 13] p. 336, Para. 2, [1892MS].

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children. By Mrs. E. G. White. [Cf: RH 10-18-92 para. 14] p. 336, Para. 3, [1892MS].

"Faith, if it hath not works, is dead, being alone." We are living in a time when we should individually ask ourselves, "How do I stand related to God and eternity?" It will not matter to what nation we may have belonged, or what sect we have followed; but it will matter upon which side we have stood between good and evil. Daily you should ask yourself, "Am I a Christian? Am I a servant of sin, or am I following Christ? Am I renewed in the image of Christ by his transforming grace? Has a moral change taken place in me? Do I count all things but loss for the excellency of the knowledge of Christ? Do I feel that I am not my own, but that I have been bought with the precious blood of Christ, and must consecrate myself to his service?" [Cf: RH 10-25-92 para. 1] p. 337, Para. 1, [1892MS].

Let no soul risk his eternal future upon a supposition. The Lord never designed that anyone should go blindfolded to heaven. He who sincerely desires to know, may understand whether his steps are tending heavenward or earthward. In the living oracles of God a description is given of the road leading heavenward, and the road leading to perdition, and no one need be deceived as to which one he is traveling. There is no need that one should be lost. God willeth not the misery of any one of his creatures. It is his desire that all men should come to repentance and to the acknowledging of the truth. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord has provided ample means for our salvation; but he can do nothing for us without our cooperation. Paul says, "We are laborers together with God: ye are God's husbandry, ye are God's building." [Cf: RH 10-25-92 para. 2] p. 337, Para. 2, [1892MS].

What honor has been bestowed upon man, in that he is privileged to come into fellowship with the Lord Jesus Christ; for if we suffer with him, we shall also reign with him in glory. The command is given, "Work out your own salvation with fear and trembling;" but this encouragement is added: "For it is God which worketh in you both to will and to do of his good pleasure." "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" A power above and outside of man is to work upon him,

that solid timbers may be brought into his character building. In the inner sanctuary of the soul the presence of God is to abide. "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." "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." "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." [Cf: RH 10-25-92 para. 3] p. 337, Para. 3, [1892MS].

Man does not build himself into a habitation for the Spirit, but unless there is a cooperation of man's will with God's will, the Lord can do nothing for him. The Lord is the great Master worker, and yet the human agent must cooperate with the divine worker, or the heavenly building cannot be completed. All the power is of God, and all the glory is to redound to God, and yet all the responsibility rests with the human agent; for God can do nothing without the cooperation of man. When a man believes in Jesus as his personal Saviour, and accepts of his righteousness by faith, he becomes a partaker of the divine nature, having escaped the corruption that is in the world through lust; and he escapes from corruption through the indwelling of the holy Spirit. Without divine nature, without the influence of the Spirit of God, man cannot work out his own salvation. Said Christ, "Without me ye can do nothing." When human effort does not combine with divine agency, how deficient is its influence; but he who is endowed with divine power can present Christ to the world as one who is able to save unto the uttermost all who come unto God through him. The angels of heaven are commissioned of the Lord God of hosts to cooperate with human agency in lifting up the standard of the gospel in every city, village, and town, both at home and in foreign lands. [Cf: RH 10-25-92 para. 4] p. 338, Para. 1, [1892MS].

In every home there is missionary work to be done; for the children in every family are to be brought up in the nurture and admonition of the Lord. Evil propensities are to be controlled, evil tempers subdued, and the children are to be instructed that they are the Lord's property, bought with his own precious blood, and that they cannot live a life of pleasure and vanity, have their own will and carry out their own ideas, and yet be numbered among the children of God. The children are to be instructed with kindness and patience. They are to be taught, line upon line and precept upon precept, the requirements of a holy God. Let the parents teach them of the love of God in such a way that it will be a pleasant theme in the family circle, and let the church take upon them the responsibility of feeding the lambs as well as the sheep of the flock. Let the church take a special care of the lambs of the flock, exerting every influence in their power to win the love of the children, and to bind them to the truth. Ministers and church members

should second the efforts of parents to lead the children into safe paths. The Lord is calling for the youth; for he would make them his helpers to do good service under his banner. [Cf: RH 10-25-92 para. 5] p. 338, Para. 2, [1892MS].

How sad it is that many parents have cast off their God-given responsibility to their children, and are willing that strangers should bear it for them. They are willing that others should labor for their children, and relieve them of all burden in the matter. From the indifference of their parents, many children are left to feel that their parents have no care for their souls. This ought not to be so, but those who have children should so manage their domestic and business affairs that nothing may come in between them and the children, that would lessen the parents' influence in directing them to Christ. You should teach your children the lesson of the love of Jesus, that they may be pure in heart, in conduct, and conversation. Teach them how to seek divine aid, how to give themselves unreservedly to God. [Cf: RH 10-25-92 para. 6] p. 338, Para. 3, [1892MS].

The Lord would work upon the hearts of the children if the parents would but cooperate with the divine agencies; but he will not undertake to do that which has been appointed as your part of the work. Parents, you must awake from your deathlike slumber. The church must arise from the dead, that Christ may give her life. [Cf: RH 10-25-92 para. 7] p. 339, Para. 1, [1892MS].

The work of God is not divided; it is one vast plan in which all have a part to act. God would have you laborers together with him for the saving of your own children. The children must not be left to themselves to become the slaves of Satan; those who have taken the responsibility of bringing them into the world will be held responsible to a large degree for the characters they form. In order to do their God-given work to save their own households, parents will have to search the Scriptures to know the ways of the Lord. They should be much in secret prayer, that they may be holy in all manner of conversation. Their hearts should be filled with cheerfulness and thanksgiving, that there be no talebearing, no false accusation, but only such themes of conversation as will elevate and ennoble those who hear and take a part in it. [Cf: RH 10-25-92 para. 8] p. 339, Para. 2, [1892MS].

Parents should work to this end, that themselves and their children may become missionaries for God. This means that you should be vigilant, diligent in searching and teaching the Scriptures, pouring out your soul before God in your closet, that you may not fail nor be discouraged. [Cf: RH 10-25-92 para. 9] p. 339, Para. 3, [1892MS].

Children are brought into the world without a voice in the matter, and if parents do not work faithfully to save them for Christ, Satan will supply their neglect by his own devices, that he may win them to rebel against God, and war against his kingdom. Parents, unless you are workers together with God, to save the souls of your children, they may be lost. If they are, it will be through no fault of the Lord; for he loved your children, and has given his only begotten Son, that they should not perish, but have everlasting life. When Jesus was upon earth, and mothers brought their children to him, he placed his hand upon their heads and blessed them. He would do the same today; for he hath said, "Suffer the little children, and forbid them not, to come

unto me; for of such is the kingdom of heaven." [Cf: RH 10-25-92 para. 10] p. 339, Para. 4, [1892MS].

The mother's work begins when her child is a babe in her arms, and she should realize that heaven is looking upon her with intense interest, ready to cooperate with her efforts to rear her child for God. In view of the responsibility that devolves upon parents, it should be carefully considered whether it is best to bring children into the family. Has the mother sufficient strength to care for her children? And can the father give such advantages as will rightly mold and educate the child? How little is the destiny of the child considered. The gratification of passion is the only thought, and burdens are brought upon the wife and mother which undermine her vitality, and paralyze her spiritual power. In broken health and with discouraged spirits, she finds herself surrounded by a little flock when she cannot care for as she should. Lacking the instruction they should have, they grow up to dishonor God and to communicate to others the evil of their own natures, and thus an army is raised up whom Satan manages as he pleases. [Cf: RH 10-25-92 para. 11] p. 339, Para. 5, [1892MS].

You cannot bring up your children as you should without divine help; for the fallen nature of Adam always strives for the mastery. The heart must be prepared for the principles of truth, that they may root in the soul, and find nourishment in the life. Parents, lay hold upon divine help, and bring no more children into the world than those to whom you can give a training and education that will fit them for this life and the life which is to come. Follow the example of Abraham. The Lord said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Human effort alone will not result in helping your children to perfect a character for heaven; but with divine help a grand and holy work may be accomplished, and you may be able to present yourselves and your children before God, saying, "Here am I, and the children whom thou hast given me." By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 10-25-92 para. 12] p. 340, Para. 1, [1892MS].

"Ye see then how that by works a man is justified, and not by faith only. . . . For as the body without the spirit is dead, so faith without works is dead also." It is essential to have faith in Jesus, and to believe you are saved through him; but there is danger in taking the position that many do take in saying, "I am saved." Many have said: "You must do good works, and you will live;" but apart from Christ no one can do good works. Many at the present day say, "Believe, only believe, and live." Faith and works go together, believing and doing are blended. The Lord requires no less of the soul now, than he required of Adam in paradise before he fell,--perfect obedience, unblemished righteousness. The requirement of God under the covenant of grace is just as broad as the requirement he made in paradise,--harmony with his law, which is holy, and just, and good. The gospel does not weaken the claims of the law; it exalts the law and makes it honorable. Under the New Testament, no less is required than was required under the Old Testament. Let no one take up with the delusion so pleasant to the natural heart, that God will accept of sincerity, no matter what may be the faith, no matter how imperfect may be the life. God requires of his child perfect obedience. [Cf: RH 11-01-92 para. 1] p. 340, Para. 2, [1892MS].

In order to meet the requirements of the law, our faith must grasp the righteousness of Christ, accepting it as our righteousness. Through union with Christ, through acceptance of his righteousness by faith, we may be qualified to work the works of God, to be co-laborers with Christ. If you are willing to drift along with the current of evil, and do not cooperate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, you do not have faith. Faith works by love and purifies the soul. Through faith the holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the holy Spirit upon the heart; for we must have Christ's righteousness as our credentials if we would find access to the Father. In order that we may have the righteousness of Christ, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man. [Cf: RH 11-01-92 para. 2] p. 340, Para. 3, [1892MS].

Let the soul look to Jesus. "Behold the Lamb of God, which taketh away the sin of the world." No one will be forced to look to Christ; but the voice of invitation is sounding in yearning entreaty, "Look and live." In looking to Christ, we shall see that his love is without a parallel, that he has taken the place of the guilty sinner, and has imputed unto him his spotless righteousness. When the sinner sees his Saviour dying upon the cross under the curse of sin in his stead, beholding his pardoning love, love awakes in his heart. The sinner loves Christ, because Christ has first loved him, and love is the fulfilling of the law. The repenting soul realizes that God "is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God works in the believer's soul, enabling him to advance from one line of obedience to another, reaching on from strength to greater strength, from grace to grace in Christ Jesus. [Cf: RH 11-01-92 para. 3] p. 341, Para. 1, [1892MS].

God justly condemns all who do not make Christ their personal Saviour; but he pardons every soul who comes to him in faith, and enables him to work the works of God, and through faith to be one with Christ. Jesus says of these, "I in them, and thou in me, that they may be made perfect in one [this unity brings perfection of character]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." The Lord has made every provision whereby man may have full and free salvation, and be complete in him. God designs that his children shall have the bright beams of the Sun of righteousness, that all may have the light of truth. God has provided salvation for the world at infinite cost, even through the gift of his only begotten Son. The apostle asks, "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?" Then if we are not saved, the fault will not be on the part of God, but on our part, that we have failed to cooperate with the divine agencies. Our will has not coincided with God's will. [Cf: RH 11-01-92 para. 4] p. 341, Para. 2, [1892MS].

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for it took the divine and the human to bring into the world the salvation that was needed by fallen man. Divinity needed humanity that humanity might afford a channel of communication



between God and man. Man needs a power out of and above himself to restore him to the likeness of God; but because he needs divine aid, it does not make human activity unessential. Faith on the part of man is required; for faith works by love and purifies the soul. Faith lays hold upon the virtue of Christ. The Lord does not design that human power should be paralyzed; but by cooperating with God, the power of man may be efficient for good. God does not design that our will should be destroyed; for it is through this very attribute that we are to accomplish the work he would have us to do both at home and abroad. He has given to every man his work; and every true worker sheds forth light to the world, because he is united with God and Christ and heavenly angels in the grand work of saving the lost. From divine association he becomes more and more intelligent in working the works of God. In working out what divine grace works in, the believer becomes spiritually great. He who works according to his intrusted ability will become a wise builder for the Master; for he is under the apprenticeship to Christ, learning to work the works of God. He will not shun burdens of responsibility, for he will realize that each one must lift in the cause of God to the extent of his ability, and he places himself under the pressure of the work; but Jesus does not leave his willing and obedient servant to be crushed. It is not the man who carries heavy responsibilities in the cause of God who needs your pity; for he is faithful and true in cooperation with God; and through union of divine and human effort, the work is made complete. It is he who shuns responsibilities, who has no realization of the privilege to which he is called, who is an object of pity. [Cf: RH 11-01-92 para. 5] p. 341, Para. 3, [1892MS].

The upbuilding of the kingdom of God is retarded or urged forward according to the unfaithfulness or fidelity of human agencies. Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. It was the love of Christ that constrained him to come and seek and save that which was lost. But the love of Christ does not seem to constrain those who profess his name; for a deathlike slumber is upon the human agents, and the work is hindered by failure of the human to cooperate with the divine. Men may pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," but fail in acting upon this prayer in their lives. The living Christian is one who has not left his first love, and his candlestick is not removed out of its place. But those who do not maintain their consecration to God are blind, and cannot see afar off, and have forgotten that they were purged from their old sins. But though you may be weak, erring, frail, sinful, and imperfect, the Lord holds out to you the offer of partnership with himself, inviting you to come under divine instruction. Uniting with Christ, you may work the works of God. "Without me," said Christ, "ye can do nothing." [Cf: RH 11-01-92 para. 6] p. 342, Para. 1, [1892MS].

We are to work the works of Christ, to learn the lesson he presented to his disciples, and reflect his character to the world. Isaiah says, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were everyone of you living missionaries, the gospel would be speedily proclaimed in all countries, to all peoples, nations, and

tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities. Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work? God is working, the agencies of heaven are at work that the prayer may be fulfilled, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Man is the agent through whom God works for man, and yet how few have given themselves unreservedly to work the works of God. Man can accomplish nothing without Jesus, and yet it is so arranged in the plan of salvation, that its great object cannot be consummated without human cooperation. Our work may appear small and unimportant, and yet we are laborers together with God. Jesus has given us every temporal and spiritual blessing; he died to make propitiation for our sins and to reconcile us to God. He has sent forth light and truth, that we should walk in the beams of the Sun of righteousness, and not in the sparks of our own kindling. [Cf: RH 11-01-92 para. 7] p. 342, Para. 2, [1892MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." He who hath this hope in him learns from the Scriptures that he must be a worker together with God. There can be no such thing as a slothful Christian. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 11-01-92 para. 8] p. 342, Para. 3, [1892MS].

Those who are waiting to behold a magical change in their characters, without a determined effort on their part, will be disappointed. With our limited powers we are to be as holy in our sphere as God is holy in his sphere. To the extent of our ability we are to make manifest the truth and love and excellence of the divine character, and for this reason we must draw from the living fountain. As the wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God, and retain the moral image of Christ. We are to become partakers of the divine nature, realizing in our experience the vigor and perfection of spiritual life. [Cf: RH 11-01-92 para. 9] p. 343, Para. 1, [1892MS].

We are to look unto Jesus, and by beholding him, we are to become changed. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. . . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." [Cf: RH 11-01-92 para. 10] p. 343, Para. 2, [1892MS].

Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Of these the Saviour says, "The Father himself loveth you, because ye have loved me, and have believed that I came out from God." "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." [Cf: RH 11-01-92 para. 11] p. 343, Para. 3, [1892MS].

Christ came to reveal to the world the knowledge of the character of God, of which the world was destitute. This knowledge was the chief treasure which he committed to his disciples to be communicated to men. The truth of God had been hidden beneath a mass of tradition and error. The sacrificial offerings which had been instituted to teach men concerning the vicarious atonement of Christ, to teach them that without the shedding of blood there is no remission of sins, had become to them a stumblingblock. All that was spiritual and holy was perverted to their darkened understanding. They were blinded by pride and prejudice so that they could not see to the end of that which was abolished. Jesus came to change the order of things that then existed, and reveal to them the character of the Father. He drew aside the veil which concealed his glory from the eyes of mortals, and made manifest to the world the only true and living God, whom to know aright is life eternal. By Mrs. E. G. White. [Cf: RH 11-01-92 para. 12] p. 343, Para. 4, [1892MS].

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Cf: RH 11-08-92 para. 1] p. 343, Para. 5, [1892MS].

As men seek for earthly treasure, so are they diligently to search for the truth. The truth is to be regarded of higher value than anything else within the reach of man, and the searcher for truth must be willing to purchase it at any sacrifice or cost to himself. The word of God is the mine of truth, and the Lord would have us individually search the Scriptures, that we may become acquainted with the great plan of redemption, and take in the grand subject as far as it is possible for the human mind, enlightened by the Spirit of God, to understand the purpose of God. He would have us comprehend something of his love in giving his Son to die that he might counteract evil, remove the defiling stains of sin from the workmanship of God, and reinstate the lost, elevating and ennobling the soul to its original purity through Christ's imputed righteousness. [Cf: RH 11-08-92 para. 2] p. 344, Para. 1, [1892MS].

The only way in which the fallen race could be restored was through the gift of his Son, equal with himself, possessing the attributes of God. Though so highly exalted, Christ consented to assume human nature, that he might work in behalf of man and reconcile to God his disloyal subject. When man rebelled, Christ pleaded his merit in his behalf, and became man's substitute and surety. He undertook to combat the powers of darkness in man's behalf, and he prevailed, conquering the enemy of our souls, and presenting to man the cup of salvation. [Cf: RH 11-08-92 para. 3] p. 344, Para. 2, [1892MS].

God has endowed humanity with attributes whereby we may appreciate God; and though man has revolted from God, and has endeavored to supply the place of God with other objects of worship, the true God alone can fill the wants of the soul. Christ said: "I, if I be lifted up from the earth, will draw all men unto me." Christ is to be the great center of attraction, the object to which the attention of the world is invited; and the word of God so portrays him. The Lord has intrusted to his children his written word, in order that they might search the Scriptures, and understand what is truth, and proclaim the truth to those who are in the darkness of error. How diligently should we search this word. The diligent student will be amply rewarded; for gems of truth are to be gathered up, and separated from the companionship of error. The Bible is presented to us as a precious revelation from heaven; but in order to understand it, we must diligently search its pages, with prayerful spirit and humble heart. [Cf: RH 11-08-92 para. 4] p. 344, Para. 3, [1892MS].

The prevailing spirit of our times is that of infidelity and apostasy. The spirit manifested in the world is one of pride and self-exaltation. Men boast of illumination, which in reality is the blindest presumption; for they are in opposition to the plain word of God. Many exalt human reason, idolize human wisdom, and set the opinions of men above the revealed wisdom of God. This affords opportunity for the working of Satan, and the spirit of antichrist is far more widespread than any of us imagine. Among the great mass of professed Christians, the grievous character of the transgression of the law of God is not understood. They do not realize that salvation can be obtained only through the blood of Christ, through his imputed righteousness; but this alone will avail to make fallen man what he should be, and exalt him to become a member of the royal family. [Cf: RH 11-08-92 para. 5] p. 344, Para. 4, [1892MS].

The truth as it is in Jesus is regarded as an old-fashioned doctrine. The maxims of the world, that know not God, have been worked into the theories of the church. In the eyes of men, vain philosophy and science, falsely so-called, is of more value than the word of God. The sentiment prevails to a large extent that the divine Mediator is not essential to the salvation of man. A variety of theories advanced by the so-called worldly-wise men for man's elevation, are believed and trusted in more than is the truth of God, as taught by Christ and his apostles. The lying spirit that enticed Eve in Eden, finds acceptance with the majority of earth's inhabitants today. Even the Christian world refuses to be converted by the Spirit of God, but listen to the prince of darkness, as he comes to them in the garb of an angel of light. The spirit of antichrist is prevailing in the world to a far greater extent than it has ever prevailed before. The day of test and purification is just upon us. Signs of a most startling character appear, in floods, in hurricanes, in tornadoes, in cloud-bursts, in casualties by land and by sea, that proclaim the approach of the end of all things. The judgments of God are falling on the world, that men may be awakened to the fact that Christ will come speedily. The Lord is about to reveal the difference between the righteous and the wicked; for his "fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." [Cf: RH 11-08-92 para. 6] p. 345, Para. 1, [1892MS].

The time is upon us when the miracle working power of the archdeceiver will be more decidedly revealed. And his deceptions will increase in their delusive attraction, so that they will perplex, and if possible, deceive, the very elect. The prince of darkness with his evil angels is working upon the Christian world, inducing those who profess the name of Christ to stand under the banner of darkness, to make war with those who keep the commandments of God, and have the faith of Jesus. An apostate church will unite with the powers of earth and hell to place upon the forehead or in the hand, the mark of the beast, and prevail upon the children of God to worship the beast and his image. They will seek to compel them to renounce their allegiance to God's law, and yield homage to the papacy. Then will come the times which will try men's souls; for the confederacy of apostasy will demand that the loyal subjects of God shall renounce the law of Jehovah, and repudiate the truth of his word. Then will the gold be separated from the dross, and it will be made apparent who are the godly, who are loyal and true, and who are the disloyal, the dross and the tinsel. What clouds of chaff will then be borne away by the fan of God! Where now our eyes can discover only rich floors of wheat, will be chaff blown away with the fan of God. Everyone who is not centered in Christ will fail to stand the test and ordeal of that day. While those who are clothed with Christ's righteousness will stand firm to truth and duty, those who have trusted in their own righteousness will be ranged under the black banner of the prince of darkness. Then it will be seen whether the choice is for Christ or Belial. Those who have been self-distrustful, who have been so circumstanced that they have not dared to face stigma and reproach, will at last openly declare themselves for Christ and his law; while many who have appeared to be flourishing trees, but who have borne no fruit, will go with the multitude to do evil, and will receive the mark of apostasy in the forehead or in the hand. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 11-08-92 para. 7] p. 345, Para. 2, [1892MS].

Now we have the precious opportunity of making our calling and election sure. Every soul is to proclaim the truth because it is the truth. There must not be with any of us a betrayal of sacred trusts. Although Satan lifts up himself, although he numbers the world as his subjects, and exalts himself above God, we must be faithful and loyal sons and daughters of God, our eyes not blinded by the enemy, our hearts not corrupted by the delusive deception that has covered the people. Let us raise high the standard of victory, proclaiming in the strength of Jehovah, the commandments of God and the faith of Jesus, while believing with all the heart that "the Lord our righteousness" will be our defense in that day. [Cf: RH 11-15-92 para. 1] p. 346, Para. 1, [1892MS].

We are living in a time of worldwide apostasy; but the more widespread unbelief and infidelity are, the more does the word of God shine forth as the truth to the believing soul; for in the Bible the believer recognizes the voice of the Almighty. With what awe and reverence, with what humiliation of soul, should we attempt the searching of the Scriptures, the word of the living God. At this time the Lord has precious truth to open unto us. It is not new truth, but old, old truth, although to the receiver it is new, grand, inspiring, and glorious truth. It has been rescued from the companionship of error, and has been placed in the framework of truth. Long enough have the

Lord's precious words of truth been perverted to serve the purpose of the enemy. [Cf: RH 11-15-92 para. 2] p. 346, Para. 2, [1892MS].

Christ was the great Teacher of truth, and to him we must come to learn of the great doctrine of justice, grace, and mercy. His words are as seeds that germinate and take root, and are again to be sown and cultivated by his delegated ambassadors. The disciples were put in close connection with eternal, essential truth; for it was laid open to their understanding; but they failed to comprehend it in its fullness, and although the living oracles are in our hands, although we have some understanding of the inspired books of the Old and New Testaments, there is much that even in our day we do not see and comprehend. In order to understand the truth of God, there is need of deep research, that we may discover in the teachings of Christ new aspects of truth, and behold the exceeding breadth and compass of grand old truth, of which we have only a superficial knowledge. The searching of the Scriptures would reveal the harmony existing between the various parts of the Bible, and the bearing of one passage upon another. We do not perceive the meaning of the word of God without much study; but the reward of the study of the Bible is exceedingly precious to him who fears God and earnestly searches for truth as for hidden treasure. At the present day there are a large number in our churches who are not sufficiently interested in Bible study to seek to understand the mysteries of the truth. They do not go below the surface. Those who are living in these last days, who acknowledge the binding claims of the law of God, have no ordinary responsibility. They are not to be satisfied with the surface truths. That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation. Celestial truth is represented as treasure hid in a field, "which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," that he may work every part of it to discover the golden ore or precious gems. The earth itself cannot reveal treasures of as great value as can the Bible. No toil can so repay the diligent worker, as can the search for truth. Let the mines of revelation be properly worked, and the unsearchable riches of Christ will be revealed. [Cf: RH 11-15-92 para. 3] p. 346, Para. 3, [1892MS].

How can we stand in the day of test if we do not understand the words of Christ? He said: "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." It is the holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people today, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God, is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,--spiritual drouth, spiritual darkness, spiritual declension and death. Minor matters occupy the mind

and soul, but divine power which is necessary for the growth and prosperity of the church, which would, if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plentitude. Just as long as the church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall cooperate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 11-15-92 para. 4] p. 347, Para. 1, [1892MS].

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth, to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work. By Mrs. E. G. White. [Cf: RH 11-15-92 para. 5] p. 347, Para. 2, [1892MS].

The best way to educate children to respect their father and mother, is to give them the opportunity of seeing the father offering kindly attentions to the mother, and the mother rendering respect and reverence to the father. It is by beholding love in their parents, that children are led to obey the fifth commandment and to heed the injunction, "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth." [Cf: RH 11-15-92 para. 1] p. 347, Para. 3, [1892MS].

When children have unbelieving parents, and their commands contradict the requirements of Christ, then, painful though it may be, they must obey God and trust the consequences with him. The Lord has expressly enjoined the duty upon children of honoring their father and their mother. As they have opportunity and ability, they are kindly to care for their parents. This commandment to children stands at the head of the last six precepts which show the duty of man to his fellowman. But while children are commanded to obey their parents, parents are also instructed to exercise their authority with wisdom. Paul writes, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Great care should be exercised by parents lest they treat their children in such a way as to provoke

obstinacy, disobedience, and rebellion. Parents often stir up the worst passions of the human heart, because of their lack of self-control. They correct them in a spirit of anger, and rather confirm them in their evil ways and defiant spirit, than influence them in the way of right. By their own arbitrary spirit they thrust their children under Satanic influences, instead of rescuing them from the snares of Satan by gentleness and love. How sad it is that many parents who profess to be Christians, are not converted! Christ does not abide in their hearts by faith. While professing to be followers of Jesus, they disgust their children, and, by their violent, unforgiving temper, make them averse to all religion. It is little wonder that the children become cold and rebellious toward their parents. And yet children are not excused for disobedience because of their parents' unsanctified ways. [Cf: RH 11-15-92 para. 2] p. 348, Para. 1, [1892MS].

O that every family professing to be devoted to God, were so indeed and in truth! Then would Christ be represented in the homelife, and parents and children would represent him in the church, and what happiness would exist! But instead of this, the books of heaven record the cruelty of parents to children, and the neglect of parents by their children. After children grow to years of maturity, some of them think their duty is done in providing an abode for their parents. While giving them food and shelter, they give them no love or sympathy. In their parents' old age, when they long for expression of affection and sympathy, children heartlessly deprive them of their attention. There is no time when children should withhold respect and love from their father and mother. While the parents live, it should be the children's joy to honor and respect them. They should bring all the cheerfulness and sunshine into the life of the aged parents, that they possibly can. They should smooth their pathway to the grave. There is no better recommendation in this world than that a child has honored his parents, no better record in the books of heaven than that he has loved and honored father and mother. [Cf: RH 11-15-92 para. 3] p. 348, Para. 2, [1892MS].

Let children carefully remember that at the best the aged parents have but little joy and comfort. What can bring greater sorrow to their hearts than manifest neglect on the part of their children? What sin can be worse in children than to bring grief to an aged, helpless father or mother? Those who grieve their aged parents are written in the books of heaven as commandment breakers, as those who do not reverence the God of heaven, and unless they repent and forsake their evil ways, they will not be found worthy of a place in the saints' inheritance. [Cf: RH 11-15-92 para. 4] p. 348, Para. 3, [1892MS].

Is it possible that children can become so dead to the claims of father and mother, that they will not willingly remove all causes of sorrow in their power, watching over them with unwearying care and devotion? Can it be possible that they will not regard it a pleasure to make the last days of their parents their best days? How can a son or daughter be willing to leave father or mother on the hands of strangers, for them to care for! Even were the mother an unbeliever, and disagreeable, it would not release the child from the obligation that God has placed upon him to care for his parent. Would that there were but few who would utterly ignore the duty that is due from a child to his mother. Alas! that there are so many who never bestow a thought upon their parents, except it be that they may gain some advantage from



them. Many care not whether their parents are comfortable or uncomfortable. Their conduct reveals them to be thankless children, and their ingratitude is "sharper than a serpent's tooth." Their indifference to their parents imbitters the life of father and mother, and brings down their gray hairs in sorrow to the grave. Through selfishness, self-love, unkindness, they have created an unwholesome atmosphere about their souls, and steeled their hearts to all good, until they are utterly loveless and unfeeling. Avarice has eaten out the good from their heart, and they even deny their parents the good which, without putting themselves to trouble, they could bestow upon them. The Satanic element predominates in their characters. But how bitter will be the close of the life of such children! They can have no happy reflection in their old age; for they will reap as they have sown. [Cf: RH 11-15-92 para. 5] p. 349, Para. 1, [1892MS].

The thought that children have ministered to the comfort of their parents is a thought of satisfaction all through the life, and will especially bring them joy when they themselves are in need of sympathy and love. Those whose hearts are filled with love will regard the privilege of smoothing the passage to the grave for their parents an inestimable privilege. They will rejoice that they had a part in bringing comfort and peace to the last days of their loved parents. To do otherwise than this, to deny to the helpless aged ones the kindly ministrations of sons and daughters, would fill the soul with remorse, the days with regret, if our hearts were not hardened and cold as a stone. [Cf: RH 11-15-92 para. 6] p. 349, Para. 2, [1892MS].

Our obligation to our parents never ceases. Our love for them, and theirs for us is not measured by years or distance, and our responsibility can never be set aside. When the nations are gathered before the judgment seat of Christ, but two classes will be represented,--those who have identified their interest with Christ and suffering humanity, those who have ignored their God-given obligations, done injury to their fellowmen, and dishonor to God. Their eternal destiny will be decided on the ground of what they did, and what they did not do to Christ in the person of his saints. He will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." By Mrs. E. G. White. [Cf: RH 11-15-92 para. 7] p. 349, Para. 3, [1892MS].

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 11-22-92 para. 1] p. 349, Para. 4, [1892MS].

To the early church the hope of Christ's coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, "My Lord delayeth his coming." As a result of loss of faith in the appearing of Jesus, the

unfaithful servant begins to smite his fellow servant, and to eat and drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ. [Cf: RH 11-22-92 para. 2] p. 350, Para. 1, [1892MS].

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,--by fasts and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their deathlike slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began, Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men, revealing the character of God, and making manifest the malignity of the archdeceiver. [Cf: RH 11-22-92 para. 3] p. 350, Para. 2, [1892MS].

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Savior, how many are backslidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding. [Cf: RH 11-22-92 para. 4] p. 350, Para. 3, [1892MS].

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of

darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping." [Cf: RH 11-22-92 para. 5] p. 351, Para. 1, [1892MS].

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." [Cf: RH 11-22-92 para. 6] p. 351, Para. 2, [1892MS].

Let everyone who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of everyone to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him. [Cf: RH 11-22-92 para. 7] p. 351, Para. 3, [1892MS].

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and

immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." [Cf: RH 11-22-92 para. 8] p. 352, Para. 1, [1892MS].

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungering multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law that it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 11-22-92 para. 9] p. 352, Para. 2, [1892MS].

The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the Holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." [Cf: RH 11-29-92 para. 1] p. 352, Para. 3, [1892MS].

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is the holy Spirit that draws men to Christ; for he takes of the things of God, and shows them unto the sinner. Jesus said: "He shall glorify me: for he shall receive of mine, and shall show it unto you." [Cf: RH 11-29-92 para. 2] p. 353, Para. 1, [1892MS].

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle saying:-- [Cf: RH 11-29-92 para. 3] p. 353, Para. 2, [1892MS].

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "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." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plaques. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: RH 11-29-92 para. 4] p. 353, Para. 3, [1892MS].

The people of God are to be called out from their association with worldlings and evildoers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the Holy Spirit they now saw him exalted to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were, sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they

looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation. [Cf: RH 11-29-92 para. 5] p. 353, Para. 4, [1892MS].

They said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the Prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness. [Cf: RH 11-29-92 para. 6] p. 354, Para. 1, [1892MS].

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the Holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the Holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched. [Cf: RH 11-29-92 para. 7] p. 354, Para. 2, [1892MS].

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ. [Cf: RH 11-29-92 para. 8] p. 354, Para. 3, [1892MS].

O that we as a people might humble our hearts before God, and plead

with him for the endowment of the Holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the Holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the Godhead bodily. For Christ has said of the Comforter, "He shall glorify me; for he shall receive of mine, and shall show it unto you." This is the thing most essential to us. For "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." By Mrs. E. G. White. [Cf: RH 11-29-92 para. 9] p. 354, Para. 4, [1892MS].

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow-watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God. [Cf: RH 12-06-92 para. 1] p. 355, Para. 1, [1892MS].

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony. [Cf: RH 12-06-92 para. 2] p. 355, Para. 2, [1892MS].

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are "to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." [Cf: RH 12-06-92 para. 3] p. 355, Para. 3, [1892MS].

It is time for God's people to take up the duties that lie next them, to be faithful in little things; for on the right performance of little things hang great results. Do not leave the work which needs to be

done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help someone who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in everyone who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. . . . Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." [Cf: RH 12-06-92 para. 4] p. 355, Para. 4, [1892MS].

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for halfhearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Among those who are halfhearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards. [Cf: RH 12-06-92 para. 5] p. 356, Para. 1, [1892MS].

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom. [Cf: RH 12-06-92 para. 6] p. 356, Para. 2, [1892MS].

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles



of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire manmade theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church. [Cf: RH 12-06-92 para. 7] p. 356, Para. 3, [1892MS].

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. [Cf: RH 12-06-92 para. 8] p. 356, Para. 4, [1892MS].

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. [Cf: RH 12-06-92 para. 9] p. 356, Para. 5, [1892MS].

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations. [Cf: RH 12-06-92 para. 10] p. 357, Para. 1, [1892MS].

"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 12-06-92 para. 11] p. 357, Para. 2, [1892MS].

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old . . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because

of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." [Cf: RH 12-06-92 para. 12] p. 357, Para. 3, [1892MS].

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." [Cf: RH 12-06-92 para. 13] p. 357, Para. 4, [1892MS].

While you hold the banner of truth firmly proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last. [Cf: RH 12-06-92 para. 14] p. 358, Para. 1, [1892MS].

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to cooperate in the grand work represented by the first, second, third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power: and the earth was lightened with glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same messages that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?--Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden,--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men." [Cf: RH 12-06-92 para. 15] p. 358, Para. 2, [1892MS].

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard 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." By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 12-06-92 para. 16] p. 358, Para. 3, [1892MS].

As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath. [Cf: RH 12-13-92 para. 1] p. 358, Para. 4, [1892MS].

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her. [Cf: RH 12-13-92 para. 2] p. 359, Para. 1, [1892MS].

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am

come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." [Cf: RH 12-13-92 para. 3] p. 359, Para. 2, [1892MS].

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error. [Cf: RH 12-13-92 para. 4] p. 359, Para. 3, [1892MS].

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high. [Cf: RH 12-13-92 para. 5] p. 360, Para. 1, [1892MS].

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon

him. In every discourse dwell upon the divine attributes. [Cf: RH 12-13-92 para. 6] p. 360, Para. 2, [1892MS].

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth. [Cf: RH 12-13-92 para. 7] p. 360, Para. 3, [1892MS].

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner. [Cf: RH 12-13-92 para. 8] p. 361, Para. 1, [1892MS].

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building; for we are working both for this life and the eternal life. And as we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world. [Cf: RH 12-13-92 para. 9] p. 361,

Para. 2, [1892MS].

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God. By Mrs. E. G. White. [Cf: RH 12-13-92 para. 10] p. 361, Para. 3, [1892MS].

There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, "I am rich, and increased with goods, and have need of nothing." But Jesus says to these self-complacent ones, Thou "knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Let us individually inquire, Do these words describe my case? If so, the True Witness counsels us, saying, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 12-20-92 para. 1] p. 361, Para. 4, [1892MS].

From the description of the Laodiceans, it is evident that many were deceived in their estimate of their spiritual condition. They regarded themselves as rich, as possessing all the knowledge and grace that was needed; but yet they lacked the gold of faith and love, the white raiment of Christ's righteousness. They were destitute and poverty stricken, walking in sparks of their own kindling, and preparing to lie down in sorrow. Jesus says to them, "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 [when the glow of the love of God was upon you]; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." This warning would not be given if there were no danger of failure on the part of those who profess to be the children of God. [Cf: RH 12-20-92 para. 2] p. 362, Para. 1, [1892MS].

In unmistakable language our position is presented before us. Apart from Christ we have no merit, no righteousness. Our sinfulness, our

weakness, our human imperfections make it impossible that we should appear before God, unless we are clothed in Christ's spotless righteousness. We are to be found in him, not having our own righteousness, but the righteousness which is through Christ. [Cf: RH 12-20-92 para. 3] p. 362, Para. 2, [1892MS].

But there is hope for everyone; for "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If the love of God is not appreciated, and does not become an abiding principle in the hard heart to soften and subdue the soul, we are utterly lost. The Lord has no reserve power with which to influence man. He can give no greater manifestation of his love than that which he has given. Heaven's richest gift has been freely offered for your acceptance. If the exhibition of the love of Jesus does not melt and subdue your heart, by what means can you be reached? Has the love of Christ failed to bring forth an earnest response of love and gratitude? Then let it not remain in this condition of hardness another day. Open your heart, and receive Christ, the best gift of heaven. Let not cruel unbelief lead you to refuse the heaven-sent gift. Let not Christ say of you, "Ye will not come unto me that ye might have life." [Cf: RH 12-20-92 para. 4] p. 362, Para. 3, [1892MS].

The heart of Christ is constantly drawn out in sympathy toward fallen man. While upon earth, his only mission was to save sinners. He had a deep abhorrence of sin, while exercising the tenderest compassion toward the sinner. He was grieved and wounded at heart because men failed to value and accept his love. The Majesty of heaven veiled his divinity in humanity, and passed from place to place through towns and cities, teaching the truth and working miracles, and though multitudes flocked to hear him, few were in sympathy with the lessons of truth he presented, which alone could save the soul. [Cf: RH 12-20-92 para. 5] p. 362, Para. 4, [1892MS].

How few have any conception of the anguish which rent the heart of the Son of God during his thirty years of life upon earth. The path from the manger to Calvary was shadowed by sorrow and grief. He was the man of sorrows, and endured such heartache as no human language can portray. He could have said in truth, "Behold and see if there be any sorrow like unto my sorrow." His suffering was the deepest anguish of the soul; and what man could have sympathy with the soul anguish of the Son of the infinite God? Hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world, as he trod the path to Calvary, suffering the penalty of the transgressor. Guiltless, he bore the punishment of the guilty; innocent, yet offering himself to bear the penalty of the transgression of the law of God. The punishment of the sins of every soul was borne by the Son of the infinite God. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. He who knew no sin became sin for us, that we might be made the righteousness of God in him. In assuming the nature of man, he placed himself where he was wounded for our transgressions, bruised for our iniquities, that by his stripes we might be healed. [Cf: RH 12-20-92 para. 6] p. 362, Para. 5, [1892MS].

In his humanity Christ was tried with as much greater temptation, with as much more persevering energy than man is tried by the evil one, as his nature was greater than man's. This is a deep mysterious truth,

that Christ is bound to humanity by the most sensitive sympathies. The evil works, the evil thoughts, the evil words of every son and daughter of Adam press upon his divine soul. The sins of men called for retribution upon himself; for he had become man's substitute, and took upon him the sins of the world. He bore the sins of every sinner; for all transgressions were imputed unto him, though "he did no sin, neither was guile found in his mouth." Though the guilt of sin was not his, his Spirit was torn and bruised by the transgressions of men. [Cf: RH 12-20-92 para. 7] p. 363, Para. 1, [1892MS].

"How shall we escape, if we neglect so great salvation?" It is at the peril of our souls that we neglect the prescribed conditions under which we are called to work out our own salvation. It is only through Christ, who was made sin for us, that we can work out our own salvation; for it is God that worketh in us both to will and to do of his own good pleasure. We are to cooperate heartily with God, by faith laying hold of the righteousness of Christ, which alone can save. The only way by which we may be saved is by becoming workers together with God. It is through the cooperation of man with God that the believer may come off victorious. We shall not be found guiltless if we are content to float along in the current of the world, submitting the question of our soul's salvation to those who teach the traditions of men and rely upon supposed evidences. Every soul is to put himself to the task of searching out the truth as it is in Jesus, to know it for himself by the study of the sure word of God. We are not to ask, What is the popular opinion? What saith brother A. or brother B. or any other man? What saith the fathers? But what saith the Lord our God in regard to the saving of the soul? And when we have found what saith the Scriptures, let us act upon the written word; for it is perilous to sit in judgment on the words of inspiration. That which has been written is for our instruction, admonition, and comfort. [Cf: RH 12-20-92 para. 8] p. 363, Para. 2, [1892MS].

Christ is the originator of divine truth. He knew the height and depth, length and breadth and fullness of the compassion of divine love, as no mortal man can know it. He knows the blessedness that sinners are refusing when they reject divine light, the horrors that will come upon the soul that refuses the truth of heaven. A heavenly feast has been spread for the hungry, but they refuse to eat. Christ alone knows what means the exceeding weight of glory which those who rebel against God, refuse to receive. The work of Christ upon earth was to seek and save that which was lost. Ever before him, he saw the result of his mission, although the baptism of blood must first be received, although the weight of sins of the world was to gather upon his innocent soul, although the shadow of an unspeakable woe was ever over him; yet for the joy that was set before him, he endured the cross and despised the shame. He endured all this that sinful man might be saved, that he might be elevated and ennobled, and have a place with him upon his throne. [Cf: RH 12-20-92 para. 9] p. 363, Para. 3, [1892MS].

Men are contaminated with sin, and they cannot have an adequate conception of the heinous character of the evil which they cherish. Because of sin, the Majesty of heaven was stricken, smitten of God and afflicted. Voluntarily our divine substitute bared his soul to the sword of justice, that we might not perish, but have everlasting life. Said Christ: "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." No man of earth nor angel of heaven could have paid the penalty of sin. Jesus was the only one who could save rebellious man. In him divinity and humanity were combined, and this was what gave efficiency to the sacrifice made on Calvary's cross. Here it was that mercy and truth met together, righteousness and peace kissed each other. [Cf: RH 12-20-92 para. 10] p. 364, Para. 1, [1892MS].

Christ is called "the Lord our righteousness," and through faith, each one should be able to say, "The Lord my righteousness." When faith lays hold upon this gift of God, the praise of God will be upon our lips, and we shall be able to say, "Behold the Lamb of God, which taketh away the sin of the world." Then we shall be able to tell the lost concerning the plan of salvation, that while the world was lying under the curse of the law, meriting death, the Lord presented terms of mercy to the fallen and hopeless sinner, and brought out the meaning and value of his grace. Grace is unmerited favor. The angels, who know nothing of sin, do not understand what it is to have grace exercised toward them; but our sinfulness calls for the exercise of grace from a merciful God. It was grace that sent us our Saviour to seek us as wanderers and bring us back to his fold. [Cf: RH 12-20-92 para. 11] p. 364, Para. 2, [1892MS].

No works that the sinner can do will be efficacious in saving his soul. Obedience was always due to the Creator; for he endowed man with attributes for his service. God requires good works from man always; but good works cannot avail to earn salvation. It is impossible for man to save himself. He may deceive himself in regard to this matter; but he cannot save himself. Christ's righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment prepared for you in which you may be a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world. By Mrs. E. G. White. [Cf: RH 12-20-92 para. 12] p. 364, Para. 3, [1892MS].

K-18-1892 Preston, Melbourne, Australia, April, 15, 1892.--Dr. J. H. Kellogg, Battle Creek, Michigan.--Dear Brother:--Your letter in reference to Elder Waggoner and Dr. Paquin, I am sorry to say is not before me. Willie is in New Zealand, and I sent the letter to him, and when the book came addressed to him I sent that. I have not read anything of Eld. Waggoner's articles in Review. But from the way the Lord has been leading my mind, I feel that you are in danger. I had so hoped and believed that the Lord in his love and mercy to you had given you a clearer insight into his character and that of Jesus Christ whom he has sent, so that by his grace your feet would be planted upon the solid rock, and that through an experimental knowledge of what Jesus is to you and you to him you would be able to work more decidedly in a religious line than you have heretofore. You are in a responsible position, and should have a daily experience in the knowledge of God and of Jesus Christ. [Cf: 1888 Mtl. p. 977 para. 01] p. 364, Para. 4, [1892MS].

The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I

have, and the people where he has labored have been greatly blessed under his labors. Have you evidence that Dr. Paquin, who has written the book in question, has been standing where the bright rays of the Sun of Righteousness are shining upon him? Have you evidence that he is an instrument in the hands of God to bring in the rays of light essential for God's people in these last days, to increase their faith and confidence in spiritual things? [Cf: 1888 Mtl. p. 977 para. 02] p. 365, Para. 1, [1892MS].

I have been shown that in the Sanitarium at Battle Creek there is great need of walking humbly before God, for Satan is devising snares to take every mind that is not entirely surrendered to God, looking to God for light and wisdom daily. There are constant temptations for physicians to exalt science above the God who is the ruler of the universe. There is danger that the physicians will little by little leave the simplicity of Bible faith in the power of God. This has been presented to me for many years as an active agency to becloud the minds of those who are studying to become physicians, and many have fallen over this stone of stumbling, and many more will stumble, because they are not humble men as the Bible declares they must be. There has been presented to me in a very decided manner the danger to which our youth are exposed in associating with the educators in a medical institution and listening to their arguments. If the youth do not feel their daily dependence upon God, they will be deceived to their own ruin. [Cf: 1888 Mtl. p. 978 para. 01] p. 365, Para. 2, [1892MS].

Here, my brother, has been and will be your danger, in your scientific researches; unless you are daily increasing in the knowledge and love of the truth, growing up into Christ your living head, you are in positive danger. I have not at present anything to say to you or Elder Waggoner in regard to the author of the book published. I have not strength to give to these questions, but I know that the Lord has been pleased to show me, in clear lines, your danger in the past and at the present time. Be careful how you favor these things that limit the power of God. The time is right up on us when the whole earth will be lightened with his glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God. For it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of this own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you. [Cf: 1888 Mtl. p. 978 para. 02] p. 365, Para. 3, [1892MS].

There has been a wonderful unfolding of lines of truth more precious than the golden wedge of Ophir but you have not heard much of the truth and have not had the opportunity many have had of experiencing for yourself its power. And there will be circumstances that appear very inconsistent to your judgment and reason, and you criticize these things, and do not lay hold of the grand and precious things which, if they were brought into your life, would increase your usefulness, because you would have altogether a different kind of faith. I am surprised and grieved to the heart to see how little genuine faith there is in our world. [Cf: 1888 Mtl. p. 979 para. 01] p. 365, Para. 4, [1892MS].

I want to tell you, my brother, that human wisdom unless sanctified day by day is foolishness. That which finite beings take great pride in is very weak in the sight of a holy God. Very much is expressed in

these words: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Cf: 1888 Mtl. p. 980 para. 01] p. 366, Para. 1, [1892MS].

I remember well the reproof given to Drs. Sprague and Fairfield, that they had made the mistake so common with physicians, that science was everything. Satan was weaving his net about their feet, and very much was made of the powers inherent in man and in nature, and this matter became so subtle in its influence, as they viewed it, that the power and glory of God were not exalted. They were wandering in the mazes of skepticism. The ordinances of grace, which would have kept alive the spark of faith, were not deemed of vital importance: they had no oil in their vessels with their lamps. They saw no necessity for the instrumentalities God employs through which the lamps were to be kept burning. Even the mediatorial work of Christ, through which is to be derived whatever tends to illuminate the understanding and warm the heart, was not felt by them to be a necessity. [Cf: 1888 Mtl. p. 980 para. 02] p. 366, Para. 2, [1892MS].

Christ is the channel through which alone man can have access to God, and become a partaker of the divine nature. The Lord God gives light to the true, earnest seekers after him, for he giveth them himself. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. "And why? Because God in his own mysterious way communicates himself to the soul. "The entrance of thy words giveth light; it giveth understanding unto the simple." God substitutes his ideas for human ideas and inventions, and these ideas are great, noble, and luminous. [Cf: 1888 Mtl. p. 981 para. 01] p. 366, Para. 3, [1892MS].

Once these young men were willing to submit their wills and ideas to God's will and ways. But they became confused through your ideas of science. While you could start them on a track of investigation, you could not control their imagination. Human ideas, contracted, confused, and obscure, were to them like the bright shining of a candle at midnight. They were simply walking in the sparks of their own kindling. If they had consecrated to God their powers of mind, soul, and body, there would have been an amazing change as to the quality of the knowledge acquired, and the mode of acquiring it. Study and research were essential, but they needed to realize their danger, and look to God at every step, the creature to be directed by the Creator. As they received their medical education, there were lessons of the highest importance to be kept ever before them,--lessons which they could learn only in the school of Christ. They needed to become meek and lowly in heart; then they would have power to discern the precious things of the future life; they would comprehend something of the mystery of godliness and the breadth and depth of the love of God which passes knowledge. But their minds were turned away from that which was of eternal importance, to human ideas and inventions which glorify man and obscure the clear views they might have had of God. Their only hope was in clinging fast to a power out of and above themselves, even the power of the Infinite One. Then their love and perception of spiritual things

would have increased. Truth in its virtue and purity would print its image on the soul, and thus the mind would strengthen and develop. They would not be weaklings, liable to constant mistakes and misapprehensions. [Cf: 1888 Mtl. p. 981 para. 02] p. 366, Para. 4, [1892MS].

These men have fallen because of their human ideas of science. I know if you had stood in the clear light, if you, in your position of trust, had felt that you needed to walk humbly and carefully before God, if you had daily felt the need of his grace, his power, his wisdom, you could have been as a light shining in a dark place, and could have guided these poor souls to Jesus, their only hope. Now, I do not present this matter to discourage you but to warn you, that you may not make crooked paths for your feet and lead others astray. You need to have divine enlightenment through an experimental knowledge of God and our Saviour. My much respected brother, you need the divine touch. "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Cf: 1888 Mtl. p. 982 para. 01] p. 367, Para. 1, [1892MS].

There is a higher standard for you to reach in spiritual things, and I greatly hoped that this sickness and your gracious recovery through the mercy of God would clear away much of the fog that has obscured your spiritual vision. Much of the talk about science I know is a snare; men have erroneous views of science. They should be searching diligently to see if they are accepting Christ as their personal Saviour. All our belief in Christ is of no value unless we individually receive him as our personal Saviour. This is where you have failed; your own salvation is a matter of eternal moment with you. The divine influence of the Spirit of God is needed to work upon your heart daily, or you will fail in the arduous duties which rest upon you. The weighty responsibilities that you have to bear, require more than human wisdom and strength, and your earnest supplications for the heavenly influences will not be in vain. It is not enough for you and me to assent to the truth. We need to have a practical knowledge of the truth. Every believer in Christ is a believer in God's mercy. The renewing of the heart is a far greater miracle than the healing of the diseases of the body. The scantiness of the working of the Holy Spirit upon the church is to be deplored. But God is not to blame He has furnished every treasure in heaven in the gift of Jesus Christ; but those who, like Capernaum, have been exalted to heaven in point of privilege, have neglected their opportunities, and have not been doers of the word. They have been faithless, and have dishonored God. They have clung to their own habits, ideas, and practices, in the face of the reproof of the Spirit of God, whose office it is to reprove the world of sin and of righteousness and of judgment. The members of the church have not walked in the light, but have chosen to walk in sparks of their own kindling. [Cf: 1888 Mtl. p. 983 para. 01] p. 367, Para. 2, [1892MS].

The Holy Spirit's presence and power in the hearts of the professed people of God is their only hope in these last days of peril. Let not the impression be given to any minds that there is in human nature a power to work out its purity, and develop a beautiful character, for this is not true. This is Satan's fallacy, "Without me," said Christ, "Ye can do nothing." The completeness of man is in Christ Jesus. The reason why Seventh Day Adventists have not more power is that many of

them have got above the simplicity of the work. They plan and execute without God. The Lord is ready to give us light; he is to shine before the world. "There is no searching of his understanding." But men darken counsel by words without knowledge. [Cf: 1888 Mtl. p. 984 para. 01] p. 367, Para. 3, [1892MS].

I want you, my brother, to stand under the shadow of the cross. The beams of the Sun of Righteousness shine directly there. I have no time to write more now, but I do feel an intense interest for your soul. Talk less, exalt science less; let your Redeemer be the one exalted. The melody of heaven is praise to God and the Lamb; it sounds forth from the voices of ten thousand times ten thousand and thousands of thousands. Why does not praise flow from our lips? Why are we so dumb? The Lord is ready to disclose to his church more and more of his wonderful power and to open new lines of thought in regard to the great plan of redemption--the love, the matchless love, that moved him to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [Cf: 1888 Mtl. p. 984 para. 02] p. 368, Para. 1, [1892MS].

Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions those who are not believers in the present truth. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making a world of an atom, and an atom of a world. If we had less to say in regard to microbes, and more in regard to the matchless love and power of God, we should honor God far more. These things are dwelt upon too much, and the things we ought to know, which concern our eternal interest, receive altogether too little attention. Throw a veil over the poor, decaying earth, which is corrupted on account of the wickedness of its inhabitants, and point to the heavenly world. There is need of far more teaching in regard to having in this life a vital connection with God through Christ, that we may be fitted to enjoy heaven and dwell for ever with our Lord. If we would attain to a pure and elevated ideal of character, we must lift up Jesus, the perfect example; the exalting of science will never accomplish the work. [Cf: 1888 Mtl. p. 985 para. 01] p. 368, Para. 2, [1892MS].

Dr. Kellogg I entreat you to come close to Jesus; you need him every moment. I can say no more now, for this letter must go into the mail; but if the Lord gives me strength, I will write further upon this subject; Your own letter has called this out; I have not had a line from Dr. Waggoner or A.T.Jones since I came to Australia. [Cf: 1888 Mtl. p. 986 para. 01] p. 368, Para. 3, [1892MS].

Please accept these hastily written lines from one who has the deepest interest in your prosperity. [Cf: 1888 Mtl. p. 986 para. 02] p. 368, Para. 4, [1892MS].

Preston, Melbourne, Victoria, May 29, 1892. Elder Haskell:--I have had a season of prayer, in my behalf, Bro. Tenny and wife, Eld. Daniells and wife, Bro. Stockton and Bro. Smyth, we had indeed a most precious season. We were all blessed. We felt that Jesus was in our midst. I did believe the Lord would restore me. That night I slept little, the next day arms and shoulders relieved, walked better, but not restored. The two last days have been days of pain, and suffering. But I am sustained by the grace of Christ. How thankful I should be and I am indeed that I

am a child of God. I do not doubt this, I have seen those who had no hope in God, no faith in His word, when thus afflicted, cursing and swearing and my heart is constantly praising the Lord, because I can look to Him, as One able to help me. One who loves me, who will restore me, in His own good time. Will I trust myself in His hands? I will, He has been very nigh unto me, the last five months of trial. He does not willingly afflict or grieve His children of men. [Cf: 1888 Mtl. p. 987 para. 01] p. 368, Para. 5, [1892MS].

The long strain, coming upon me as it did since the Minneapolis meeting, had no let up. My work was made tenfold harder by the course pursued by those who ought to have stood by me. My prayer to the Lord is--"Lord, lay not this sin to their charge." The difficulty with me is prostration of the nerves, neuralgia of the nerves. I am waiting God's time. I question not His promises. He will do the work of restoration for His word is pledged. I am not disappointed that the work was not done immediately. [Cf: 1888 Mtl. p. 987 para. 02] p. 369, Para. 1, [1892MS].

What hinders I am not able to see, but I have not lost my faith or my courage. The Lord is good, and greatly to be praised. My voice shall yet be heard in the congregation of the saints. [Cf: 1888 Mtl. p. 987 para. 03] p. 369, Para. 2, [1892MS].

I have a testimony to bear for the people of God, and He will heal me to bear it. [Cf: 1888 Mtl. p. 988 para. 01] p. 369, Para. 3, [1892MS].

You speak of a board meeting held in Battle Creek. You speak of Brother Henry's position. When our brethren keep on the board, men whose hearts are as hard as stone, men who have not hearts of flesh, what can you expect? How can these men know what those sacrificed in the building up of the work. They have no spirit of sacrifice themselves, and how can they understand the experience of those who dressed cheaply, and who denied self, who placed themselves in any position that the cause of God might prosper. They know nothing of this, it is Greek to them. [Cf: 1888 Mtl. p. 988 para. 02] p. 369, Para. 4, [1892MS].

But Elder Haskell, as for myself, I want no favors from any of them. I simply have asked that they deal not with me in worldly transactions as sharpers. After we have invested our means and our lives in the advancement of the cause of God, these men who have entered into our labors should have some intuition, show some spirit of discernment to respect and treat courteously those who have in the hands of God been used as His instruments to carry upward and forward the work to standing where they become connected with it. [Cf: 1888 Mtl. p. 988 para. 03] p. 369, Para. 5, [1892MS].

But what can you expect of men who have no depth of religious experience? I want these men to do as God would have, for their souls sake to others, leaving me entirely out of the question. Spiritual things are spiritually discerned. If men are not self-denying, self-sacrificing, if their hearts are not touched with human sympathy or divine sympathy, what can you expect of them. I want these men to have the mind of Christ to act with all that tenderness and consideration for me in my widowhood that should have been given me. They have treated me as a stranger. True they have allowed me to be in debt to

their publishing house, and have not pressed me for the means, but have we not invested means above thirty thousand dollars in this cause? It is God's cause, it is God's work, and not theirs. They do not know how to handle God's work. They do not know how much it has cost my husband, and myself to stand at our post of duty when things went hard. We have suffered anger, we have suffered for suitable clothing, but we would not allow the work to stop. Now men are placed in responsible positions who knew not Joseph. Straight testimonies have been borne to head off their ambitious projects again and again, it has hurt their pride. They have but little faith in me or the messages the Lord has given me. It would not take a very strong movement to have a state of things created as in the days of old, and Korah, Dathan, and Abiram would come to the point. [Cf: 1888 Mtl. p. 988 para. 04] p. 369, Para. 6, [1892MS].

I do not want to be left the least dependent upon these men. What care they for my feelings or my prosperity? [Cf: 1888 Mtl. p. 989 para. 01] p. 370, Para. 1, [1892MS].

How long this state of things will exist I know not, but the Lord has permitted affliction to come upon me. It may be to test these very ones to reveal what is in their hearts, and how much tenderness and respect would be shown for those who have led out as God's instrumentalities in the work, I only have feelings of sincere pity for these souls handling sacred things, who know not God's ways and do not God's will. [Cf: 1888 Mtl. p. 989 para. 02] p. 370, Para. 2, [1892MS].

Now Elder Haskell, I say over and over again, let me not fall into the hands of men, but into the hands of the good and merciful God who is too wise to err and too good to do us harm." [Cf: 1888 Mtl. p. 989 para. 03] p. 370, Para. 3, [1892MS].

The Lord will bring me up from the oppressive power. The blessed Lord will give me the victory, I shall triumph in His name. But I cannot express to you how sorry I am for the actors. I cannot tell you all that came out of the matter. I do not know it all, but I do know that there will be some surprised men not long hence. God lives. God reigns, and His will and His purposes will be carried out. Men are certainly in the wrong place, making decisions frequently from their own human stand-point, and acting as businessmen without the spirit of wisdom from above to work with them. [Cf: 1888 Mtl. p. 989 para. 04] p. 370, Para. 4, [1892MS].

Well, let us seek the Lord, let us walk softly before Him, let us have faith in His promises and make straight paths for our feet, lest the lame be thrust out of the way. I am God's property, bought with His own precious blood, and He will not suffer me to be tried in the furnace and consumed. I shall be patient and come forth as gold tried in the fire. [Cf: 1888 Mtl. p. 990 para. 01] p. 370, Para. 5, [1892MS].

You can read this to Eld Olsen [and] to Harmon Lindsay if you think best. Ellen G. White. [Cf: 1888 Mtl. p. 990 para. 02] p. 370, Para. 6, [1892MS].

Christ has said: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The duty of searching the Scriptures is enjoined upon every son and daughter of Adam. Jesus says, "And they are they which testify of me." The Father

was revealed in the Son, and in studying Christ we shall learn of the Father. Then let us come to search the word of God with softened, subdued hearts, and read the testimony concerning our Lord and Master. Shall we not with intense interest seek to catch his spirit, copy his example, and breathe in the atmosphere of his presence, which is light and love? How eagerly should we study every lesson that fell from his divine lips! How we should cherish his instruction! How ardently we should seek to imitate his character and life, and press on to know more and more of the heavenly truths he taught. If we would but practice the truths he has given, we should perfect an experience that would be of the highest value to us, and to the world. [Cf: 1888 Mtl. p. 991 para. 01] p. 370, Para. 7, [1892MS].

Jesus presented new views of truth to his disciples, and how much deeper was the meaning of his utterances than the meaning of any lesson ever taught by human lips! "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: 1888 Mtl. p. 991 para. 02] p. 371, Para. 1, [1892MS].

How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions, or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? Many who read and even teach the Bible, do not comprehend the precious truth they are teaching or studying. Men entertain errors, when the truth is clearly marked out, and if they would but bring their doctrines to the word of God, and not read the word of God in the light of their doctrines, to prove their ideas right, they would not walk in darkness and blindness, or cherish error. Many give the words of Scripture a meaning that suits their own opinions, and they mislead themselves and deceive others by their misinterpretations of God's word. As we take up the study of God's word, we should do so with humble hearts. All selfishness, all love of originality, should be laid aside. Long-cherished opinions must not be regarded as infallible. It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. They were determined not to see any flaw in their own opinions or in their expositions of the Scriptures; but however long men may have entertained certain views, if they are not clearly sustained by the written word, they should be discarded. [Cf: 1888 Mtl. p. 991 para. 03] p. 371, Para. 2, [1892MS].

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. Solemnity characterized these councils of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it,



the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit. [Cf: 1888 Mtl. p. 991 para. 04] p. 371, Para. 3, [1892MS].

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. [Cf: 1888 Mtl. p. 991 para. 05] p. 372, Para. 1, [1892MS].

In those days God wrought for us, and the truth was precious to our souls. It is necessary that our unity to-day be of a character that will bear the test of trial. We are in the school of the Master here, that we may be trained for the school above. We must learn to bear disappointment in a Christ-like manner, and the lesson taught by this will be of great importance to us. [Cf: 1888 Mtl. p. 991 para. 06] p. 372, Para. 2, [1892MS].

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. [Cf: 1888 Mtl. p. 991 para. 07] p. 372, Para. 3, [1892MS].

Could those who are self-sufficient see how the universe of God regards them; could they see themselves as God sees them; they would behold such weakness, such manifest want of wisdom, that they would cry to the Lord to be their righteousness; they would want to hide from his sight. The apostle says, "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." When our schemes and our plans have been broken; when men who have depended upon our judgment conclude the Lord would lead them to act and judge for themselves, we should not feel like censuring, and like exercising arbitrary authority to compel them to receive our ideas. Those who are placed in authority should constantly cultivate

self-control. I am thankful that God is a wise ruler, and every one who is a true disciple of Christ will be humble, lift his cross, and meekly follow where the self-denying, self-sacrificing Jesus leads the way. Disappointment may prove to be the greatest of blessings to us. We must learn that others have rights as well as we have, and when any of our brethren receive new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented on a new subject can be substantiated by the inspired word. "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." Every soul must look to God with contrition and humility, that God may guide and lead and bless. We must not trust to others to search the Scriptures for us. Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people. These brethren will be found in this position until they become partakers of the divine nature to a greater extent than ever they have been in the past. There is sadness in heaven over the spiritual blindness of many of our brethren. Our younger ministers who fill less important positions must make decided efforts to come to the light, to sink the shaft deeper and still deeper into the mine of truth. [Cf: 1888 Mtl. p. 991 para. 08] p. 372, Para. 4, [1892MS].

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the messengers whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up messengers and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness. [Cf: 1888 Mtl. p. 992 para. 01] p. 373, Para. 1, [1892MS].

I would rejoice with all my heart to see all who have been connected with the work, take their places to hold high the banner of Jesus, that when their work shall be done, they may say as did Paul, "I have fought a good fight. I have finished my course. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." [Cf: 1888 Mtl. p. 992 para. 02] p. 373, Para. 2, [1892MS].

H - 13 - 1892 North Fitzroy, August 22, 1892.--Dear Brother Haskell,-- We received your letters last Thursday evening. The coming of the mail with news from our American friends is always a great event to us. As soon as we get off the mail to America we begin to reckon the days when the mail will arrive. I was somewhat surprised to learn that your wife had safely taken the long journey to California. And I sincerely hope

and pray that she will have the peace of Christ, and rest content, and be happy in His love. This is her privilege. Jesus loves this daughter of Abraham and He will not be unmindful of her, but will care for her as a tender mother cares for her child. I think of her with sympathy and tender compassion. [Cf: 1888 Mtl. p. 993 para. 01] p. 373, Para. 3, [1892MS].

We ought to cherish more than we do the thought that God is love. He has demonstrated the fact that He loves us although we are weak and perverse and sinful. I am glad your wife is in California and I hope she will receive every needed attention. I hope she will not desire to go back over the road to South Lancaster. I am glad that you write me particulars, and I am thankful to report that I am gaining in strength and do not suffer as much as I have done. I am unable to sleep much at night, and am glad the nights are shortening and the days are lengthening. Emily Campbell builds my fire at five o'clock and then she helps me dress, for I cannot dress or undress myself or comb my hair. Think how it seems to me to be so helpless; but the Lord is good, and in word or thought I would not fret or murmur. He doeth all things well. I believe He will restore me to health and I shall yet bear my testimony in Australia and New Zealand. [Cf: 1888 Mtl. p. 993 para. 02] p. 373, Para. 4, [1892MS].

The school in Melbourne opens this week. Students are coming in. The brethren in the school are desirous that we should move near by. They are located in St. Kilda, not far from Prahran. I determined to ride over there, though it is a distance of ten miles from here, and going and coming would make a journey of twenty miles. But I endured the journey well. I was pleased with the location and with the building, for they can be accommodated nicely. [Cf: 1888 Mtl. p. 994 para. 01] p. 373, Para. 5, [1892MS].

There are four tenement houses in the terrace. The school occupies two of these buildings, and the others are occupied by other parties. Our brethren are anxious to obtain one of these tenements so that we could occupy it, but we do not know that we can secure it. They think if we were close by the school I could speak to the students without difficulty. This I am willing to do, if the way opens for us to secure a house free from the curse of open drains or sewage. Where the school is located there is no sewage that will offend. [Cf: 1888 Mtl. p. 994 para. 02] p. 374, Para. 1, [1892MS].

The terrace stands alone, and on either side of the buildings are two acres of land. Everything is favorable in surroundings. A beautiful park is close by, and large, imposing buildings are all around. The deaf and dumb asylum, an institution for the blind, and the Wesleyan College are near by. The rents are high in this part of the city. We tried to secure a small wooden tenement which has none of the conveniences we have here, although they ask the same price as we pay now, \$25.00 a month. Should we take a building in the terrace where the school is located, we should have to pay ten dollars per week. I cannot see how I could pay that sum; but they will try to secure it if they can, for they say that dollars and cents should not be taken into consideration if I can benefit the school. We are praying to the Lord to open the way if He would have us move near the school. [Cf: 1888 Mtl. p. 994 para. 03] p. 374, Para. 2, [1892MS].

August 23. I have slept only about two hours through the night that has passed. I am sleeping so little that I do not know how long I shall stand the strain. During the night season I devoted some time to prayer for it seemed to me that if there was ever a time when we needed to watch and pray continually, it is now. The Lord is soon to come, and the end of all things is at hand. The watchmen should be wide awake now and see eye to eye. Solemnity should be upon us all. There are to be but two classes in our world, the obedient and the disobedient. Our only hope is God. He loves us, and we must continue in the words spoken by Jesus. What pleases God? It is the loving obedience of every individual soul. The obedience of heavenly beings pleases God, and the sinner who unreservedly surrenders himself to do God's way pleases God. We must listen as God says of Jesus, "This is my beloved Son in whom I am well pleased: hear ye Him." [Cf: 1888 Mtl. p. 994 para. 04] p. 374, Para. 3, [1892MS].

Jesus reveals the Father's character, publishes the Father's grace, and in Him dwelleth all the fullness of the Godhead bodily. [Cf: 1888 Mtl. p. 995 para. 01] p. 374, Para. 4, [1892MS].

I see perplexities on every side. As character develops man and woman will take their position, for varied circumstances brought to bear upon them will cause them to reveal the spirit which prompts them to action. Every one will reveal the character of the bundle with which he is binding himself. The wheat is being bound up for the heavenly garner. The true people of God are now bound up for the heavenly garner. The true people of God are now pulling apart, and the tares are being bound in bundles ready to burn. Decided positions will be taken. Satan will move upon minds that have been indulged, upon men who have always had their own way, and anything presented to them in counsel or reproof to change their objectionable traits of character is considered faultfinding, binding them, restraining them, that they cannot have liberty to act themselves. The Lord in great mercy has sent messages of warning to them, but they would not listen to reproof. Like the enemy who rebelled in heaven, they do not like to hear, do not correct the wrong they have done but become accusers, declaring themselves misused and unappreciated. [Cf: 1888 Mtl. p. 995 para. 02] p. 374, Para. 5, [1892MS].

Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way will suffer, as he did, loss of honor and finally the loss of the soul. God has a people, and they will be a tried people, but the people will be humble. They are under the guidance of the Holy One in thought, in word, in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path; there is no self-glorying in it. But many will forsake this path where the true light shines and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul, proving his own ways. What does he gain? Happiness? Peace? No. He has placed himself in the rank and file of the great rebel. [Cf: 1888 Mtl. p. 996 para. 01] p. 375, Para. 1, [1892MS].

Can nothing be done to save him? [Cf: 1888 Mtl. p. 996 para. 02] p. 375, Para. 2, [1892MS].

August 24. I am now in the room occupied by Brother and Sister Starr, half sitting, bolstered up on their bed writing to you. Our entire family are here. We left Preston this morning as soon as possible after breakfast; drove ten miles to our school building. [Cf: 1888 Mtl. p. 996 para. 03] p. 375, Para. 3, [1892MS].

The opening exercises were this morning. I endured my long ride well. I was carried up stairs in a chair by two men; after resting a while on the bed I was taken again down in the chair into the room appropriated for a chapel, where the opening exercises of the school were held. Elder Tenny spoke appropriate words, about forty minutes, and then I was called upon to speak. I was willing and gladly expressed my feelings in reference to the establishment of a school in Australia, and I had special freedom in speaking. Then Willie spoke well for about half an hour. His words were well chosen. Elder Starr then made good remarks. Then Elder Rousseau spoke well. Everything passed off very nicely, and all seemed pleased. [Cf: 1888 Mtl. p. 996 para. 04] p. 375, Para. 4, [1892MS].

Sister Ethredge, who is living in Adelaide, was a missionary. She is seeking to sell her place in Adelaide, that she can send her sons to this school. She was to sail in the Pitcairn to unite with Brother and Sister Reed in their work upon the Island. But she was taken sick and could not go. [Cf: 1888 Mtl. p. 997 para. 01] p. 375, Para. 5, [1892MS].

We consider the opening was good. All are pleased with the buildings and location for the school. This is rather remarkable, for generally some have criticisms to make; but we have not heard one word of dissatisfaction expressed or even intimated. [Cf: 1888 Mtl. p. 997 para. 02] p. 375, Para. 6, [1892MS].

We had conversation after the meeting with Elder Starr. The question was in reference to a teacher of grammar for the advanced classes. There is no perplexity in regard to the first classes of grammar, but we need well qualified teachers in all branches, and we hope Elder Olsen will find either man or woman that can come to Australia as a thorough teacher. If only Sydney Brownsberger had kept himself straight, he would be just the one to come. But the question is whether his record will not follow him. We scarcely dare venture the matter and run the risk. That the man has sincerely repented I have not a doubt, and I believe the Lord has forgiven him. But if obliged to make explanations it would not be an easy matter to do; so what shall we do with Sydney Brownsberger? Leave him where he is a prey to remorse, and to be useless the remainder of his life? I cannot see what can be done. O for wisdom from on high! O for the counsel of One who reads the heart as an open book! How Satan watches for souls to bind them with his hellish cords that they become lost to the work and almost helpless in his hands. "Watch and pray, lest ye enter into temptation." [Cf: 1888 Mtl. p. 997 para. 03] p. 375, Para. 7, [1892MS].

August 28. Last Friday Emily and I rode over to the school buildings and took dinner with them. On the way we looked at buildings to see if they would serve us, but all [were] unfavorable, sunless, or wedged in with other buildings. We had others still to visit when the storm struck us. (It was) a severe spurt of hail storm, so we made our way about one mile to the school and I was carried in a chair by three men

up to Elder Starr's room. We met Willie there at two o'clock and we went again in search of houses. We could spend but little time and it was a failure--no house for us. Everything that is desirable will cost us from thirty to forty dollars per month. We are seeking the Lord most earnestly for Him to guide us with His counsel and give us grace to do His will. We want to be just where the Lord would have us to be. Were it not for the school, I would not go through the process of moving, for we are pleasantly situated; but there is an urgent desire expressed that we be near the school building that I can, as my strength will permit, give the students short talks. I know this is best, and therefore I desire to do this. [Cf: 1888 Mtl. p. 997 para. 04] p. 376, Para. 1, [1892MS].

The school opened with twenty students and several more expected to attend but could not, up to the time of opening, see their way clearly in regard to finances. Every room is filled with teachers and pupils. [Cf: 1888 Mtl. p. 998 para. 01] p. 376, Para. 2, [1892MS].

Elder Daniells and his wife were permitted to take a room and board in the building. They are not teachers but are very useful in many ways. He is to labor in the churches, which are suffering for help. Ministerial labor must be given to them. Brother Starr and his wife have a room. Brother Rousseau and wife have a room. Then the helpers and teachers have to be accommodated in the building. But whatever is going to be done with the students is a puzzling question. Either a cheap edifice is to be made of boards, or a tent will have to be pitched and serve as a dining-hall, or something planned. Many more will come in soon. You know something about the situation. Money is hard to get, and the prices of schooling and board must be sufficient to cover the expenses. I could not favor the placing the tuition so low that there would be an accumulation of debts that could not be met. I think this rushing forward, setting low prices upon books, upon tuition, of students' board and rooms, is very poor policy. Let the number benefited share the expense, and if persons need to be helped, then help them. But those who can pay should pay. [Cf: 1888 Mtl. p. 998 para. 02] p. 376, Para. 3, [1892MS].

We are glad the school is located in the very best locality. We shall have to begin to plan to build a meetinghouse; but where is the money coming from? We meet now in a dirty, unwholesome, ill-ventilated building. Oh! my heart sickens at the thought of worshiping God in these places used for theaters and for shows. It must not be; but you know it costs to build here, anywhere. There was a mistake in locating the office where it is hemmed into a crowded block--no chance to enlarge unless it be heavenward. The time is not far distant when the office will be disposed of and a far better one secured, and suitable buildings erected for office, church, and school. As yet there is no way that we can devise, but the Lord knows best, "The cattle upon a thousand hills" are His, and He can work for those here in Australia if they will walk humbly with God. [Cf: 1888 Mtl. p. 999 para. 01] p. 376, Para. 4, [1892MS].

I see so large a stock of human nature ready to spring into action that sometimes I am disheartened. I fear that the Lord cannot safely work for His people for He will not administer unto sin, or cover these selfish, unconsecrated workers with His robe of righteousness unless there is a deeper consecration, a more earnest faith. How can the Lord

work for us? How can the Lord send us means to build churches and schools when the mold of unconsecrated minds will be upon the work? And unless there is decided transformation of character, I dare not expect the Lord to make bare His arm and reveal Himself in our behalf as a number working for God. [Cf: 1888 Mtl. p. 999 para. 02] p. 377, Para. 1, [1892MS].

I have my fears for Battle Creek, that the light that has been shining upon them will not exalt them to a deeper, higher plain of action. Day and night these words are ringing in my ears, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes... And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." I tremble for Battle Creek. Oh that God would roll back the mist and clouds that are gathering over her at the present time. But our trust must be in the Lord God of Israel. Jesus, precious Saviour, Thou alone canst be the help of Thy people. We are amid the perils of the last days, and it makes my heart ache to read the articles in the Review that published to the world that we are at variance. One feels moved to present the coming conflict in strong lines as he views it. [Cf: 1888 Mtl. p. 999 para. 03] p. 377, Para. 2, [1892MS].

Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his work? Go to Brother Jones, talk with him before his piece was inserted in the Review. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is entirely contrary to the light which the Lord has given me. Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ. [Cf: 1888 Mtl. p. 1000 para. 01] p. 377, Para. 3, [1892MS].

This seems to be a seed after the same order of the Minneapolis meeting that is dropped into the soil already prepared for it which will produce a harvest of its kind. But we must look unto Jesus. [Cf: 1888 Mtl. p. 1000 para. 02] p. 377, Para. 4, [1892MS].

Sadness and discouragement must not be cherished because we have a strong and mighty Leader. I think of the disciples in that sore tempest; the boat labored with strong winds and heavy gales. They have given up their efforts as hopeless, and while the hungry waves talk with death, amid the storm a light form is seen walking upon the foam-capped billows. This presence which should have been a blessing and hope to them, was a terror. They thought it a precursor of death. But a voice is heard amid the roar of the tempest, "Be of good cheer, it is I, be not afraid." [Cf: 1888 Mtl. p. 1000 para. 03] p. 377, Para. 5, [1892MS].

Oh how many in this time of peril are making a hard pull against a head sea! The moon and stars seem to be hidden by storm clouds, and in despondency and despair many of us say, "It is no use; our efforts are as nothing, we shall perish. We have toiled at the oars, but without any success." [Cf: 1888 Mtl. p. 1001 para. 01] p. 378, Para. 1, [1892MS].

When Jesus, whose eye has been upon them in all their efforts, speaks, "Be of good cheer, it is I, be not afraid," in the fourth watch of the night, Jesus comes to His disciples walking upon the foam-capped billows. Then the disciples cried out, "It is a spirit, it is a spirit." When the known voice is heard above the tumult of the storm, "Be not afraid, it is I," comes to the tempted ones. [Cf: 1888 Mtl. p. 1001 para. 02] p. 378, Para. 2, [1892MS].

Jesus is just as near to us amid scenes of tempest and trial as He was to His followers who were tossed on the Sea of Galilee. We must have calm, steady, firm, unwavering trust in God. Now is our time, my brother, to not be moved away from our Stronghold by anything that shall arise. We must now have an individual experience in holding fast unto God. Christ is on board the vessel. Believe that Christ is our Captain, that He will take care, not only of us, but of the ship. Satan will work with his masterly power to separate the soul from God. We hear the different voices sounding from every quarter that our attention shall be taken from the true issue in this time. The end is near and let there not be a confusion of voices to misguide and mislead some astray. To say, "Peace, peace," to these souls who have long resisted the voice of the True Shepherd, who have contended long against Omnipotence, is to quiet his conscience to [the] sleep of death. Will man in his pride forsake his own best interests by cherishing thoughts or doing deeds opposed to the mind and Spirit of God. God has been pleased to show me that men who ought to know the voice of the True Shepherd will be more ready to accept the voice of the stranger and follow in unsafe, forbidden paths because of the stubbornness of their human nature. [Cf: 1888 Mtl. p. 1001 para. 03] p. 378, Para. 3, [1892MS].

Dark hours of trial are before the church because they have not obeyed the warnings and reproofs and counsel of God. What a bewitching power comes upon human minds to do contrary to the oft repeated will of God, and close the eyes and stop the ears, when Jesus is calling to them to hear His voice. He says, "My sheep hear My voice." [Cf: 1888 Mtl. p. 1002 para. 01] p. 378, Para. 4, [1892MS].

That night in that boat was to the disciples a school where they were to receive their education for the great work which was to be done afterwards. The dark hours of trial are to come to every one as a part of his education for higher work, for more devoted, consecrated effort. The storm was not sent upon the disciples to shipwreck them, but to test and prove them individually. Before the great trouble shall come upon the world such as has never been since there was a nation, those who have faltered and who would ignorantly lead in unsafe paths will reveal this before the real vital test, the last proving, comes, so that whatsoever they may say will not be regarded as voicing the True Shepherd. The time of our educating will soon be over. We have no time to lose in walking through clouds of doubt and uncertainty because of uncertain voices. [Cf: 1888 Mtl. p. 1002 para. 02] p. 378, Para. 5,



[1892MS].

We may stand close to the side of Jesus. Let none in his pride of self opinion shirk one hard lesson or lose the blessing of one hard discipline. Humble yourselves under the hand of God, warn all that they do not in stubbornness choose their own way and act like undisciplined, untrained children. Whatever be our condition in life, our business, we have a sure guide. Whatever be our condition He is our Counselor. Whatever be our loneliness, He is our Friend in Whom we may ever trust. When voices on every hand are heard to lead us to wander away into false paths there is a voice that is true that is heard, "I am the way, the truth, and the life. You may stop your contention over little items and differences. "Believe in me; I am the true Shepherd." "I and my Father are one. I in them, and they in me." "And that the world may believe that thou hast sent me and hast loved them as thou hast loved me." [Cf: 1888 Mtl. p. 1002 para. 03] p. 379, Para. 1, [1892MS].

The Lord would have us answer the prayer of Christ. Seek for unity and oneness. Seek for harmony, then we bear to the world a living testimony of the light of Jesus Christ. Ellen G. White [Cf: 1888 Mtl. p. 1003 para. 01] p. 379, Para. 2, [1892MS].

Letter 25b, 1892 North Fitzroy, August 30, 1892. Elder Uriah Smith Battle Creek, Michigan--Dear Brother:--I am deeply interested that in every move you make, you should have the Lord to move with you. God bestows upon his people great blessings in giving them faithful, upright ministers. In all ages he has wrought through human instrumentalities to give decided messages of warning to his people, that they may be aroused and convicted of their sins and be led to repent and reform. But at the very time when he is thus empowering men by his Holy Spirit to cry aloud, to spare not, to lift up his voice like a trumpet, and show his people their transgressions and the house of Jacob their sins, there are other influences at work to counteract the working of God through his appointed agencies. There are those to whom this scripture is applicable: "They have healed the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace." [Cf: 1888 Mtl. p. 1004 para. 01] p. 379, Para. 3, [1892MS].

We need to walk very carefully before God. I have in times past had many heart-aches as I have been shown your dangers. When once you have taken a position in regard to any subject, there is a set determination to hold to the stand taken. You have not pursued a right course in reference to questions upon which there is a difference of opinion. At times you are altogether too sharp and severe toward your brethren who are younger in years, and yet whom the Lord is manifestly using to give light to his people. [Cf: 1888 Mtl. p. 1004 para. 02] p. 379, Para. 4, [1892MS].

The One who has paid the purchase money for our souls, prayed just prior to his crucifixion, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they also may be one in us: that the world may believe that thou hast sent me." [Cf: 1888 Mtl. p. 1004 para. 03] p. 379, Para. 5, [1892MS].

Here are the credentials we are to bear to the world that the Lord hath sent his Son Jesus, "that whosoever believeth in him should not perish, but have everlasting life." When so much importance is attached

to the unity of believers, why is there so little effort to preserve unity? Why are not the words of our Saviour more decidedly practiced? Why is not greater caution exercised that differences shall not exist; and if there are differences of opinion, why swell them to as large proportions as possible, and make the breach as wide as possible? Why present these differences conspicuously before the world? [Cf: 1888 Mtl. p. 1004 para. 04] p. 379, Para. 6, [1892MS].

This matter grieves my soul, because it grieves the soul of him who died for us, that we should be one in him and one in God. I have great respect and love for you, my brother, and it hurts me to see you in any way taking a course that in the least resembles the course pursued by the Jewish nation, which separated them from God and bound up their minds in prejudice and unbelief, that the true light shining all about them was not discovered and acknowledged. I have had the deepest interest in Elder Butler. You know how he decidedly refused to listen to anything I might say, because he was deceived and blinded by reports that had no foundation in truth. You were influenced in the same way. Both of you have had evidence that the Lord was still using Sister White as he had done; this has had some influence with you, but not enough with Elder Butler to lead him to retract one thing he has said and done to counteract my influence. Now the Lord is acquainted with this whole matter. There is pride of heart, there is prejudice, there is resistance to the Spirit of God, and this crops out on every occasion where there is a chance. [Cf: 1888 Mtl. p. 1005 para. 01] p. 380, Para. 1, [1892MS].

How pleasing it would be to our Saviour, whose children we are, if all would cherish love for one another, and make every exertion in their power to see eye to eye, to be at agreement. Jesus said, "The glory which thou gavest me I have given them; that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." In what way is our light shining? The influence of our work upon the world, will be affected to a great degree by the attitude we maintain toward one another. When you publish to the world that there is variance among those who are warning the world of Christ's soon coming, what will be the effect upon those to whom we would give the message of truth? Will it increase their faith in the work that is committed to us? [Cf: 1888 Mtl. p. 1005 para. 02] p. 380, Para. 2, [1892MS].

The world is watching us as a people, and our enemies are not slow to take advantage of any indication of variance among us. A sister in Australia lately received a letter from her sister in Michigan that shows the influence of these things. The parents of the girls are not Sabbath-keepers, but were becoming somewhat interested in our faith, when the minister of their church informed them that the Adventists were at variance among themselves. Some were advocating one position, he said, and some another, in decided opposition to the first. The people could not agree as to what they did believe, and the whole thing would prove to be a delusion. [Cf: 1888 Mtl. p. 1006 para. 01] p. 380, Para. 3, [1892MS].

My brother, these things ought not to be as they have been. We expose

our weakness to our enemies when there is no occasion for so doing. If the workers were all brave and consecrated men, this thing would not be done. The heavenly intelligences look with amazement upon the way the battle is turning. Those who ought to stand like valiant heroes of faith, shoulder to shoulder, are turning their weapons of warfare against their fellow workmen. [Cf: 1888 Mtl. p. 1006 para. 02] p. 380, Para. 4, [1892MS].

Why is this course pursued? I have been shown it is because the feelings of the natural heart, unsubdued by grace, have the supremacy. If they had an understanding of the word of God, men living amid the perils of the last days would rather sacrifice their dignity, though dear as the right arm or the right eye, than disregard the plainest precepts of God's word as they have done. It is a terrible thing! The enlightenment of the Holy Spirit is needed. Then the lessons of Christ to his disciples would have more weight than they have had. [Cf: 1888 Mtl. p. 1006 para. 03] p. 380, Para. 5, [1892MS].

In the eighteenth of Matthew is an important lesson for us at this time. "In that hour came the disciples unto Jesus saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. And whoso receiveth one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." Read this whole chapter with humble heart softened by penitence and prayer. Does it mean anything to us? [Cf: 1888 Mtl. p. 1007 para. 01] p. 381, Para. 1, [1892MS].

Then said Jesus unto them, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." "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." "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." O, that we may heed the words of Christ. [Cf: 1888 Mtl. p. 1007 para. 02] p. 381, Para. 2, [1892MS].

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The chosen people of God have lost their first love. Without this all their profession of faith will not save a soul from death. Suppose the attention should be turned away from every difference of opinion, and we should heed the counsel of the True Witness. When God's people humble the soul before him, individually seeking his Holy Spirit with all the heart, there

will be heard from human lips such a testimony as is represented in this scripture, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." There will be faces aglow with the love of God; there will be lips touched with holy fire, saying, "The blood of Jesus Christ his Son cleanseth us from all sin." [Cf: 1888 Mtl. p. 1007 para. 03] p. 381, Para. 3, [1892MS].

It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." [Cf: 1888 Mtl. p. 1008 para. 01] p. 381, Para. 4, [1892MS].

The apostle, speaking to Christian believers called by God's grace, says, "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." Here are conditions plainly stated. If we walk in the light as he is in the light, the sure result will follow: we shall have fellowship one with another. All jealousies and envyings and evil surmisings will be put away. We shall live as in the sight of God. It has become altogether too common to indulge our hereditary tendencies and natural inclinations, even in our religious life. These can never bring peace and love into the soul, for they always lead us away from God, away from his light. "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: 1888 Mtl. p. 1008 para. 02] p. 381, Para. 5, [1892MS].

When differences arise among brethren as to the understanding of any point of truth, there is one Bible rule to follow. In the spirit of meekness and love for God and one another, let brethren come together, and after earnest prayer, with sincere desire to know God's will, study the Bible with the spirit of a little child, to see how closely they can draw together, and not sacrifice anything but their selfish dignity. They should regard themselves as in the presence of the whole universe of God, who are watching with intense interest as brother tries to see eye to eye with brother, to understand the words of Christ, that they may be doers of the word. When you recall the prayer of Christ, that his disciples may be one as he was one with the Father, can you not see how intently all heaven is beholding the spirit you manifest toward one another? Are those who claim to be saved by the righteousness of Christ, seeking with all their entrusted capabilities to answer the Saviour's prayer? Will they grieve the Holy Spirit of God by indulging their own unconsecrated feelings, struggling for the supremacy, and standing as far apart as possible? [Cf: 1888 Mtl. p. 1008 para. 03] p. 382, Para. 1, [1892MS].

There is need of wise generalship at the great head and heart of the work. One great and important trust is to see that no advantage is given to the enemies of God by publishing expressions detrimental to those of like precious faith. When a worker hears his fellow-laborer present views that do not in all respects harmonize with his ideas, and without having a kindly interview to see if they cannot come into harmony, publishes the difference to the world in as marked a manner as possible, he brings dishonor upon God and the truth, and causes Satan to triumph. [Cf: 1888 Mtl. p. 1009 para. 01] p. 382, Para. 2, [1892MS].

The Lord Jesus is dishonored whenever brethren of the same faith accuse another and lessen the influence of one of God's delegated messengers. The enemies of truth will make the very most of the least item by which they can excite suspicion of the men through whom God is giving light to the people. To place any obstruction in the way of this light coming to the people, will be registered as a grievous sin in the sight of God. Better lose the right arm or the right eye than to be found in this kind of work. "It must needs be that offenses come; but woe unto that man by whom the offense cometh." Let not the influence graciously given you of God to save souls from ruin be employed in weakening the influence of others whom the Lord is using. [Cf: 1888 Mtl. p. 1009 para. 02] p. 382, Para. 3, [1892MS].

The solemn, important hours intervening between us and the judgment are not to be employed in warfare with believers. This is Satan's work; he began it in heaven, and he has with unabated energy kept it up ever since his fall. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Let there not be in any of you an evil heart of unbelief. There has come when the cry of the faithful watchman is to be heard, calling to his fellow watchmen, "What of the night?" to be answered, "The morning cometh, and also the night." [Cf: 1888 Mtl. p. 1009 para. 03] p. 382, Para. 4, [1892MS].

I have been deeply impressed that I should write more decidedly to our leading brethren in Battle Creek; for they are in peril, and do not know it. Today when, for the first time, I read in the Review the article by Brother A.T. Jones, and your article in the same paper opposing his position, I could understand more clearly some things that have been urged upon my mind. During my illness I have had precious experiences. Jesus has seemed to be close by me, and again and again I have been in earnest conversation with you. Your dangers have been presented to me. I said to you: "Elder Smith, the Lord loves you, but you do not discern all things clearly. There are those who are looking to you, influenced by the position you may take; and if you take a position that is not correct, you will lead others to a wrong course of action. We as a people are to reach a very different condition of spiritual life, from that we have yet attained to. All the heavenly intelligences are at work, but the human agencies are slow to cooperate with them in doing the work that is needed to be done in our world. The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends a delusion. [Cf: 1888 Mtl. p. 1010 para. 01] p. 382, Para. 5, [1892MS].

The enemy has been making you wide awake to discern error in those whose views in some points differed from yours. You have thought that you could see inconsistencies in A. T. Jones and E. J. Waggoner and those who were in harmony with them. My dear brother, those men are human; in the intensity of their feelings they may make mistakes; their expressions may sometimes be stronger than will impress minds favorably. But have you as a colaborer, one who has had long experience in the work, gone to these men with your soul imbued with the love of God, feeling pained to the very heart to perceive a shade of difference in views and positions, and said to them, "Brethren, we must be a unit.

Christ prayed that we might be one as he is one with the Father. Let us together bring our ideas to the Scriptures. Let us lay aside prejudice, and be determined we will cherish brotherly love, and in meekness and lowliness of mind try to see eye to eye." [Cf: 1888 Mtl. p. 1010 para. 02] p. 383, Para. 1, [1892MS].

But few have courage to do this; yet it is the only Christlike course that will prevent divisions. It is the work of Satan to cause alienation. He knows that it will separate brethren from one another, and more than this, separate them from God. And if ever there was a time in this earth's history when this would be an offense to God and perilous to our souls, it is now. O, if all would be aroused to know what is close upon us, if they would awake out of sleep and draw nigh to God, many souls would be saved. But there are many who are as blind as were the Jews in the days of Christ. Some who have preached the truth, and some who are still preaching, are spiritually blind, and spiritually deaf. They will never have their eyes opened, they will never hear nor understand, any more than did the Jews. One who is in blindness of mind leads another who is also blind. Would it not be well for us individually to examine closely our own position before God in the light of his holy word, and see our own special peril? God does not separate from his people, but his people separate themselves from God by their own course of action. And I know of no sins greater in the sight of God than cherishing jealousy and hatred toward brethren, and turning the weapons of warfare against them. [Cf: 1888 Mtl. p. 1011 para. 01] p. 383, Para. 2, [1892MS].

I point my brethren to Calvary. I ask you, What is the price of man? It is the only begotten Son of the infinite God. It is the price of all the heavenly treasures. And yet how men treat a brother who presents a view that is not in exact harmony with their understanding of the Scriptures. Self arises, a fierce and determined spirit is aroused. They will place the brother in a position that hurts his influence. If Christ has given that brother a message to bear, upon whom does the hurt come? Upon the Son of the infinite God. It is not the man, but Jesus Christ, who has become his substitute and surety, that is censured and accused. Your brethren are not as worthless rubbish, that they can be held so cheap as some have been during the past few years. In the books of heaven there are stern records to be examined, in regard to the manner in which some have dealt with the purchase of the blood of Christ. [Cf: 1888 Mtl. p. 1011 para. 02] p. 383, Para. 3, [1892MS].

I beg of you, my brother, to draw nigh to God, and he will draw nigh to you. Let your zeal, your ambition, be no less than it has been, but let it be wisely directed. Upon those points where you erred in the past, be on your guard against temptation. For Christ's sake, for your soul's sake, be afraid to place yourself in circumstances where you will be tempted to err again. Every time you fall under temptation, it becomes easier for you to repeat the same. When by God's appointment, we are placed in the way of temptation, the Lord will give the special, gracious influence of his Holy Spirit, to enable us to resist evil; he is giving us an opportunity to meet difficulties and obstacles, and overcome them, and thus obtain the record in the books of heaven, Overcomer. But if we begin a warfare against our brethren, we go into the battle alone. The Father of light is not with us. Having taken the case into our own hands, we have to fight the battle in our own

strength, and we shall be defeated. [Cf: 1888 Mtl. p. 1012 para. 01] p. 383, Para. 4, [1892MS].

When the Lord chose the Jewish nation, and bade them not to unite themselves with another people, it was that they might not be corrupted, that the light might be communicated to them to be given to the world. Did the Lord refuse to let his light shine upon other nations? No; but those idolatrous nations were raising up barriers, interposing obstructions, turning farther and farther away from the light; they were going deeper and deeper into the moral darkness, and becoming more and more blinded. One nation must be made the depository of sacred truth, so that there might be at least one channel through which the rays of light could shine forth to the world. So in this age God has committed to his people most sacred truth; he means that they shall have light to shed amid the darkness which surrounds them. [Cf: 1888 Mtl. p. 1012 para. 02] p. 384, Para. 1, [1892MS].

True Christianity will always be aggressive, and wherever it exists it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. Those whose testimony awakens the apprehension of the soul, offend pride, and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ when the multitudes cried, "Away with him!" "Release unto us Barabbas. "There is no kind of evil in our world but that some have an interest in maintaining it. Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. We have all that we can do in another direction. [Cf: 1888 Mtl. p. 1013 para. 01] p. 384, Para. 2, [1892MS].

"Be strong in the Lord and in the power of his might." Let us give heed to this injunction. If it were not possible for us to be strong, God would never have commanded it. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Cf: 1888 Mtl. p. 1013 para. 02] p. 384, Para. 3, [1892MS].

The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it. [Cf: 1888 Mtl. p. 1013 para. 03] p. 384, Para. 4, [1892MS].

A passive piety will not answer for this time; let the passiveness be manifested where it is needed, in patience, kindness, and forbearance. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed his work, "I came not to send peace on earth but a sword." Evil must be assailed; falsehood and error must be made

to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when, through united zeal and earnest prayer, the false peace that exists to a large degree is disturbed. Now there is earnest work to do. Now is the time to manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and righteousness. [Cf: 1888 Mtl. p. 1013 para. 04] p. 384, Para. 5, [1892MS].

God expects every man to do his duty. "Ye are my witnesses," saith the Lord. Call men to repentance. Set before them in clear, distinct lines, their danger; point them to him who taketh away the sin of the world. Carry the offer of Christ's mercy and righteousness to those who are lost. Many will resent your testimony; you can expect nothing else, for they resented the testimony of the Son of God. But if we stand in God, faithful and true, our testimony will be as a hammer breaking in places the rocky hearts, a fire consuming the refuge of lies. [Cf: 1888 Mtl. p. 1014 para. 01] p. 385, Para. 1, [1892MS].

Those who are under the influence of the Spirit of God will not be fanatical, but calm, steadfast, free from extravagance. But let all who have had the light of truth shining clear and distinct upon their pathway, be careful how they cry peace and safety. Be careful how you make the first move to suppress the messages of truth. Be careful what influence you exert at this time. [Cf: 1888 Mtl. p. 1014 para. 02] p. 385, Para. 2, [1892MS].

Those who profess to believe the special truths for this time need to be converted, and sanctified by the truth. As Christians we are made depositories of sacred truth, and we are not to keep the truth in the outer court, but bring it into the sanctuary of the soul. Then the church will possess divine vitality throughout. The weak shall be as David, and David as the angel of the Lord. One question will be all absorbing,--who shall approach nearest the likeness of Christ? Who shall do most to win souls to righteousness? When this is the ambition of believers, contention is at an end; the prayer of Christ is answered. [Cf: 1888 Mtl. p. 1014 para. 03] p. 385, Para. 3, [1892MS].

When the Holy Spirit was poured out upon the early church, "the whole multitude of them that believed were of one heart and one soul." The spirit of Christ made them one. This is the fruit of abiding in Christ. But if dissension, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ. To draw nourishment from the Living Vine is the same that Christ represents as eating his flesh and drinking his blood. And if we are feeding upon him we shall manifest his spirit. [Cf: 1888 Mtl. p. 1015 para. 01] p. 385, Para. 4, [1892MS].

Jesus longs to bestow the heavenly endowment in large measure upon his people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When, after Christ's ascension, the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day.



We have taught, we have expected, that an angel is to come down from heaven, that the earth will be lightened with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost. [Cf: 1888 Mtl. p. 1015 para. 02] p. 385, Para. 5, [1892MS].

But this mighty angel comes bearing no soft, smooth message, but words that are calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Are we indeed as the human agencies, to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory? [Cf: 1888 Mtl. p. 1015 para. 03] p. 385, Para. 6, [1892MS].

How great and widespread must be the power of the prince of evil, which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are active in his service, become the mark of every shaft and weapon of hell. If those who have had great light have not corresponding faith and obedience they soon become leavened with the prevailing apostasy; another spirit controls them. While they have been exalted to heaven in point of opportunities and privileges, they are in a worse condition than the most zealous advocates of error. [Cf: 1888 Mtl. p. 1015 para. 04] p. 386, Para. 1, [1892MS].

There are many who have been preparing themselves for moral inefficiency in the great crisis. They are wavering and undecided. Others who have not had so great light, who have never identified themselves with the truth, will, under the influence of the Spirit, respond to the light when it shines upon them. Truth that has lost its power upon those who have long slighted its precious teaching, appears beautiful and attractive to those who are ready to walk in the light. The Spirit sets home the truth in such a manner as to arouse the conscience to discern and acknowledge the only true God, and Jesus Christ whom he has sent. Men see themselves as transgressors of the law of God. By faith they behold the infinite love of God in the gift of Jesus to our world. By faith they see the sentence of condemnation erased, and their names recorded in the book of life. They see the robe of Christ's righteousness presented to them, preparing them for the mansions above, that they may stand spotless before the Father. These are the things of Christ which the mind grasps, and which are food to the soul. [Cf: 1888 Mtl. p. 1016 para. 01] p. 386, Para. 2, [1892MS].

Amid the confusion of delusive doctrines the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth. He silences every other voice than that which comes from him who is the truth and the life. God gives to every soul opportunity to hear the voice of the True Shepherd, to receive the knowledge of God and our Saviour. When the heart receives this truth as a precious treasure, Christ is formed within, the hope of glory, while the whole heavenly universe exclaims, Amen and amen. [Cf: 1888 Mtl. p. 1016 para. 02] p. 386, Para. 3, [1892MS].

We have absolute need of the regenerating power of the Holy Spirit. We have no time to confer with flesh and blood. The power of Satan is apparently in the supremacy, he is seeking to convert all things in the world to his own purpose, to imbue human beings with his own spirit and nature. The conflict will be terrible. The minds and hearts of men seem surcharged with hostility against divine revelation; the passions are stirred with envy against purity and holiness and devotion to God and his requirements; the will is set like granite against all that is called God or that is worshiped. The confederacy of Satanic agencies, united with evil men, are as instruments of unrighteousness, throwing their whole force into the battlefield, evil against good. [Cf: 1888 Mtl. p. 1017 para. 01] p. 386, Para. 4, [1892MS].

We have need of divine illumination. Every individual is striving to become a center of influence; and until God works for his people, they will not see that subordination to God is the only safety for any soul. His transforming grace upon human hearts will lead to unity that has not yet been realized; for all who are assimilated to Christ will be in harmony with one another. The Holy Spirit will create unity. [Cf: 1888 Mtl. p. 1017 para. 02] p. 386, Para. 5, [1892MS].

"He shall glorify me." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The Holy Spirit glorifies God by so revealing his character to his people that he becomes the object of their supreme affections, and by making manifest his character in them. They see clearly that there was never any righteousness in the world but his, no excellence in the world but that derived from him. When the Spirit was poured out from on high, the church was flooded with light, but Christ was the source of that light; his name was on every tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power, shall lighten the whole earth with his glory. May the Lord help his people to see and understand what is truth. [Cf: 1888 Mtl. p. 1017 para. 03] p. 387, Para. 1, [1892MS].

Lt 19d, 1892 The Need for Love in the Church, and an Appeal to Heed the Message to the Laodiceans--(Written September 1, 1892, from North Fitzroy, Victoria, to O. A. Olsen, president of the General Conference.) We are certainly living amid the perils of the last days, and, while we may intellectually accept the theory of the truth, it will be of no saving value to us unless the prayer of Christ avails in our behalf, "Sanctify them through Thy truth: Thy word is truth." The meaning of that prayer is, Make them holy through the knowledge of the Word. "The light (Christ) shineth in darkness (the world), and the darkness comprehended it not." Instead of welcoming that which scatters the darkness, many comprehended it not and received it not. [Cf: 1888 Mtl. p. 1018 para. 01] p. 387, Para. 2, [1892MS].

Ministers are sent, as was John, to bear witness of that Light. The office of the messenger sent of God is not to draw the sympathies of the people to himself, but to direct the affections and sympathies away from himself, to center them upon Christ. The burden of his message should be, [Cf: 1888 Mtl. p. 1018 para. 02] p. 387, Para. 3, [1892MS].

"Behold the Lamb of God, which taketh away the sin of the world." Christ "was in the world, and the world was made by Him"; but the world had sunk to such terrible depths of unbelief that when its own Creator

came to it, it knew Him not. "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood nor of the will of the flesh, nor of the will of man, but of God." This grace is not inherited. [Cf: 1888 Mtl. p. 1018 para. 03] p. 387, Para. 4, [1892MS].

I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the message and despised the messenger. Let us beware that this spirit is not entertained by any one of us. [Rev. 2:1-5, quoted.] [Cf: 1888 Mtl. p. 1019 para. 01] p. 387, Para. 5, [1892MS].

He who was seen by John in the vision, in the midst of the golden candlesticks, represents Himself as walking among them, going from church to church, from congregation to congregation and from soul to soul. Here is unwearied vigilance. While the undershepherds may be asleep, or engrossed with matters of small importance, He that keepeth Israel doth not slumber nor sleep. He is the true Watchman. The presence and sustaining grace of Christ are the secret of all light and life. We are kept by the power of God, through faith, and that not of ourselves; it is the gift of God. [Cf: 1888 Mtl. p. 1019 para. 02] p. 387, Para. 6, [1892MS].

The Lord Jesus Christ gave the message to John to be written, to come down through the ages to the end of the world. Words of commendation are spoken to the church of Ephesus. The "Well done" is pronounced on the good and faithful servant. But the message does not close here. The Saviour says, "Nevertheless I have somewhat against thee, because thou hast left thy first love." This has been brought in clear lines before me again and again, and I have presented it to the people with pen and voice. [Cf: 1888 Mtl. p. 1019 para. 03] p. 388, Para. 1, [1892MS].

Does this striking message mean nothing to us? Is it in no sense applicable? Why are not such solemn warnings contemplated? Why do not all, with watchfulness and humility and confession, manifest that repentance that needeth not to be repented of? Why do so many pass on without taking heed? [Cf: 1888 Mtl. p. 1019 para. 04] p. 388, Para. 2, [1892MS].

Is love abiding in the church? Is it not almost extinct? With many, their first love for Jesus has cooled. Brethren do not love brethren. The love of many has waxed cold. The True Witness represents all who have left their first love as fallen. Did He not know their peril? "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: 1888 Mtl. p. 1020 para. 01] p. 388, Para. 3, [1892MS].

Shall these heart-searching truths continue to be passed by with indifference by the churches? The loss of the first love has opened the door to a great amount of selfishness, evil surmising, evil speaking, envy, jealousy, hard-heartedness. This is the fruit borne when the fervor of the first love has grown cold. There has been but little

restraint upon the tongue, for prayer has been neglected. A Pharisaical righteousness has been cherished; there is a deadness of spirituality; and a lack of spiritual eyesight is the result. [Cf: 1888 Mtl. p. 1020 para. 02] p. 388, Para. 4, [1892MS].

The only hope for our churches today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die?" Fall upon the Rock, and be broken; then let the Lord Jesus prepare you, to mold and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." What then? "If therefore the light that is in thee be darkness, how great is that darkness!" [Cf: 1888 Mtl. p. 1020 para. 03] p. 388, Para. 5, [1892MS].

The Spirit will not always strive with the heart that is filled with perversity. The infinite, forbearing One, who paid the price of His own blood to save His people, is addressing them. Who will hearken to His warning? Have the churches that claim to believe the truth for these last days been fruit-bearing trees of righteousness? Why are they not bearing much fruit to the glory of God? Why are they not abiding in Christ, and going on from strength to strength, from character to character? [Cf: 1888 Mtl. p. 1021 para. 01] p. 388, Para. 6, [1892MS].

The word of the Lord to His people is, "Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Why are the people thus addressed degenerating into weakness and inefficiency, not having the love of Christ burning upon the altar of their hearts, and therefore unable to kindle love in the hearts of others? [Cf: 1888 Mtl. p. 1021 para. 02] p. 389, Para. 1, [1892MS].

God's people have evidence piled upon evidence; they have truth powerful and convincing. Shall it be kept in the outer court, so that it does not sanctify the soul? Shall the candle that once burned brightly, sending its light amid the moral darkness of error, gradually go out, until it is quenched in darkness? [Cf: 1888 Mtl. p. 1021 para. 03] p. 389, Para. 2, [1892MS].

How was it with Ephesus? she knew not the time of her visitation. She did not heed the solemn admonitions of God. She did not maintain a vital connection with Christ, and grievous wolves entered in, and spared not the flock. That church, once beloved of God, that might have sent her bright rays amid the moral darkness to enlighten many souls, permitted her light to go out. [Cf: 1888 Mtl. p. 1021 para. 04] p. 389, Para. 3, [1892MS].

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world, and regain their first love. It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned. John 1:5-10; 2:9-11,

quoted. [Cf: 1888 Mtl. p. 1022 para. 01] p. 389, Para. 4, [1892MS].

Could any description be more sharp and clear than John has given us. These things are written for us; they are applicable to the churches of Seventh-day Adventists. Some may say, "I do not hate my brother; I am not so bad as that." But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him. They would as lief be at swords' point with their brother as not. And yet he may be bearing a message from God to the people--just the light they need for this time. [Cf: 1888 Mtl. p. 1022 para. 02] p. 389, Para. 5, [1892MS].

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a special message to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it? [Cf: 1888 Mtl. p. 1022 para. 03] p. 389, Para. 6, [1892MS].

If Satan can impress the mind and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the Lord's messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God. [Cf: 1888 Mtl. p. 1023 para. 01] p. 389, Para. 7, [1892MS].

When men listen to the Lord's message, but through temptation allow prejudice to bar the mind and heart against the reception of truth, the enemy has power to present the most precious things in a distorted light. Looking through the medium of prejudice and passion, they feel too indignant to search the Scriptures in a Christlike spirit, but repudiate the whole matter because points are presented that are not in accordance with their own ideas. [Cf: 1888 Mtl. p. 1023 para. 02] p. 390, Para. 1, [1892MS].

When a new view is presented, the question is often asked, "Who are its advocates? What is the position of influence of the one who would teach us who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them." [Cf: 1888 Mtl. p. 1023 para. 03] p. 390, Para. 2, [1892MS].

Truth is often preached by one who has not experienced its power; but it is truth nevertheless, and is blessed to those who, drawn by the Spirit of God, accept it. But when the truth is presented by one who is himself sanctified through it, it has a freshness, a force, that gives it a convicting power to the hearer. The truth, in its power upon the heart, is precious, and the truth addressed to the understanding is clear. Both are needful--the word and the inward testimony of the

Spirit. [Cf: 1888 Mtl. p. 1024 para. 01] p. 390, Para. 3, [1892MS].

In regard to the testimony that has come to us through the Lord's messengers, we can say, We know in whom we have believed. We know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts. [Cf: 1888 Mtl. p. 1024 para. 02] p. 390, Para. 4, [1892MS].

Now, although there has been a determined effort to make of no effect the message God has sent, its fruits have been proving that it was from the source of light and truth. Those who have cherished unbelief and prejudice, who in the place of helping to do the work the Lord would have them do, have stood to bar the way against all evidence, cannot be supposed to have clearer spiritual eyesight for having so long closed their eyes to the very light God sent to the people. [Cf: 1888 Mtl. p. 1024 para. 03] p. 390, Para. 5, [1892MS].

If we are to bear a part in this work to its close, we must recognize the fact that there are good things to come to the people of God in a way that we had not discerned; and that there will be resistance from the very ones we expected to engage in such a work. A man that is sincere in the wrong is not justified in the wrong, because he has opened his heart to a class of evidence leading him to condemn the right, and has closed his heart to a class of evidence which, if he would not cherish prejudice, would lead him to see and acknowledge what is truth. [Cf: 1888 Mtl. p. 1024 para. 04] p. 390, Para. 6, [1892MS].

How long the Lord will have patience with men in their blindness, how long He will wait before leaving them to grope their way to final darkness, we cannot determine. [Cf: 1888 Mtl. p. 1025 para. 01] p. 390, Para. 7, [1892MS].

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but it would not at all clear the men who were guilty of rejecting the message of truth sent of God. [Cf: 1888 Mtl. p. 1025 para. 02] p. 391, Para. 1, [1892MS].

One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given? [Cf: 1888 Mtl. p. 1025 para. 03] p. 391, Para. 2, [1892MS].

I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." The guilt of self-deception is upon our churches. The religious life of many is a lie. [Cf: 1888 Mtl. p. 1026 para. 01] p. 391, Para. 3, [1892MS].

Jesus has presented to them the precious jewels of truth, the riches of His grace and salvation, the glistening white vesture of His own righteousness, woven in heaven's loom and containing not one thread of human invention. Jesus in knocking. Open the door of the heart, and buy of Him the precious heavenly treasure. Shall His pleadings fall upon ears that are dull of hearing, if not entirely closed? Shall Jesus knock in vain? "See that ye refuse not Him that speaketh." If you will hearken, and open the door, He will come in and sup with you, and you may sup with Him. Will you respond, "Come in, Thou blessed of the Lord; wherefore standest Thou without?" [Cf: 1888 Mtl. p. 1026 para. 02] p. 391, Para. 4, [1892MS].

I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unchristlike? I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion. [Cf: 1888 Mtl. p. 1026 para. 03] p. 391, Para. 5, [1892MS].

As Christ was about to leave His disciples, He said, "A new commandment I give unto you, That ye love one another." This is the measure with which we are to love one another--"As I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Again He said, "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." [Cf: 1888 Mtl. p. 1027 para. 01] p. 392, Para. 1, [1892MS].

Mark the words of Christ, and bear them in mind: "As I have loved you, that ye also love one another." "This is My commandment, that ye love one another as I have loved you." "Neither pray I for these alone; but for them also which shall believe on Me through their word, that they all may be one." [Cf: 1888 Mtl. p. 1027 para. 02] p. 392, Para. 2, [1892MS].

How full and perfect is this union to be? "As Thou, Father, art in Me, and I Thee, that they also may be one in us: that the world may believe

that Thou hast sent Me. And the glory which thou gavest Me, I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me." [Cf: 1888 Mtl. p. 1027 para. 03] p. 392, Para. 3, [1892MS].

What large possibilities are presented before us in the words spoken by Jesus! He 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." These words from the prayer of Christ are worthy of being written in letters of gold. They should be dwelt upon, and presented to the world by pen and voice. [Cf: 1888 Mtl. p. 1027 para. 04] p. 392, Para. 4, [1892MS].

But why is it that those who claim to believe the truth are not doers of the word? Why is so little said upon these subjects which mean so much to every church and to every individual member? Think you that heaven does not look with amazement upon those who profess to be children of God, yet who pass on inattentive, careless, disregarding the plainest words of truth enjoined upon them? Is it not time for us to consider that we must live by every word that proceedeth out of the mouth of God? [Cf: 1888 Mtl. p. 1028 para. 01] p. 392, Para. 5, [1892MS].

There are many in the ministry who have no love for God or for their fellow men. They are asleep, and while they sleep Satan is sowing his tares. The flock of God is in need of help from heaven, and the sheep and lambs are perishing for food. But let those who would have a deep and living experience in the things of God cease to depend upon men, even upon their own pastors and teachers, and put their trust wholly in God, using their God-given ability to His glory. Christ is to be lifted up before the people; for by beholding Him we are to become changed to His image. Jesus says, "Without Me ye can do nothing." He has made ample atonement, and he who lays hold upon Christ by faith has peace with God. The Holy Spirit purifies the heart, presenting God in new and enduring views as our heavenly Father. [Cf: 1888 Mtl. p. 1028 para. 02] p. 392, Para. 6, [1892MS].

Oh, that evil may be turned out of our hearts! Oh, that the soul may be thoroughly cleansed! Oh, that the love of God may abide in the soul as a living principle! Cultivate love for Jesus, love for those who believe in Him, and love for the wandering and perishing. We must have the love which is of heavenly birth, and nourish it as a heavenly plant. Stubbornness, which prevails to a fearful extent, must be broken up. The professed followers of Christ should no longer catch up little points of difference, meditating upon them, talking about them, and magnifying them until love is gone from the soul, as water from a leaky vessel. We must have the sanctifying influence of the grace of Christ in our hearts, else all our deeds will be as sounding brass and as a tinkling cymbal. [Cf: 1888 Mtl. p. 1028 para. 03] p. 392, Para. 7, [1892MS].

Will the people of God heed the voice of warning, and cultivate love? Will they lay aside their suspicions and jealousies? They cannot do this unless they fall all broken before God. Many have made, and are still making, great blunders. They love their own way so well that they will not surrender to God's way. Many have been convinced that they



have grieved the Spirit of God by their resistance of light, but they hated to die to self, and deferred to do the work of humbling their hearts and confessing their sins. They would not acknowledge that the reproof was sent of God, or the instruction was from heaven, until every shadow of uncertainty was removed. They did not walk out into the light. They hoped to get out of difficulty in some easier way than by confession of sin, and Satan has kept hold of them, and tempted them, and they have had but feeble strength to resist him. [Cf: 1888 Mtl. p. 1029 para. 01] p. 393, Para. 1, [1892MS].

Evidence has been piled upon evidence, but they have been unwilling to acknowledge it. By their stubborn attitude they have revealed the soul malady that was upon them, for no evidence could satisfy them. Doubt, unbelief, prejudice, and stubbornness, killed all love from their souls. They demanded perfect assurance, but this is not compatible with faith. Faith rests not on certainty, but upon evidence. Demonstration is not faith. [Cf: 1888 Mtl. p. 1029 para. 02] p. 393, Para. 2, [1892MS].

If the rays of light which shone at Minneapolis were permitted to exert their convincing power upon those who took their stand against light, if all had yielded their ways, and submitted their wills to the Spirit of God at that time, they would have received the richest blessing, disappointed the enemy, and stood as faithful men, true to their convictions. They would have had a rich experience. But self said, No. Self was not willing to be bruised. Self struggled for the mastery. [Cf: 1888 Mtl. p. 1030 para. 01] p. 393, Para. 3, [1892MS].

And every one of these souls will be tested again on the points where they failed then. They have less clearness of judgment, less submission, less genuine love for God and for their brethren now than before the test and trial at Minneapolis. In the books of heaven they are registered as wanting. Self and passion developed hateful characteristics. [Cf: 1888 Mtl. p. 1030 para. 02] p. 393, Para. 4, [1892MS].

Since that time, the Lord has given abundance of evidence in messages of light and salvation. No more tender calls, no better opportunities, could be given them in order that they might do that which they ought to have done at Minneapolis. The light has been withdrawing from some, and ever since they have walked in sparks of their own kindling. No one can tell how much may be at stake when neglecting to comply with the call of the Spirit of God. [Cf: 1888 Mtl. p. 1030 para. 03] p. 393, Para. 5, [1892MS].

The time will come when many will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. God moved upon hearts, but many yielded to another spirit, which was moving upon their passions from beneath. Oh, that these poor souls would make thorough work before it is everlastingly too late. Better opportunities will never come, deeper feelings they will not have. [Cf: 1888 Mtl. p. 1030 para. 04] p. 393, Para. 6, [1892MS].

In order to have better opportunities in the future, they must improve the opportunities they have already had, yield to the Spirit of God, and heed the voice from heaven, giving prompt obedience from willing

hearts. God will not be trifled with. The sin committed in what took place at Minneapolis remains on the record books of heaven, registered against the names of those who resisted light; and it will remain upon the record until full confession is made and the transgressors stand in full humility before God. [Cf: 1888 Mtl. p. 1031 para. 01] p. 394, Para. 1, [1892MS].

The levity of some, the free speeches of others, the manner of treating the messenger and the message when in their private stopping places, the spirit that stirred to action from beneath, all stand registered in the books of heaven. And when these persons are tried and brought over the ground again, the same spirit will be revealed. When the Lord has sufficiently tried them, if they do not yield to Him, He will withdraw His Holy Spirit. May the Lord grant that those who are deceived may make thorough work before probation closes. [Cf: 1888 Mtl. p. 1031 para. 02] p. 394, Para. 2, [1892MS].

God speaks to whom He will to carry His message. They must declare the message He gives, without reservation. Jonah was commanded to proclaim the destruction of Nineveh. For a time he refused to speak the words given him of God. Fainting with fear, wild with the awful message committed to him, he hurried away from the place where he was sent. He was a disobedient prophet; he fled from duty. [Cf: 1888 Mtl. p. 1031 para. 03] p. 394, Para. 3, [1892MS].

But when God speaks to men, commanding them to bear His message to the people, it means something. Those who are commanded to bear a message must move out although obstacles of a forbidding character are in the way. Those who claim to know the truth, and yet lay every obstacle in the way so that light shall not come to the people, will have an account to settle with God that they will not be pleased to meet. God manages His own work, and woe to the man who puts his hand to the ark of God.--Letter 19d, 1892. [Cf: 1888 Mtl. p. 1032 para. 01] p. 394, Para. 4, [1892MS].

Letter - 14 - 1892 Sept. 2, 1892--Elder Haskell,--Dear Brother in Christ,--I have been seeking to present before Elder Smith and our brethren in responsible places the dangers and perils of this time. The crisis is just before us, and the peril of those who were united in confederacy to resist the appeals of the Spirit of God at Minneapolis, that they would be in darkness until they should see where they had grieved the Spirit of God, and confessed their wrongs, and put up the bar, so that they would not go over the same ground again. Now I have received letters stating that a proposition has been made by the Health Retreat for Bro. Morrison to come to St. Helena to be superintendent there. Since writing the things which I felt urged by the Spirit of the Lord to write, I must caution you not to encourage Bro. Morrison of Iowa to take any position in the Health Retreat. He has not cleared himself from the part he acted at Minneapolis. Blindness of mind is upon him. We want no more bodies of death to leaven that poor, unfortunate Sanitarium. What kind of confidence can we have to do this, in the light God has given? No, I cannot see one ray of light in Morrison's connecting with the Retreat. There is needed there a man true as steel, who should be in principle firm as a rock, who will stand in defence of what he knows as right and truth. Suppose this element from Iowa is introduced into California, where is there reserved power to operate on the mind and heart? Years have passed, and

the testimonies have been speaking decidedly to them. He has attended our conferences at Battle Creek, and yet what stand has he taken? He has not confessed his sin in resisting the Spirit of God at Minneapolis. If he is not converted, Satan will find him a ready agent to work against truth [and] righteousness. Elder Healey and several others are ready to join hands with him. Let us not move blindly. Let us not plan unless we have God to plan with us. Elder Olsen speaks of Leroy Nicola as a good one to help him; he will be if he has made crooked things but these men have done so much harm in their blindness, working against the messengers and messages God has sent, that I fear it would be a great mistake to reward them by giving them positions of trust as true men to be depended upon. It would reveal a lack of wisdom in those who ought to reason from cause to effect. Let him stay where he is, where his position is well known, and where his influence cannot be misunderstood, and where those who confederate with him will not do it ignorantly but understanding just what it means. It is time that we knew whom to trust. The Lord says, "Them that honor me I will honor." [Cf: 1888 Mtl. p. 1033 para. 01] p. 394, Para. 5, [1892MS].

Now is the time of trial, of test, of proving. Those who, like Saul, will persist in having their own way, will suffer as he did, loss of honor, and finally the loss of the soul. God has a people, and they will be a field, a tried people; but the people will be a humble people. They are under the guidance of the Holy One in thought, in word in deed. Can any of us find a path more pleasant than that in which the Eternal One leads the way? Self must die. The truth of God places us in a path cast up for the ransomed of the Lord to walk in. It is a narrow path, there is no self glorying in it. But many will forsake this path, where the true light shines, and will walk in the sparks of their own kindling. Look at Dr. Burke. Here is a representation of Saul proving his own ways. What does he gain? Happiness? No. Peace? No. He has placed himself in the rank and file of the great rebel. Can nothing be done to save Him? [Cf: 1888 Mtl. p. 1034 para. 01] p. 395, Para. 1, [1892MS].

Preston, Melbourne, Australia, Sept. 2, 1892--Dear Brother A. T. Jones,--I send with this a letter written to Elder U. Smith; for I have felt pained to see differences appear in the REVIEW AND HERALD, publishing to the world the want of unity among Seventh-day Adventists. It is essential that we present a united front. The light given me for many years from the Lord has been, Let not conflicting sentiments be published in our church paper. [Cf: 1888 Mtl. p. 1036 para. 01] p. 395, Para. 2, [1892MS].

We claim to be Christians under the control, not of our own feelings, but of the Spirit of God, devoted to the service of Christ, who has chosen us to be under the dictation of His Holy Spirit. He has offered to His Father a most wonderful prayer, that His disciples may be as He was, one with the Father. Now it is the duty of every one who believes in Christ as their personal Saviour, to answer that prayer. Angels and archangels are looking upon God's chosen ones with the most earnest interest to see what influence the truth is having upon mind and character, to see how much they appreciate the One who was crucified for them, that they might have eternal life. If the plainest injunctions and His commandments are lightly regarded, and the prayer of Christ just prior to His offering the great sacrifice, has been strangely neglected, what does it mean? We are truly a spectacle to the

world, to angels, and to men. [Cf: 1888 Mtl. p. 1036 para. 02] p. 395, Para. 3, [1892MS].

Time is given to unimportant matters; but the very things of eternal consequence scarcely arrest the attention, and seem to make but faint impress on the mind. Actions speak for themselves. The thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John need careful study and earnest practice, if we honor God and Jesus Christ whom He has sent. We cannot afford to be living in neglect of the very duties specified by our Substitute and Surety, that bears the divine credentials to the world that God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. [Cf: 1888 Mtl. p. 1036 para. 03] p. 395, Para. 4, [1892MS].

Now the very highest missionary work to be done by the chosen of God, is that they are earnest doers of the words of Christ "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. These things I command you, that ye love one another." John 15:16, 17. "Jesus answered and said unto 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." John 14:23. [Cf: 1888 Mtl. p. 1037 para. 01] p. 395, Para. 5, [1892MS].

This is the test; the proof of our love is that faith that works by love and purifies the soul. "He that loveth Me not keepeth not My sayings." "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 a promise on condition. Shall we not rationally conclude that why the church has so little of the realizing sense of the presence of God, is their indifference to do the things He has specified, and they are giving to the world a misrepresentation of the character of Christ. [Cf: 1888 Mtl. p. 1037 para. 02] p. 396, Para. 1, [1892MS].

Elder Jones, walk carefully before God. "Ye are a spectacle to the world, to angels, and to men." Be careful not to present in the paper views which you know will clash with Elder Smith; for he feels that he is in authority to control the articles which appear in the REVIEW; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If after he sees the articles and publishes them without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view; for he hurts the cause of God. This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes; for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist. [Cf: 1888 Mtl. p. 1037 para. 03] p. 396, Para. 2, [1892MS].

The crisis is just before us. The fierce conflict of mind with mind,

of principle with principle, of truth with error, which is fast approaching, and which has already begun, calls for constant vigilance. This world is the great field where the last battle is to be fought. Now every man who is on the Lord's side will come up to the battle of the Lord, to the help of the Lord against the mighty, and the walls of antichrist shall fall before the Captain of the Lord's host. Then let not the chosen of God be found in opposition to the messengers and messages He sends; but let the ability and tact of every soul, by all Scriptural and holy means, be employed to give greater efficiency and strength in the aggressive warfare---not against brethren, not against the Lord's anointed---but against the Satanic agencies that they must meet. [Cf: 1888 Mtl. p. 1038 para. 01] p. 396, Para. 3, [1892MS].

The Lord will speak through His messengers. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as God, the eternal Spirit, shall work upon human hearts. The treasure of the everlasting gospel is in earthen vessels. Paul may plant, and Apollos may water, and this is the extent of their ability: God only giveth the increase. There must be no dishonoring of God, no grieving of His Holy Spirit, by casting dishonor or reflection upon God, who selects His messengers to bear a message to the world, by refusing the message of God's words from the lips of any of His servants, by whom He may send it. Many souls rob themselves of great blessings, and Christ of glory which should redound to Him; because they do not take heed to this, there is confusion, and defection, and weakness. (Signed) Ellen G. White [Cf: 1888 Mtl. p. 1039 para. 01] p. 396, Para. 4, [1892MS].

Lt 24, 1892 The Message of 1888; An Appeal for Unity; The Need for the Indwelling Christ (Written September 19, 1892, from North Fitzroy, Victoria, Australia, to Elder Uriah Smith.)--You have written to me in regard to what shall be done with the article addressed to the Battle Creek church. I answer, Do with it as you think best, using it as you judge it will best serve the cause of God. Please follow your own judgment as to the disposal of anything I may write from henceforth, unless I give special directions concerning it. After it serves the special purpose for which it was written, you may drop out the personal matter and make it general, and put it to whatever use you may think best for the interests of the cause of God. As you say, we are far separated, and two or three months must pass before communications can be answered however important may be their character, therefore it is best not to wait [for] my decisions on matters of this kind, especially when your judgment is evidently in harmony with what is best, and something to which I could have no objection. [Cf: 1888 Mtl. p. 1040 para. 01] p. 397, Para. 1, [1892MS].

I feel the deepest interest in matters occurring at the great heart of the work. I know that the present is a most important time, for events of vital import to us will rapidly follow, and matters cannot stand still in our world for a long period. There are great things to be done that will require time. Oh, if the people claiming to believe the most solemn truth ever given to man would but act in a manner corresponding to their faith, we would not see the great lack that now exists. [Cf: 1888 Mtl. p. 1040 para. 02] p. 397, Para. 2, [1892MS].

Through all ages Christ has come to His people, as He represents Himself in the market place at all hours of the day employing laborers

for His vineyard, and He says to them, "Why stand ye here all the day idle? Go labor today in my vineyard." But how forcible is this parable in these days when we are near the close of earth's history. Well may we pray as never before both in our closets and in the church, that One mightier than the potentates of earth may stand at the helm. [Cf: 1888 Mtl. p. 1041 para. 01] p. 397, Para. 3, [1892MS].

Satan will invent every possible device that he may attract the attention of the people from the issue that is just before us. He will seek to make confusion among us, causing the expression of various different opinions so that the people of God shall not be found in their proper position, confessing their sins and afflicting their souls, that they may have a living experience in the things of God, but shall become confused. [Cf: 1888 Mtl. p. 1041 para. 02] p. 397, Para. 4, [1892MS].

It is a sad fact that many of our people have leaned upon others, and have not made God their dependence. The humility, the meekness and lowliness of Christ, has not been attractive to them. They have set themselves in stubborn self-will, and unless there is a decided change in their attitude, they will, to the last, cherish traits of character that will unfit [them] for seeing and understanding the working of the Spirit of God, and they will be led by another spirit. They will fail to obtain the experience essential for them, so that they shall be clothed in the righteousness of Christ. Having on their citizen's garments, they will venture into the marriage feast, as it is represented in the parable, and will do the greatest dishonor to Him who has invited them and prepared for them the spotless robe. [Cf: 1888 Mtl. p. 1041 para. 03] p. 397, Para. 5, [1892MS].

Although I am full of peace and comfort in the Lord, yet I feel the deepest interest and tenderness of heart for all who have shown the least inclination to cast in their lot with that of the people of God. I do not wish that one of them shall become so engaged in business that he will be among those who are represented as "foolish virgins," who have no oil in their vessels with their lamps, and who are represented also by the man who came to the festal supper not having on the wedding garment. [Cf: 1888 Mtl. p. 1042 para. 01] p. 398, Para. 1, [1892MS].

All these parables are of the deepest interest to us in this day, and, dear brother, I feel an intense desire of heart that you shall be among those who from henceforth shall have their eyes anointed with the eyesalve, that you may clearly discern all things. The Lord would have you give the trumpet a certain sound, that not one among them shall fail to understand the voice of warning, or fail to prepare for the conflict before us. I have been shown that the Lord would be pleased to have you do this. But it will require on your part a vital connection with the great Leader of armies, and not follow your way or will, or be led by your own inclination, for this is not safe for you. [Cf: 1888 Mtl. p. 1042 para. 02] p. 398, Para. 2, [1892MS].

I do not wish to speak one word to you that will discourage you or bring upon you one pang of anguish. I have a love for your soul, and I desire that you shall bear the banner of truth firmly until the close of this earth's history. But to say that you will do this, I cannot. I am compelled to say to you that you are in danger, and your only safety lies in walking humbly with your God. Be careful what steps you take in

expressing your differences with your brethren. You cannot tell how it pains me to see some of our brethren taking a course that I know is not pleasing to God. They are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past manifests itself at every opportunity; but this is not from the impulse of the Spirit of God. [Cf: 1888 Mtl. p. 1042 para. 03] p. 398, Para. 3, [1892MS].

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek. I did not write a line to them until the last mail, when I wrote to Elder Jones, and a few weeks before sent a letter to Elder Waggoner concerning the work in England. But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil. [Cf: 1888 Mtl. p. 1043 para. 01] p. 398, Para. 4, [1892MS].

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven. [Cf: 1888 Mtl. p. 1043 para. 02] p. 398, Para. 5, [1892MS].

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained. The people of God have had an opportunity to see what is the work these agents are doing, and yet those who are opposed to the points of truth which they brought out will, if occasion affords them a chance, make it appear that they are not in harmony with them, as much as to say, Beware of what they teach, for they carry matters to the extreme; they are not safe men. [Cf: 1888 Mtl. p. 1043 para. 03] p. 398, Para. 6, [1892MS].

There is but one Scriptural way in which to deal with men when they introduce unsafe doctrines, and it has been enjoined upon the church by the Lord Jesus Christ. We are to strive by every power of our being to come into harmony with our brethren, because Christ has prayed that His disciples might be one as He and the Father are one. When we follow the injunction of Christ, cooperating with Him so as to bring about a condition among us that will answer the prayer of Christ, then we are doing the will of God; but when we disregard those rules that when followed will prevent discord and alienation, we scatter from Christ. [Cf: 1888 Mtl. p. 1044 para. 01] p. 399, Para. 1, [1892MS].

Matters of disunion have been managed in a reckless way, and as a result the church has become weak, and that love that should exist between brethren has died out of the heart. There has been so much pride of heart and stubbornness of will among those who professed to be the followers of Christ, that He has been dishonored. Shall not self be crucified? Shall not Christ abide in the heart by living faith? Oh,

that God would imbue His church with His Holy Spirit; but He cannot do this without the cooperation of the church. He who would have the Lord work for him, must yield his will wholly to the will of God. He must become as a little child. It is impossible to do this unless the heart is yielded to God. [Cf: 1888 Mtl. p. 1044 para. 02] p. 399, Para. 2, [1892MS].

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. [Cf: 1888 Mtl. p. 1044 para. 03] p. 399, Para. 3, [1892MS].

I know that this is the very position many would take if either of these men were to fall, and I pray that these men upon whom God has laid the burden of a solemn work may be able to give the trumpet a certain sound, and honor God at every step, and that their path at every step may grow brighter and brighter, until the close of time. [Cf: 1888 Mtl. p. 1045 para. 01] p. 399, Para. 4, [1892MS].

I have the same desire for you to stand in the light up to the close of this earth's history, as for them. I have been shown that God would be glorified by your standing in the forefront of the battle. This He would have had you do during all the years of the past; but you have failed of doing it again and again. You have grieved the Spirit of God, and have given occasion to unbelievers and to those who wanted an excuse for such a course, to resist the testimonies, to turn from them, and to war against them; and yet you professed to believe in them. This you did during the time I stood alone after the Minneapolis meeting, until you made your confession. [Cf: 1888 Mtl. p. 1045 para. 02] p. 399, Para. 5, [1892MS].

But in Salamanca, N.Y., I was shown again that a great and good God would pardon your transgressions and forgive your sins, if you would humble your heart before God and come to Him in the meekness of a little child. He would then let His Holy Spirit rest upon you, and your testimony would be full of marrow and fatness. If you would walk in the light as He is in the light, your discernment would be clear and unobscured. May the Lord help you to understand my words. [Cf: 1888 Mtl. p. 1045 para. 03] p. 399, Para. 6, [1892MS].

Through the grace and power of Christ, you may march on to victory, not in the rear, but in the forward ranks. But the holding of this position will depend wholly upon your own course of action. It depends on whether or not you will be ever in covenant relation with God and with His adopted children, knowing your oneness with Jesus, our exalted Head, who hath delivered us from the powers of darkness, and translated us into the kingdom of His dear Son, who hath made us meet to be partakers of the inheritance of the saints in light. [Cf: 1888 Mtl. p. 1046 para. 01] p. 400, Para. 1, [1892MS].

The time of trouble is before us. The angels are, as it were, just



loosening the four winds, but they cannot loose them yet. The church is too far behind her privileges. The people of God are too indolent. Many are unfaithful; many are unclean and polluted. We are not prepared for the crisis. The question is, How long will God wait for our tardy movements? Instead of lying before God in humility, man has exalted himself and has indulged in high ideas of his own importance and loftiness, and his eyes have been closed to the glory of Christ. When Christ beams forth upon the soul, all glory is rendered unto Him who is seen to be the only One full of grace and truth. His glory alone should fill the soul. [Cf: 1888 Mtl. p. 1046 para. 02] p. 400, Para. 2, [1892MS].

When the people of God are one with Him, they will be one with each other. Their unity and love will testify to the genuineness of their union with Christ. When their eyes are all fixed upon Christ, their hearts will be united in love. They will then stand shoulder to shoulder to resist the confederacy of evil, and they will have strength for a battle that cannot be seen by the natural eye. They will stay their hearts upon the Lord, saying, "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, The everlasting Father, The Prince of Peace" [Isa. 9:6]. [Cf: 1888 Mtl. p. 1046 para. 03] p. 400, Para. 3, [1892MS].

Christ is to be our Captain. We need not tremble or be afraid. Oh, what love the Father has unfolded to us. We are not to be left a helpless prey to the devices of the enemy; for the Lord God Omnipotent reigneth, and He loves man with a love that is infinite. No language can express the depths of divine love. [Cf: 1888 Mtl. p. 1047 para. 01] p. 400, Para. 4, [1892MS].

Since God has so loved us, we ought also to love one another. How much? Jesus said, "This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. 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 the Father in My name, He may give it you. These things I command you, that ye love one another" [John 15:12-15]. Here we have a decided, positive command. We would ask, Who are doers of these words? Oh, that God may impart to His poor, needy children His Holy Spirit of love, that the prayer of Christ may be fulfilled in His people, and we all may be one as He is in the Father and the Father in Him. [Cf: 1888 Mtl. p. 1047 para. 02] p. 400, Para. 5, [1892MS].

What attainments are there presented for the Christian's endeavor, but how far short are our practices. Were our practices in harmony with the command of our Lord, the result would be glorious. He says, "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the

world may know that Thou hast sent Me, and hast loved them, as thou hast loved Me" [John 17:20-23]. [Cf: 1888 Mtl. p. 1048 para. 01] p. 401, Para. 1, [1892MS].

Jesus did not pray for that which was not attainable by us, and if this unity is possible, why do not those who are professed followers of Christ strive more earnestly for this condition of grace? When we are one with Christ, we shall be one with His followers. The great want of the soul is Jesus, the hope of glory. Through the Holy Spirit this unity may be attained, and love for the brethren will abound, and men will take knowledge of us that we have been with Jesus and learned of Him. Our life will be a reflection of His holy character. As believers in Him we shall represent His meekness of spirit, His gentleness of demeanor. Individually the church of God must answer the prayer of Christ till we all come into the unity of the Spirit. [Cf: 1888 Mtl. p. 1048 para. 02] p. 401, Para. 2, [1892MS].

What is it that causes dissension and discord? It is the result of walking apart from Christ. At a distance from Him, we lose our love for Him, and grow cold toward His followers. The farther the beams of light recede from their center, the wider separated they become. Each believer is as a beam of light from Christ the Sun of righteousness. The more closely we walk with Christ, the center of all love and light, the greater will be our affection for His light-bearers. When the saints are drawn close to Christ, they must of necessity be drawn close to each other, for the sanctifying grace of Christ will bind their hearts together. You cannot love God and yet fail to love your brethren. [Cf: 1888 Mtl. p. 1048 para. 03] p. 401, Para. 3, [1892MS].

Dear brother, I have written thus to you that you may stand in the confidence and love of the people of God, and that no one may be uncertain as to where you do stand. The mystic chain of love must bind the followers of Christ heart to heart. When Jesus was about to be crucified, Herod and Pilate, enemies before, became friends, and were united in a corrupt harmony over the condemnation of our Lord; and shall not those who claim to love our Lord Jesus Christ be constrained by the divine principle of love? Shall not all heart-burnings, alienations, and estrangements be forever expelled from the soul, and antipathies be overcome, through the grace of Christ? [Cf: 1888 Mtl. p. 1049 para. 01] p. 401, Para. 4, [1892MS].

Does not Christ see enough in us of perversity and crookedness to warrant His withdrawing of His love from us? But as He does not separate His love from us, shall we not draw more closely to our divine Center, and through His gracious mercy draw closer together? Let us form a holy alliance to exalt the Son of God before the world. If the enemies became united through their hatred of Jesus, shall not we who profess His name unite in Him? Standing under the cross of Calvary, looking upon Him who has manifested unparalleled love to man, should not all jealousies, all bitterness, wrath, and malice cease? Should not all evil-speaking and evil thinking be done away? [Cf: 1888 Mtl. p. 1049 para. 02] p. 401, Para. 5, [1892MS].

From the attitude which some assume toward others we should imagine that they thought it a desirable thing to have little confidence and love for others. But when confidence is lacking, it is manifested by suspicion, by criticism, by catching up things that are unworthy of

notice, and making capital of whatever seems to them objectionable. In this way Satan is glorified and Christ is put to shame, dishonored in the person of His saints. I have had this matter presented to me in a variety of forms, until I can realize how cruel it is. All who love Jesus in sincerity and truth should be heartily recognized and welcomed as those who are "laborers together with God," "endeavoring to keep the unity of the Spirit in the bond of peace." [Cf: 1888 Mtl. p. 1050 para. 01] p. 402, Para. 1, [1892MS].

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the messengers of truth shall come we may accept the message and respect the messenger. Oh, that darkness may not settle upon any soul, but that the illuminating Spirit of Christ shall fall upon His people. Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this we must behold with spiritual vision. I would pray as did the apostle, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints" [Eph. 1:17, 18]. [Cf: 1888 Mtl. p. 1050 para. 02] p. 402, Para. 2, [1892MS].

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" Thess. 2:13 . The word of God cannot work effectually in the heart when it is barred out by unbelief. The message which the messengers have been proclaiming is the message to the Laodicean church. [Rev. 3:14-20, quoted.] [Cf: 1888 Mtl. p. 1051 para. 01] p. 402, Para. 3, [1892MS].

This message has not had the influence that it should have had upon the mind and heart of the believers. The true state of the church is to be presented before men, and they are to receive the word of God not as something originating with men, but as the word of God. Many have treated the message to the Laodiceans as it has come to them, as the word of man. Both message and messenger have been held in doubt by those who should have been the first to discern and act upon it as the word of God. Had they received the word of God sent to them, they would not now be in darkness. "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ" [Col. 2:1, 2]. [Cf: 1888 Mtl. p. 1051 para. 02] p. 402, Para. 4, [1892MS].

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete

in Him, which is the Head of all principality and power" [verses 6-10]. [Cf: 1888 Mtl. p. 1051 para. 03] p. 402, Para. 5, [1892MS].

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the message or the messenger. Let no man say that this conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian will fear to make light of God's message, lest he may lay a stumbling block in the way of a soul who may see and imitate his example. [Cf: 1888 Mtl. p. 1052 para. 01] p. 403, Para. 1, [1892MS].

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block. [Cf: 1888 Mtl. p. 1052 para. 02] p. 403, Para. 2, [1892MS].

As one long experienced in the truth, it was your place to be among those who should first catch the message from the God of heaven, and voice it to the people; but the enemy presented in a magnified light every matter that seemed objectionable to you, and your imagination has not pictured facts to you. The enemy had prepared a long chain of circumstances, like links in a chain, that you might be prevented from standing where you should have stood. You have lost a rich and powerful experience, and that loss, resulting from refusing the precious treasures of truth presented to you, is still your loss. You are not where God would have had you, and you have missed the providential links one after another in the chain, so that now it is hard for you to see the mysterious connections in the endless chain of providence in His special work. [Cf: 1888 Mtl. p. 1053 para. 01] p. 403, Para. 3, [1892MS].

I write these words, not to afflict your soul, but to warn you that you may guard against repeating the same experience, thinking it was one ordered of the Lord. God was seeking to lead you in the past, and it is necessary you understand this, that you may not place stumbling blocks before your own feet, over which you will stumble. I know not whether or not you will receive this as from God; but I beseech you for your own soul's sake, take these words written to you in love, and divest yourself of unbelieving, hard thoughts. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Lay aside fleshly reasonings. Let every soul now stand before God in his

own nothingness, and draw nigh to God. [Cf: 1888 Mtl. p. 1053 para. 02] p. 403, Para. 4, [1892MS].

The many and confused ideas in regard to Christ's righteousness and justification by faith are the result of the position you have taken toward the man and the message sent of God. But oh, Jesus longs to bestow upon you the richest blessings, and [to] make you a mouthpiece for Himself, that you may declare concerning the grace that dwelleth in you. Jesus has looked upon you with sorrow, because you have not answered His expectations. "Watchman, what of the night?" This is the question that has been asked and will continue to be asked and answered. What will you answer, my brother? [Cf: 1888 Mtl. p. 1053 para. 03] p. 403, Para. 5, [1892MS].

The Laodicean message has been sounding. Take this message in all its phases and sound it forth to the people wherever Providence opens the way. Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. Oh, that you may open the door of your heart to Jesus! The voice of Jesus, the great vendor of heavenly treasures, is calling to you, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." But I will write no more. My heart is drawn out in love toward you, and my desire is that you shall triumph with the third angel's message.--Letter 24, 1892. [Cf: 1888 Mtl. p. 1054 para. 01] p. 404, Para. 1, [1892MS].

By Mrs. E. G. White.--Christ, the true witness, addresses the church at Ephesus, saying, "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." What effect have these words had upon the church? Have the professed people of God understood the import of the words, "I will come unto thee quickly [when you are at ease, careless, filled with spiritual negligence], and will remove thy candlestick out of his place, except thou repent." When warnings come no more to the people of God, when tender admonitions from the Spirit of God are silent, when the candle of heavenly illumination shines no longer upon their pathway, they will be left to kindle their own fire, and to walk in the sparks of their own kindling. [Cf: 1888 Mtl. p. 1055 para. 01] p. 404, Para. 2, [1892MS].

Many sermons are preached that are Christless as was the offerings of Cain, and heavenly intelligences look with amazement and sorrow upon the self-tainted, worthless offering. Could men realize how their services are regarded by heaven, they would humble themselves before God. Many workers have educated themselves as debaters and critics; but have they the example of Christ for dealing with souls in this way?-- No, and unless this class of workers shall humble their hearts before God, they cannot sit with Christ upon his throne. Only those who have the Spirit of a little child will enter into the kingdom of heaven. Should Christ come to our world as he came at his first advent, many who imagine themselves to be children of God, would criticize him. Those who think they are keen, smart men, who are wise in their own conceit, need to know Jesus and him crucified. They need to understand the power of his grace. All our hope is founded and sustained by Christ, then when our ministers fall on the Rock and are broken, they

will say, "More of Christ and less of theories." [Cf: 1888 Mtl. p. 1055 para. 02] p. 404, Para. 3, [1892MS].

O how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance to-day; but how long will the angels of God continue to hold the winds, that they shall not, blow? We are convinced that among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being co-laborers with Jesus Christ, partakers with Christ of his sufferings! How few there are who can say from the heart, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." [Cf: 1888 Mtl. p. 1055 para. 03] p. 404, Para. 4, [1892MS].

To-day there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips--justification by faith, and the righteousness of Christ--do not bring forth from them a response of love and gratitude. Though the heavenly merchantman displays before them the richest jewels of faith and love, though his voice invites them to buy of him "gold tried in the fire," and "white raiment that they may be clothed," and "eye-salve that they may see," they steel their hearts against him, and fail, to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession, but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late. [Cf: 1888 Mtl. p. 1055 para. 04] p. 405, Para. 1, [1892MS].

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light, with your privileges, with the opportunities granted of heaven? This is a serious question. Why is it there is so little faith, so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world? [Cf: 1888 Mtl. p. 1055 para. 05] p. 405, Para. 2, [1892MS].

The people of God are called "the light of the world, a city set upon a hill that cannot be hid." "Glorious things are spoken of thee, O city of God." "God is in the midst of her; she shall not be moved." The Sun

of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master. They would have fulfilled the injunction of the apostle: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: 1888 Mtl. p. 1055 para. 06] p. 405, Para. 3, [1892MS].

If Christ is not abiding in the soul, another spirit rules and controls; but Christ, the precious Saviour, is to be the Christian's all in all. Every holy thought, every pure desire, every godlike purpose is from him who is the light, the truth, and the way. Christ is to live in his representatives by the spirit of truth. Jesus said, "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." The events of the future will be discerned by prophecy, and will be understood. "He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." Christ is to live in the human instrument. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." [Cf: 1888 Mtl. p. 1055 para. 07] p. 405, Para. 4, [1892MS].

The privileges, the blessings of the child of God are represented by the apostle in the following language: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." When we realize that our hope of glory is Christ, that we are complete in him, we shall rejoice with joy unspeakable and full of glory. The apostle further says, that he ceased not to pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." [Cf: 1888 Mtl. p. 1056 para. 01] p. 406, Para. 1, [1892MS].

O, if we as a people had improved our opportunities to gain a knowledge of the word, to obtain a vital experience in the things of

God, we would have fulfilled the word, "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. We can impart only that which we first receive. Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church-members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness; when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become selfish, narrow, bigoted, and their capacity to receive more and more heavenly illumination decreases rather than increases. They become less discerning, lose their appreciation of the richness of the heavenly endowment, and failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him, that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will co-operate. Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." It is the union of the Holy Spirit and the testimony of the living witness that is to warn the world. The worker for God is the agent through which the heavenly communication is given, and the Holy Spirit gives divine authority to the word of truth. [Cf: 1888 Mtl. p. 1056 para. 02] p. 406, Para. 2, [1892MS].

What more can I say than I have said to impress upon our churches, and especially upon the church at Battle Creek, the eternal loss they are liable to in not arousing and putting to use the executive ability that God has given them? If the members of the churches would but put to work the powers of mind that they have, in well-directed efforts, in well-matured plans, they might do a hundredfold more for Christ than they are now doing. If they went forth with earnest prayer, with meekness and lowliness of heart, seeking personally to impart to others the knowledge of salvation, the message might reach the inhabitants of the earth. How many more messages of reproof and warning must the Lord send to his chosen people before they will obey? I tell you in the name of the Lord Jesus, who gave his life for the life of the world, that as a people we are behind our privileges and opportunities. What rich feasts have been provided for the people of Battle Creek! What opportunities have been given them! The people have been convinced that they should be laborers together with God, but have they been converted to the idea! The dangers of their course, the duties required at their hands, have all been presented; earnest appeals have been made to their understanding and to their conscience, and light has been given them so that they are without excuse. They can have no cloak for their sinful neglect, but the Lord does not urge men and women to the work by presenting to them flattering inducements. They can work for him only as they work willingly, giving hearty co-operation. [Cf: 1888 Mtl. p. 1057 para. 01] p. 406, Para. 3, [1892MS].

The truth for this time has been presented from the holy oracles, and



has been witnessed by the power of the Holy Spirit. It has been clearly shown that in the righteousness of Christ is our only hope of gaining access to the Father. How simple, how plain has the way of life been made to those who have a disposition to walk therein. Would greater evidence, more powerful manifestations, break down the barriers that have been interposed between the truth and the soul?--No. I have been shown that sufficient evidence has been given. Those who reject the evidence already presented would not be convinced by more abundant proof. They are like the Jews to whom Christ said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The greatest miracles performed before them would not sweep away their caviling and unbelief. They have sown stubbornness, and it has borne fruit according to the design of Satan. Unless the transforming grace of Christ cleanses and purifies the soul, they will go on from darkness to greater darkness. [Cf: 1888 Mtl. p. 1057 para. 02] p. 407, Para. 1, [1892MS].

If we would see light in God's light, we must abide in Christ. The soul must receive strength and nourishment from the living Vine. The apostle says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" But stubbornness effectually bars the way to the entrance of the Spirit of God. Stubbornness does not profit; it is the fruit of selfishness, and the only cure for it is to cut it up from the heart by the roots. Often the outward manifestation of selfishness is done away for a time, but its hateful fruit it will again appear as do the leaves of a tree that has been cut down, but whose root remains. If a fiber of selfishness is left, it will spring forth again, and bear a harvest after its kind. [Cf: 1888 Mtl. p. 1057 para. 03] p. 407, Para. 2, [1892MS].

The Spirit of God cannot work effectually in any heart where pride and self-esteem exist. But without the aid of the Spirit of God the soul cannot be renewed, a new heart cannot be created within. The Lord is at work seeking to purify his people, and this great work is retarded by unbelief and stubbornness. Many think that had they lived in Christ's day, they would have been among his believing followers; but if all the miracles of Christ were presented before those whose hearts are not subdued by the Spirit of God, their convictions would not be followed, nor their faith increased. Light has been shining upon the church of God, but many have said by their indifferent attitude, "We want not thy way, O Lord, but our own way." The kingdom of heaven has come very near, and they have caught glimpses of the Father and the Son, but they have barred the door of the heart, and have not received the heavenly guests; for as yet they know not the love of God. [Cf: 1888 Mtl. p. 1057 para. 04] p. 407, Para. 3, [1892MS].

Think how great was the light that was given to the Jews, and yet they rejected the Lord of life and glory. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." The light became brighter and brighter, until there was no escaping the conclusion that Christ was no ordinary teacher; but when conviction is disregarded, when evidence is rejected, men are forced to take a position of active opposition and stubborn resistance. The Spirit of God followed the impenitent, with warnings and entreaties, the bright beams of the Sun of Righteousness

illuminated the mind; but many refuse the compassion of a loving Saviour, and would not permit their hearts to break and melt under the beams of his love. They refused the message of mercy, refused to do what God required in the way that God required, and their offerings were as devoid of merit as were the offerings of Cain; for they mingled not with them the virtue of the blood of a crucified and risen Saviour. [Cf: 1888 Mtl. p. 1057 para. 05] p. 407, Para. 4, [1892MS].

It is beyond the power of man to please God apart from Christ. We may make resolutions and promises, but the carnal heart overpowers all our good intentions. We may control our outward conduct, but we cannot change the heart. The whole head is sick, and the whole heart faint, and yet the sinner will brace himself in pride, and set up his will against the will of God. Though Christ is working upon human hearts, men utterly annul the work the Lord would do. If they resist, question, and cavil, they will place themselves in a position where it will not be easy to yield to the persuasion of the Spirit of God. There is a bewitching power that holds them under deception; for the father of lies works with the unsanctified heart. Over these deceived souls the cry is raised, O that thou hadst known "in this thy day, the things which belong unto thy peace." And shall the irrevocable sentence be passed, "But now they are hid from thine eyes"? [Cf: 1888 Mtl. p. 1057 para. 06] p. 408, Para. 1, [1892MS].

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution for their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, "If I had only lived in the days of Christ, I would not have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;" but that will be proved by the way in which you deal with his message and his messengers to-day. The Lord is testing the people of to-day as much as he tested the Jews in their day. When he sends his messages of mercy, the light of his truth, he is sending the spirit of truth to you, and if you accept the message, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejecters of his mercy, will to-day be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age. (*Concluded next week.*) [Cf: 1888 Mtl. p. 1057 para. 07] p. 408, Para. 2, [1892MS].

Jesus identifies his interest with his chosen and tried people. He represents himself as personally affected with all that concerns them. He reproved the errors and actions of the Jews with the indignant

sensibility of one who felt himself personally misrepresented, accused, and dishonored. Every wrong done to his followers, or to the weakest of humanity, is regarded by him with intense interest. After presenting his relation to his people in various lights, he finally declares that in the great day he will judge of every action as if it had been done unto himself. His sympathy with his people is without a parallel. He will not simply remain a spectator, indifferent to what his people may suffer, but identifies himself with their interests and sorrows. If his people are wronged, maligned, treated with contempt, their sufferings are registered in the books of heaven as done unto him. [Cf: 1888 Mtl. p. 1059 para. 01] p. 408, Para. 3, [1892MS].

He says, "Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But now the irrevocable sentence must be passed, "Your house is left unto you desolate." Past opportunities, privileges, and blessings rise up before him. He could see Jerusalem as she might have been,--holiness unto the Lord. For ages Judah had been the repository of sacred truth. Here the knowledge of Jehovah had been cherished and preserved, when God had not been acknowledged among the nations, and his worship was lost in the earth. The streets of Jerusalem had been trodden by angel feet, and its very soil had been sacred to God. From its temple prayer and praise had ascended to God. From its altar the bleeding sacrifice had testified to human guilt, pointing to the Lamb of God which taketh away the sins of the world. The Lord had sent them messages of warning and reproof, of consolation and promise, by his prophets, rising up early and sending them, but they had beaten one and stoned another, and it could not be that a prophet should perish outside of Jerusalem. Finally God had sent his Son, and from the highest bough to the lowest he had searched for fruit, and had found none. For their sakes he had clothed his divinity with humanity, made himself of no reputation, fled before the feet of his accusers and haters, and yet carried a rebellious people upon his heart. He had done all that could be done, but they turned from him, demanding still more evidence. His life was one continual miracle, but they knew it not, and demanded that he should show them a miracle. But in the face of their utter rejection of his love, their unbelief in his mission and divinity, when he knew that the representative men of the nation were plotting for his destruction, he wept over the city of his love. His prophetic eye read the history of the past, and the woe and the guilt of the future, and his heart was breaking with agony because the people of God knew not the time of their visitation. Hell moved by a power from beneath, that the guilty inhabitants of Jerusalem might carry out the will of the prince of darkness. Stirred with enmity they would yield themselves to the control of the malignant foe, and make the Prince of life their victim. Clouds of wrath were gathering over the doomed city; for they called down upon themselves judgment, crying, "His blood be on us and upon our children." That blood by virtue of which the repentant sinner might be forgiven--that blood by which a

guilty world might be saved, by which the Jewish nation might be saved and purified, which was paid a ransom for the sins of the world, was to them the final guilt in the cup of their iniquity. Jesus knew that his chosen people were to put him, the Prince of life and glory, to an ignominious death. He knew what was to be their doom. With prophetic glance he saw the Roman legions, he heard the tramp of armies, saw the city encompassed and in flames, and the temple a smoking ruin. The miseries of the people whom he longed to save, rose up before him. He beholds their guilt and agony, but they are as unrelenting as was Satan in his rebellion against God. [Cf: 1888 Mtl. p. 1059 para. 02] p. 409, Para. 1, [1892MS].

The heart of Jesus was pierced with agony, and from his pale lips came forth the words, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." In their blind unbelief they would not know the Prince of life; if they had known him, they would not have crucified him. [Cf: 1888 Mtl. p. 1059 para. 03] p. 409, Para. 2, [1892MS].

In the Jewish nation we behold a chosen nation divorced from God because of unbelief. Jesus, the lover of humanity, was called upon to pronounce sentence against the people for whom he had lived and labored, but from whom he had borne insult, mockery, and rejection. He had borne everything from them, he had done all that was possible that he might save them from ruin. He knew the history of sin. He had watched its unfoldings from the beginning. He had seen the heavenly angels bewitched by its evil power until they were led to sympathize and to join with Satan in his rebellion against God. He had passed through the terrible scenes when there was war in heaven, when Satan had been expelled from the abode of bliss, and before his vision were all the consequences of sin. O if he could but do one act of mercy by which they might be led to abandon their rebellion, and come to him that he might save; but he had exhausted the resources of infinite love. The last arrow had been drawn from his quiver; he could do no more. The salvation of the Jews would have been the joy of Christ, the rejoicing of the angels, but they would not. No man will be saved against his will. [Cf: 1888 Mtl. p. 1059 para. 04] p. 410, Para. 1, [1892MS].

Will those who profess to believe the truth listen to the words of Jesus? He has said, "I am come that ye might have life, and that ye might have it more abundantly." "I am the bread of life." "I am the good Shepherd, and I lay down my life for the sheep." Will those who are called by his name believe that the children of God are very precious in his sight? Let us consider what the Lord has done for us. Shall not the love manifested toward us be appreciated, shall it not be permitted to melt our hearts, to humble our pride to the dust? Such was the breadth and length and height and depth of the Saviour's love, that he willingly laid aside his honor, his high command in heaven, and clothed his divinity with humanity, in order that he might become man's substitute and surety. [Cf: 1888 Mtl. p. 1059 para. 05] p. 410, Para. 2, [1892MS].

"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." [Cf: 1888 Mtl. p. 1059 para. 06] p. 410, Para. 3, [1892MS].

Under the mighty impulse of his love, he took our place in the universe, and invited the ruler of all things to treat him as a representative of the human family. He identified himself with our interests, bared his breast for the stroke of death, took man's guilt and its penalty, and offered in man's behalf a complete sacrifice to God. By virtue of this atonement, he has power to offer to man perfect righteousness and full salvation. Whosoever shall believe on him as a personal Saviour shall not perish, but have everlasting life. [Cf: 1888 Mtl. p. 1059 para. 07] p. 410, Para. 4, [1892MS].

Those who in sincerity and truth believe the words of Christ sent to them through his ambassadors, will understand what is the import of those words; but those who have entrenched themselves in unbelief, will be as were the Jews, blinded to the light. By rejection of evidence, they lost their spiritual eyesight, and could not discern between good and evil, between truth and error, light and darkness. Those who are filled with unbelief can discern the least thing that has an objectionable appearance, and by beholding the objectionable feature, they can lose sight of all the evidence that God has given in manifesting his abundant grace and power, in revealing precious gems of truth from the inexhaustible mine of his word. They can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven. But instead of placing that which appears objectionable beneath the eyes, why not bring before the soul the precious things of God? Why make the things of priceless value of little esteem, while the worthless things are made much of? Why take so much account of that which may appear to you as objectionable in the messenger, and sweep away all the evidences that God has given to balance the mind in regard to the truth? [Cf: 1888 Mtl. p. 1060 para. 01] p. 410, Para. 5, [1892MS].

With the history of the children of Israel before us, let us take heed, and not be found committing the same sins, following in the same way of unbelief and rebellion. [Cf: 1888 Mtl. p. 1060 para. 02] p. 411, Para. 1, [1892MS].

"Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, they shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Cf: 1888 Mtl. p. 1060 para. 03] p. 411, Para. 2, [1892MS].

"But with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also

lusted. Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall. 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. Wherefore, my dearly beloved, flee from idolatry, I speak as to wise men; judge ye what I say." [Cf: 1888 Mtl. p. 1060 para. 04] p. 411, Para. 3, [1892MS].

"Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." [Cf: 1888 Mtl. p. 1061 para. 01] p. 411, Para. 4, [1892MS].

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea. I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." [Cf: 1888 Mtl. p. 1061 para. 02] p. 411, Para. 5, [1892MS].

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, "He must increase, but I must decrease." The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In

their self-righteousness they were too proud to accept the help that Christ came to bring to them. [Cf: 1888 Mtl. p. 1061 para. 03] p. 412, Para. 1, [1892MS].

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,--by starting questions that did not bear upon the subject,--is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, "Depart from me, O God. I want not thy way, but my own way." [Cf: 1888 Mtl. p. 1061 para. 04] p. 412, Para. 2, [1892MS].

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, "They shall lie down in sorrow." [Cf: 1888 Mtl. p. 1061 para. 05] p. 412, Para. 3, [1892MS].

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention and would listen to the evidences. If there is anything through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message. [Cf: 1888 Mtl. p. 1061 para. 06] p. 412, Para. 4, [1892MS].

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet: but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined. [Cf: 1888 Mtl. p. 1061 para. 07] p. 413, Para. 1, [1892MS].

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan. [Cf: 1888 Mtl. p. 1061 para. 08] p. 413, Para. 2, [1892MS].

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scorers, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness. [Cf: 1888 Mtl. p. 1061 para. 09] p. 413, Para. 3, [1892MS].

After John had given his message, Jesus began his ministry. He had clothed his divinity with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's gracious utterances while at the tables of the publicans. [Cf: 1888 Mtl. p. 1061 para. 10] p. 413, Para. 4, [1892MS].

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were



bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another. [Cf: 1888 Mtl. p. 1062 para. 01] p. 414, Para. 1, [1892MS].

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,--Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: "I am come not to call the righteous, but sinners to repentance." [Cf: 1888 Mtl. p. 1062 para. 02] p. 414, Para. 2, [1892MS].

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. [Cf: 1888 Mtl. p. 1062 para. 03] p. 414, Para. 3, [1892MS].

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children. [Cf: 1888 Mtl. p. 1062 para. 04] p. 414, Para. 4, [1892MS].

Lt 2a, 1892 An Appeal to Surrender; Resistance to the Holy Spirit at Minneapolis (Written November 5, 1892, from Adelaide, South Australia, to "Dear Nephew and Niece, Frank and Hattie [Belden].") My heart is very tender toward you, but I fear that the enemy has power to misinterpret to your minds anything that I may feel impressed to say to you. Nevertheless I dare not keep silent. I love you both, although, I feel sad to say, I have not that feeling of harmony with you that I would be so much pleased to have. I cannot say to you, Peace, peace, when from time to time the Lord presents before me your peril. You have had light; you have been blessed of the Lord with rare opportunities to receive light and obtain a rich experience in spiritual things. I know that the Lord would be pleased to see you both self-denying, consecrated to His service, with a firm purpose and unfaltering zeal to do your Master's work. I should feel sad to see you separated from the cause and work of God. But I would not have you occupy your present position of large responsibility unless you shall come to understand better your relation to God and His claims upon you and your relation to your fellow men. [Cf: 1888 Mtl. p. 1063 para. 01] p. 415, Para. 1, [1892MS].

Dear children, if I could through the grace of God, pen words that would lead you to see your true condition and to seek the Lord with all your heart, I would be most happy. I do not have it in my heart to wound or bruise you, but to restore and heal you. For a few days I have been encouraged. I was in earnest conversation, Frank, with you, and you did not rise up against me; your heart was touched. I said, Do you know that you have been a hindrance to Hattie? You have been self-righteous, and have not come close to her heart in tender interest that she should manifestly connect herself with Christ, confessing Him openly. Oh, things might have been so different for years back! Instead of learning of Christ meekness and lowliness of heart, you have advanced in self-esteem and self-importance. Selfishness has entwined itself in all your efforts. It has tainted your work and will ruin your soul unless you change this order of things decidedly and firmly. [Cf: 1888 Mtl. p. 1063 para. 02] p. 415, Para. 2, [1892MS].

No one who has enlisted to serve God will be free from temptation. Satan will say, "Do not be carried away with any whimsical notion. Do not work like a slave unless you are well paid for it." Every man is tempted as was Christ when the kingdoms of the world were proffered to Him if He would only bow to Satan's terms. Have you not in a large degree sacrificed spiritual and eternal interests for mere worldly, temporal things? How near has the work and cause of God been to your soul? Has not your self-sacrifice for Jesus been very small? [Cf: 1888 Mtl. p. 1064 para. 01] p. 415, Para. 3, [1892MS].

You have another life to sustain than that which is nourished by temporal bread. You have a soul to look to carefully lest it shall be lost forever. You are to receive every word that proceedeth out of the mouth of God, and feed upon that word, which is the bread of life and the water of life. Jesus calls it His flesh and His blood. "Blessed is every one that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee" (Ps. 128:1, 2). [Cf: 1888 Mtl. p. 1064 para. 02] p. 415, Para. 4, [1892MS].

Here are the terms the Lord offers you, my dear children. Will you

accept the conditions? The character of Christianity is intensely practical. "The kingdom of God is not in word, but in power. (1 Cor. 4:20). It bears the divine credentials. This practical religion does not put aside the truths of the Bible as too sublime for common life. Its principles are to control us in all the little things as well as the large things of life, supplying the motive to a high and holy course of action. The life of Christ is to be our example. [Cf: 1888 Mtl. p. 1065 para. 01] p. 416, Para. 1, [1892MS].

Across the waters of the broad Pacific I cry to you, Look and live. Look steadily, constantly, earnestly, to the Lamb of God, that taketh away the sin of the world. The sanctification of the soul is accomplished through steadfastly beholding Him by faith as the only-begotten Son of God, full of grace and truth. The power of truth is to transform heart and character. Its effect is not like a dash of color here and there upon the canvas; the whole character is to be transformed; the image of Christ is to be revealed in words and actions. A new nature is imparted. Man is renewed after the image of Christ in righteousness and true holiness. [Cf: 1888 Mtl. p. 1065 para. 02] p. 416, Para. 2, [1892MS].

Oh, if we only acted in accordance with the light that shines upon our pathway, we would be far in advance of what we are today in spiritual understanding and real heart worship. Many are in the condition represented by the foolish virgins, who had lamps but no oil to replenish the lamps and keep them burning and shining, ready to meet the Bridegroom. The grace of Christ is essential every day, every hour. Unless it is with us continually, the inconsistencies of the natural heart will appear and the life will present a divided service. The character is to be full of grace and truth. Wherever the religion of Christ works, it will brighten and sweeten every detail of life with more than an earthly joy and a higher than earthly peace. [Cf: 1888 Mtl. p. 1065 para. 03] p. 416, Para. 3, [1892MS].

My dear children, I love you because Christ loves you. You have been dearly purchased. All you are and all you have--time, talents, strength, thought, everything--has been redeemed by the blood of Christ to do Him highest service. The Lord can accept of nothing less than complete consecration, entire, willing obedience. Frank, my dear nephew, the power of the principles you profess has too often been neutralized by your practice. Your quickness of temper and bitterness of feeling keep you from good. The Lord can bless you only as you come to Him with humble heart, confessing your errors and sins. [Cf: 1888 Mtl. p. 1066 para. 01] p. 416, Para. 4, [1892MS].

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers. [Cf: 1888 Mtl. p. 1066 para. 02]

p. 416, Para. 5, [1892MS].

Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired Korah, Dathan, and Abiram. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them. [Cf: 1888 Mtl. p. 1067 para. 01] p. 417, Para. 1, [1892MS].

Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? "all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" [Num. 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, "Ye have killed the people of the Lord" [verse 41], and the plague was upon the congregation, and more than fourteen thousand perished. [Cf: 1888 Mtl. p. 1067 para. 02] p. 417, Para. 2, [1892MS].

When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: "Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard. [Cf: 1888 Mtl. p. 1067 para. 03] p. 417, Para. 3, [1892MS].

Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus

Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience. [Cf: 1888 Mtl. p. 1068 para. 01] p. 417, Para. 4, [1892MS].

The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling. [Cf: 1888 Mtl. p. 1069 para. 01] p. 418, Para. 1, [1892MS].

The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss; for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness. [Cf: 1888 Mtl. p. 1069 para. 02] p. 418, Para. 2, [1892MS].

God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of that other angel who comes down from heaven having great power, would have filled the earth with his glory. We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart. [Cf: 1888 Mtl. p. 1070 para. 01] p. 418, Para. 3, [1892MS].

Hours have been spent in quibbling over little things; golden opportunities have been wasted while heavenly messengers have grieved, impatient at the delay. The Holy Spirit--there has been so little appreciation of its value or the necessity for every soul to receive it. Those who do receive the heavenly endowment will go forth clad with the armor of righteousness to do battle for God. They will respect the leadings of the Lord and will be filled with gratitude to Him for His mercy. But in many, many places, and on many, many occasions, it could truthfully be said as in Christ's day of those who profess to be God's people, that not many mighty works could be done, because of their unbelief. Many who have been bound in fetters of darkness have been

respected because God has used them, and their unbelief has aroused doubt and prejudice against the message of truth which angels of heaven were seeking to communicate through human agencies--justification by faith, the righteousness of Christ. [Cf: 1888 Mtl. p. 1070 para. 02] p. 418, Para. 4, [1892MS].

Now, my dear children, I have sketched but a tithe of what I know to be true in regard to these matters. I present them to you. I would that you would now surrender to God. I love you both too well to flatter you. Frank, you could have helped Hattie in many ways if you yourself had stood in the clear light; but you have been walking in darkness. When pride shall die, when self shall be crucified, then Jesus will come in and take possession of heart and soul. I want you to make sure work for eternity. You have no time to lose. Years have passed, and you are not ready to die, and without a decided change are not ready to live and glorify God. No longer seek to have your way, to follow your mind and judgment, but put your hand in the hand of Christ and say, Lead me, guide me. [Cf: 1888 Mtl. p. 1071 para. 01] p. 418, Para. 5, [1892MS].

Captain Eldridge's influence over you has not been right in some things. Your influence with him might have been much more to his good and the glory of God than it has been. But the past, with its burden of record, has gone into eternity; now in repentance and confession and conversion to God, in childlike submission and obedience to His will, is your only hope of salvation. I am deeply in earnest; I could not abate one jot or tittle of truth to please you or to make you my best friend. No; it is life or death with you. There is not time for us to trifle with eternal realities. We must be saved in God's way, just as He has presented it in His Word, else we can never be saved at all. We must be pure and single-hearted, in principle firm as a rock. Jesus said, "He that will come after Me, let him deny himself, and take up his cross, and follow Me; so shall he be My disciple." Thank God, Oh, thank Him with heart and voice, that He is still our compassionate Redeemer, ready to forgive sin and by His own blood to cleanse us from every stain that sin has made. I write in love. (Signed) Aunt Ellen.-- Letter 2a, 1892. [Cf: 1888 Mtl. p. 1071 para. 02] p. 419, Para. 1, [1892MS].

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: 1888 Mtl. p. 1073 para. 01] p. 419, Para. 2, [1892MS].

To the early church the hope of Christ's coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, "My Lord delayeth his coming." As a result of loss of faith in the appearing of Jesus, the unfaithful servant begins to smite his fellow-servant, and to eat and

drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ. [Cf: 1888 Mtl. p. 1073 para. 02] p. 419, Para. 3, [1892MS].

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,--by fasts and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began. Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men, revealing the character of God, and making manifest the malignity of the arch deceiver. [Cf: 1888 Mtl. p. 1073 para. 03] p. 419, Para. 4, [1892MS].

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and to-day, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Saviour, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding. [Cf: 1888 Mtl. p. 1073 para. 04] p. 420, Para. 1, [1892MS].

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch

and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping." [Cf: 1888 Mtl. p. 1073 para. 05] p. 420, Para. 2, [1892MS].

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." [Cf: 1888 Mtl. p. 1073 para. 06] p. 420, Para. 3, [1892MS].

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him. [Cf: 1888 Mtl. p. 1073 para. 07] p. 420, Para. 4, [1892MS].

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened and man becomes a new creature in Christ Jesus. He was manifested to bring life and



immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple." [Cf: 1888 Mtl. p. 1073 para. 08] p. 421, Para. 1, [1892MS].

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungering multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law what it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile. (Concluded next week.) [Cf: 1888 Mtl. p. 1074 para. 01] p. 421, Para. 2, [1892MS].

By Mrs. E. G. White. The truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." [Cf: 1888 Mtl. p. 1075 para. 01] p. 421, Para. 3, [1892MS].

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is the holy Spirit that draws men to Christ; for he takes of the things of God, and shows them unto the sinner. Jesus said: "He shall glorify me: for he shall receive of mine, and shall show it unto you." [Cf: 1888 Mtl. p. 1075 para. 02] p. 422, Para. 1, [1892MS].

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle, saying: [Cf: 1888 Mtl. p. 1075 para. 03] p. 422, Para. 2, [1892MS].

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "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." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: 1888 Mtl. p. 1075 para. 04] p. 422, Para. 3, [1892MS].

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they

looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation. [Cf: 1888 Mtl. p. 1075 para. 05] p. 422, Para. 4, [1892MS].

They said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness. [Cf: 1888 Mtl. p. 1075 para. 06] p. 423, Para. 1, [1892MS].

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched. [Cf: 1888 Mtl. p. 1076 para. 01] p. 423, Para. 2, [1892MS].

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ. [Cf: 1888 Mtl. p. 1076 para. 02] p. 423, Para. 3, [1892MS].

O that we as a people might humble our hearts before God, and plead

with him for the endowment of the holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the Godhead bodily. For Christ has said of the Comforter, "He shall glorify me; for he shall receive of mine, and shall show it unto you." This is the thing most essential to us. For "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [Cf: 1888 Mtl. p. 1076 para. 03] p. 423, Para. 4, [1892MS].

We are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow-watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history; for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God. [Cf: 1888 Mtl. p. 1077 para. 01] p. 424, Para. 1, [1892MS].

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony. [Cf: 1888 Mtl. p. 1077 para. 02] p. 424, Para. 2, [1892MS].

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are "to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." [Cf: 1888 Mtl. p. 1077 para. 03] p. 424, Para. 3, [1892MS].

It is time for God's people to take up the duties that lie next them, to be faithful in little things; for on the right performance of little

things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written. The reproaches of them that reproached thee fell on me. . . . Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." [Cf: 1888 Mtl. p. 1077 para. 04] p. 424, Para. 4, [1892MS].

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards. [Cf: 1888 Mtl. p. 1077 para. 05] p. 425, Para. 1, [1892MS].

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom. [Cf: 1888 Mtl. p. 1077 para. 06] p. 425, Para. 2, [1892MS].

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but

they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church. [Cf: 1888 Mtl. p. 1077 para. 07] p. 425, Para. 3, [1892MS].

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive. [Cf: 1888 Mtl. p. 1077 para. 08] p. 425, Para. 4, [1892MS].

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion. [Cf: 1888 Mtl. p. 1077 para. 09] p. 425, Para. 5, [1892MS].

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations. [Cf: 1888 Mtl. p. 1078 para. 01] p. 426, Para. 1, [1892MS].

"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 shall 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: 1888 Mtl. p. 1078 para. 02] p. 426, Para. 2, [1892MS].

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength. O arm of the Lord, awake, as in the ancient days, in the generations of old . . . Art thou not it which hath dried the sea, the waters of the great deep: that hath made the depths of the sea a way for the ransomed to passover! Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest

the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy. And where is the fury of the oppressor! The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fall. But I am the Lord thy God, that divided the sea, whose waves roared the Lord of hosts in his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth and say unto Zion. Thou art my people." [Cf: 1888 Mtl. p. 1078 para. 03] p. 426, Para. 3, [1892MS].

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate, but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." [Cf: 1888 Mtl. p. 1078 para. 04] p. 426, Para. 4, [1892MS].

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice. "Here are they that keep the commandments of God, and the faith of Jesus." The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last. [Cf: 1888 Mtl. p. 1078 para. 05] p. 426, Para. 5, [1892MS].

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?--Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden.--the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments

of men." [Cf: 1888 Mtl. p. 1078 para. 06] p. 427, Para. 1, [1892MS].

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard 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." (*Concluded next week.*) [Cf: 1888 Mtl. p. 1078 para. 07] p. 427, Para. 2, [1892MS].

(*Concluded.*) As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath. [Cf: 1888 Mtl. p. 1079 para. 01] p. 427, Para. 3, [1892MS].

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her. [Cf: 1888 Mtl. p. 1079 para. 02] p. 427, Para. 4, [1892MS].

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your



fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." [Cf: 1888 Mtl. p. 1079 para. 03] p. 428, Para. 1, [1892MS].

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God. The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error. [Cf: 1888 Mtl. p. 1079 para. 04] p. 428, Para. 2, [1892MS].

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high. [Cf: 1888 Mtl. p. 1079 para. 05] p. 428, Para. 3, [1892MS].

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. . . . And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that

passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes. [Cf: 1888 Mtl. p. 1079 para. 06] p. 428, Para. 4, [1892MS].

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is satisfied to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth. [Cf: 1888 Mtl. p. 1079 para. 07] p. 429, Para. 1, [1892MS].

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel. God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner. [Cf: 1888 Mtl. p. 1080 para. 01] p. 429, Para. 2, [1892MS].

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building: for we are working both for this life and the eternal life. And as we near the close of this

earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world. [Cf: 1888 Mtl. p. 1080 para. 02] p. 429, Para. 3, [1892MS].

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God. [Cf: 1888 Mtl. p. 1080 para. 03] p. 429, Para. 4, [1892MS].

M - 47 - 1892 George's Terrace, St. Kilda Road, Melbourne, Dec. 22, 1892. Dear Brother Morrison,--Your kind letter is received, and I thank you for writing me. I am glad to report I am much improved in health. I do not now have to be carried up and down stairs. I was taken up the Echo Office stairs last Monday. I then said I shall try to walk up and down stairs alone and I have done so by help of the baluster; of course it is taxing to my limbs after being helpless nearly nine months. But I praise the name of the Lord for His mercy and love and the rich blessings which He has graciously given me since being in this country. [Cf: 1888 Mtl. p. 1081 para. 01] p. 430, Para. 1, [1892MS].

We feel deeply the need of workers here, and of money to advance the work. The Sabbath-keepers are mostly poor. There are a few who have something of this world's goods, and they have assisted liberally that the cause of God may get a start in this place. We have a printing office here, but no meeting house. We meet in halls that are ill ventilated, and used for all kinds of gatherings. There is no means of warming them in the cold, rainy season, and it is not safe for me to attend meeting at all in unpleasant weather. Last winter they called here unusually unpleasant. I met with the church a few times, but although they wanted me to speak to them, they said they must advise me not to expose myself in my great suffering. If they had had a suitable place to worship, I should have attended, crippled as I was, and spoken to them every Sabbath when it was pleasant. I had to ride five miles to get to the place of meeting, and I was greatly blessed every time I ventured to go out and to speak to them. [Cf: 1888 Mtl. p. 1081 para. 02] p. 430, Para. 2, [1892MS].

There has never been such a time of want and destitution in Australia as at the present time. There has been a large outlay of means in erecting expensive buildings, some of which remain unused. The land boom has swept through this country, and its results are manifest in empty treasuries. Five thousand people have been unable to find employment. Through the winter efforts were made to care for the most needy ones, giving them one or two meals a day. The bodies of persons who died from starvation were found in the parks. Many would beg the privilege of searching the swill-barrels to pick out something to eat. And yet many are living in extravagant pleasure, abounding with all good things. As I read the reports, my heart aches. [Cf: 1888 Mtl. p. 1082 para. 01] p. 430, Para. 3, [1892MS].

But our own situation presses upon me with such force that I am perplexed out of measures to know what to do. We must have a house of worship that is neat and clean, and not patronize these dirty halls, with the foul, poisonous air that pervades them. Unbelievers who are professed Christians will not as a general thing come into these buildings. They say it is a shame to hold religious services in such places. And what can be done is the question. But I must submit this with all things to God. [Cf: 1888 Mtl. p. 1082 para. 02] p. 430, Para. 4, [1892MS].

This summer I venture to labor in such places, and in the winter I must remain at home. I am questioning whether under the circumstances I should remain here another winter; and yet the work that needs to be done forbids my leaving. Well, the Lord knows all about it. I have thought if our churches in America only appreciated their privileges, and all the conveniences they are having to worship God, they would feel their hearts stirred to do something for these foreign countries, and limit some of their own abundant advantages. But I ask myself over and over again, How can we ever make them know and understand the great necessities, of the work in these foreign fields. There are but few laborers, because men cannot work unless they are paid for their labor, and there is such a dearth of means to pay them. We are doing what we can. [Cf: 1888 Mtl. p. 1082 para. 03] p. 430, Para. 5, [1892MS].

Our school was a success. It was small, for these are hard times with everybody, but the blessing of the Lord attended the school. The Bible Lessons were greatly appreciated, and the students were so well pleased with the school, and especially with the religious instruction, that they readily complied with the rules, and not one case of discipline was necessary during the term. The Spirit of the Lord was often manifested in a marked manner. Next term the numbers will be doubled. The Lord will work in these colonies, we shall see of His salvation. [Cf: 1888 Mtl. p. 1083 para. 01] p. 431, Para. 1, [1892MS].

We had a very solemn meeting last Sabbath at North Fitzroy. All were so pleased to see me back in Melbourne after being in Adelaide and Ballarat three months. The Lord gave me a message for the people. The congregation was large, and we had a social meeting after the discourse. Another meeting was held in Prahran near the school building, five miles from North Fitzroy. They had a goodly number at Prahran, and an excellent meeting. [Cf: 1888 Mtl. p. 1083 para. 02] p. 431, Para. 2, [1892MS].

We are busily at work to limit our expenses where it is possible, and yet in many things we must broaden if the work advances. One hundred men could labor in Melbourne and suburbs and not interfere with one another, and yet there is not one laborer in this great city. How are the people to be warned in these countries, is the question. What can be done to proclaim the message when we have so little means to work with, and so few workers. If several families who could understand the situation would move to these countries and engage in some business in places where a few are keeping the Sabbath, and do missionary work for Christ's sake, I know that by personal labor and holding a steady influence they could do much good. O that the Lord would stir up the minds of many in America to give themselves to this work! I have tried again and again to place the situation before our people in Battle Creek, but no one responds. There are men in America, who with their

industrious habits could make a good living and yet exert an influence to win souls to the truth. I wish I could make some impression on hearts while we remain here that we might persuade them to come for Christ's sake, for the sake of perishing souls for whom Christ has died. We could counsel together, and set in operation plans that would not require a great outlay of means, and yet effect much good. Every one here who can work is at work, but there is so large a territory to be worked, so many that have not yet heard the first sound of the message of warning. [Cf: 1888 Mtl. p. 1083 para. 03] p. 431, Para. 3, [1892MS].

The object of the school is to educate and train men and women to work in their own country. We see some prospect of help here, limited as it is. Through the Bible study, the students are preparing to teach others. [Cf: 1888 Mtl. p. 1084 para. 01] p. 431, Para. 4, [1892MS].

Some times I feel that I must never leave this field until families are settled here from America as missionaries, not ordained ministers, but workers in different lines. Then when I see how helpless we are as far as finances are concerned, I want to get away, everything looks so impossible. [Cf: 1888 Mtl. p. 1084 para. 02] p. 431, Para. 5, [1892MS].

In regard to your own case, I have felt very sad, because the Lord has given you abundance of light, and you did not walk in it. It has seemed very mysterious to me that you should stand as you have done so long, without opening your heart to the messages God has sent to His people. You have lost much in so doing. But I am hopeful that the truth that is shining in precious beams of light will find entrance, to your heart. I have felt so sorry that you could not recognize the voice of Jesus, the true Shepherd, The Lord has wrought out the demonstration of his truth before your eyes, yet you did not see, and your heart was not submitted to the leadings of the Holy Spirit of God. [Cf: 1888 Mtl. p. 1084 para. 03] p. 432, Para. 1, [1892MS].

I have been shown that you have been wrought upon by the gracious influences of the Spirit, and have felt moved to accept the truth and the light. At times you desired it, and were ready to reach out your hand to grasp it, to open the door of your heart to its transforming energy; but pride and stubbornness have held you back, Now you begin to see, and I entreat you to make no half-way work in this matter. Unless you move out decidedly now, unless the transforming power of truth shall do its work upon your heart, and you make thorough work for eternity, you will surely fall into the snare of Satan. I know you have been cheating the soul with excuses and subterfuges, you do not admit this, but it is so. For Christ's sake, for your soul's sake, come fully into the light. The glorious prize is full in view. The gates of heaven are open wide. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name." [Cf: 1888 Mtl. p. 1084 para. 04] p. 432, Para. 2, [1892MS].

O that the Lord would heal the wounds and bruises that Satan has made. Would that you might become an entirely free man! Come to the light, and fully acknowledge the light, rejoice in the light, and not make

half way work with the matter in order to preserve your dignity. O for Christ's sake, for your soul's sake, make clean work, and put up the bars behind you. It is the only safe thing you can do. A work of self-renunciation is essential, and unreserved casting of yourself, all broken on Christ Jesus. Then He will gather you in His ever lasting arms. Open the door of the heart, and bring into your soul all the heavenly agencies and attributes that will make you a workman that needeth not to be ashamed. [Cf: 1888 Mtl. p. 1085 para. 01] p. 432, Para. 3, [1892MS].

I believe that you can be a great blessing in the important position you may fill in the Health Retreat. The unyielding will that has held you away from light and precious blessings give now to God. The victory may be won. Nothing would give me greater joy than to see you a free man in Christ Jesus. Subterfuges and evasions will not, cannot, bring to you peace and rest. You have but one duty before you, to become as a little child; give yourself to God with all your heart. We learn God's truth by doing His will, The education of the soul in doubt is very unprofitable work. The Lord would have His sons and daughters reach the highest efficiency in His service; in order to do this, they must maintain the most clear and practical views with regard to the agencies connected in the Lord's economy with the working out of their salvation, else they will often dwell in darkness and doubt, and in their warfare beat the air; for they seem to have lost sight of the Saviour. The Power is of God, not of us; out of weakness we may become strong. In much love, [Cf: 1888 Mtl. p. 1085 para. 02] p. 432, Para. 4, [1892MS].

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" (1 Cor. 13:4, 5). Troubles exist between brethren in the church because they fail to understand what constitutes true Christian charity, brotherly affection, and Christlike love. Self-love and self-esteem lead professed Christians to measure themselves by themselves. They take for granted that all their surmisings and suspicions of others are correct. But it is because of suspicions and judging of one another that there is discord, strife, and an unhealthy condition of the church. [Cf: 1888 Mtl. p. 1087 para. 01] p. 433, Para. 1, [1892MS].

If brethren would meet together once or twice a week, and with humble minds, feeling their weakness and realizing their defects, would then ask the Lord to enlighten their understanding and fill their hearts with His love, examining not one another, but the Scriptures, Satan would be defeated. Many imaginary difficulties, mere molehills that have been magnified into mountains and have made barriers between brethren, would vanish, and love, compassion, and respect would take the place of jangling and accusation. When you begin to judge your brethren, you are doing a work God has not given you to do. You are not working with Christ. God did not place you upon the judgment seat to measure and pronounce sentence upon your brethren. [Cf: 1888 Mtl. p. 1087 para. 02] p. 433, Para. 2, [1892MS].

Satan is an accuser of the brethren, and when he can set the leaven of dissatisfaction to work in human hearts, he is exultant. When he can divide brethren, he has a hellish jubilee. I think if our brethren could see, as I have seen, how much wrong is done in speaking evil of

our brethren, there would be an entire change in the way we treat one another. You do not understand yourselves, you misinterpret words and deeds, and you measure them from your own finite standpoint. Your imagination leads you astray. Your feelings, your tongues, which are not sanctified, are employed in a service and work that is anything but holy and Christlike. [Cf: 1888 Mtl. p. 1087 para. 03] p. 433, Para. 3, [1892MS].

We should bring the attractiveness of Christ into our Christian service. The soft beams of the Sun of Righteousness should shine into our hearts, that we may be pleasant and cheerful, and have a strong and blessed influence on all around us. The truth of Jesus Christ does not tend to gloom and sadness. Do not forget, my brethren, that we are in Christ's school to learn lessons of truth and love. We are taught in this school to have faith in our Redeemer. We must attend carefully to our own soul's necessity, improving every privilege provided for us to learn the meekness and lowliness of Christ. [Cf: 1888 Mtl. p. 1088 para. 01] p. 433, Para. 4, [1892MS].

We will have to learn that trials mean benefit, and not be discouraged under them. The heart must be disciplined, faith must be cultivated, the soul's endurance must be tested. The simplicity of faith and perfect confidence in God needs to be encouraged in our hearts. You must be constantly looking and talking on the bright side, and while the work of self-discipline must be carried on by every individual Christian, it must be in such a manner as to exalt and ennoble, and not to contract the mind and center it upon little things. Your thoughts should be the outgrowth of holy principles. Do not center your minds on objectionable things, and make a brother an offender for a word. Do not judge him by your own finite measurement. Let the voice of simple, trustful, earnest prayer be heard in your dwellings. When our sisters visit one another, let them not speak words of criticism of their brethren. Let your minds dwell upon the attributes of God, and tell of your experiences in the love of Jesus. The fullness of that love will soothe the heart and cause us to forget disagreeable occurrences. [Cf: 1888 Mtl. p. 1088 para. 02] p. 433, Para. 5, [1892MS].

How much sweet peace we lose because we keep poring over the disagreeable items in ourselves and in our brethren. We must look away from the disagreeable to Jesus. We must love Him more, obtain more of His attractive beauty and grace of character, and cease the contemplation of others' mistakes and errors. We should remember that our own ways are not faultless. We make mistakes again and again, and should others watch our every word and every action as diligently as we watch them, they would present a catalogue fully as dark as we are able to present against our brethren and sisters. No one is perfect but Jesus. Think of Him and be charmed away from yourself, and from every disagreeable thing, for by beholding our defects faith is weakened. God and His promises are lost from sight. [Cf: 1888 Mtl. p. 1089 para. 01] p. 434, Para. 1, [1892MS].

You need more of Jesus and less of self. Think no evil, talk no evil of anyone. Keep your lips as with a bridle. You cannot measure others' experiences by your own. It would be a deplorable thing if everyone was of the same mind. What if in some respects we do err, does the Lord forsake us, and forget us, and leave us to our own ways? No, the Lord does not treat us as we treat one another. May the Lord help you all to

repent and confess, and let the love of Jesus pervade your hearts. Jealousy is all ready to spring into existence at the least provocation. Envy and evil surmising are ready to flourish, ready to grow by being cultivated. Oh, how many hurt the heart of Christ because they want their own way and their own will. War against these unenviable traits of character, and not against one another. [Cf: 1888 Mtl. p. 1089 para. 02] p. 434, Para. 2, [1892MS].

If the elements existed in the church which existed in the life of Christ, there would be a firm union among His professed followers. The world is working against the church, seeking to weaken and destroy it. Shall the church imitate the world in this matter? Shall we as church members destroy confidence in other church members because they do not meet a certain standard? The message of the angel to us is, "Press together, press together, press together." Let not Satan thrust himself between the members of the church. Do not give a stroke on the enemy's side of the question to weaken the influence of any member of the church. There will always be agents of the great adversary of souls who are doing their master's work of accusing those who profess to believe the truth. They will relate something that reflects upon the attitude and character of those who profess to be Christians. [Cf: 1888 Mtl. p. 1090 para. 01] p. 434, Para. 3, [1892MS].

The seed of evil surmising is frequently dropped into prepared soil, and it produces a harvest after its kind. Those who should guard the interests of those of like precious faith entertain suggestions and reports from the enemies of God and truth, and the root of bitterness defiles many. Could the state of every heart reputed as eminent for holiness be critically examined and developed there would be seen some dark chapters in the experience of those most highly honored. What erroneous ideas of Christian life we would find! What false ideas of God's prerogatives and of His moral government! What limiting ideas of the powers of the Holy One of Israel, what narrow ideas in regard to the agency of the Holy Spirit! [Cf: 1888 Mtl. p. 1090 para. 02] p. 434, Para. 4, [1892MS].

I know many are earnestly struggling after a higher life and seeking for clearer views of heavenly things, yet how very slow is their progress! How difficult for the mind to arise to the full assurance of hope that maketh not ashamed! In spite of all our efforts, we are often discouraged because the flesh warreth against the spirit. Let not the common, cheap, earthly things engross the mind that the presence of Jesus shall be withdrawn. The life of the church is communicated from Christ, and we help the church when we work in harmony with the life-giving power, losing sight of ourselves, and seeking to build one another up in the most holy faith. [Cf: 1888 Mtl. p. 1091 para. 01] p. 435, Para. 1, [1892MS].

God may choose instrumentalities that we do not accept, because they do not exactly meet our ideas. They do not work in the very line marked out as perfect, and in place of leaving them with God, for His Spirit to work with them, many begin to present difficulties, barricade the way, and cherish a grieved feeling because they see that they are doing a work that has not been done. Then begins the dissecting of character and the gathering up of tidbits of complaints, and fault-finding and slander, and magnifying of little occurrences and events into grave sins. This has been done in the church until we are weak, and we will



always be weak unless this narrow order of things is changed. May the Lord show you all what to do that you may be filled with thanksgiving, gratitude and praise to God for the precious gift of the Son of God, and put away envyings, jealousies and rivalries, that true love and unity may exist. [Cf: 1888 Mtl. p. 1091 para. 02] p. 435, Para. 2, [1892MS].

Christ prayed that His disciples might be one even as He and His Father are one. In what does this unity consist? This oneness does not exist because everyone has the same disposition, the same temperament, and thinks in the very same channel. All do not possess the same degree of intelligence. All have not the same experience. In a church there are different gifts and varied experiences. In temporal matters there are a great variety of ways of management, and yet these variations in manner of labor, in the exercise of gifts, do not create dissension, discord, and disunion. [Cf: 1888 Mtl. p. 1091 para. 03] p. 435, Para. 3, [1892MS].

One man may be conversant with the Scriptures, and some particular portion of the Scripture may be especially appreciated by him; another sees another portion as very important, and thus one may present one point, and another, another point, and both may be of highest value. This is all in the order of God. But if a man makes a mistake in his interpretation of some portion of the Scripture, shall this cause diversity and disunion? God forbid. We cannot then take a position that the unity of the church consists in viewing every text of Scripture in the very same light. The church may pass resolution upon resolution to put down all disagreement of opinions, but we cannot force the mind and will, and thus root out disagreement. These resolutions may conceal the discord, but they cannot quench it and establish perfect agreement. Nothing can perfect unity in the church but the spirit of Christlike forbearance. Satan can sow discord; Christ alone can harmonize the disagreeing elements. Then let every soul sit down in Christ's school and learn of Christ, who declares Himself to be meek and lowly of heart. Christ says that if we learn of Him, worries will cease and we shall find rest to our souls. [Cf: 1888 Mtl. p. 1092 para. 01] p. 435, Para. 4, [1892MS].

The great truths of the Word of God are so clearly stated that none need make a mistake in understanding them. When as individual members of the church, you love God supremely and your neighbor as yourself, there will be no need of labored efforts to be in unity, for there will be oneness in Christ as a natural result. The ears will no longer be open to reports that will injure your neighbor, and no one will take up a reproach against his neighbor. The members of the church will cherish love and unity, and be as one great family. Then we shall bear the divine credentials to the world, that will testify that God has sent His Son into the world. Christ has said, "By this shall all men know that ye are My disciples, if ye have love one for another" (John 13:35). The divinity of Christ is acknowledged in the unity of the children of God. [Cf: 1888 Mtl. p. 1092 para. 02] p. 436, Para. 1, [1892MS].

Brethren, when you humble your hearts before God, you will see that there is danger of Pharisaism in every church, danger of thinking and praying as did the self-righteous Pharisee: "I thank God that I am not as other men are." Oh, that there may be a breaking up of the fallow

ground of the heart, that the seeds of truth may take deep root and spring up and bear much fruit to the glory of God! My brethren, when you would accuse one of the brethren, consider the words of Jesus, "He that is without sin among you, let him cast the first stone" (John 8:7). Your sin may not be the particular sin that is under consideration, but Jesus' words mean that when you are free from sin you may cast the first stone. When Jesus spoke these words to the accusers, their guilty consciences were aroused. They could not answer Him; they were convicted each in his own conscience, and they went out one by one, beginning at the oldest even to the youngest. [Cf: 1888 Mtl. p. 1093 para. 01] p. 436, Para. 2, [1892MS].

What can Christ who is so forgiving, so patient with all our mistakes, so rich in mercy and love, think of our hard-hearted criticism and fault-finding? Love for your erring brethren will produce far greater effect in reforming them than all your harsh criticisms. Let all the faults and emotions of the heart be after Christ's order. Let self be put out of sight. The Lord would have the thoughts and the language and the experience of Christian life far more attractive than it is today. If they are not more like Jesus they can never be the light of the world. Our work is between God and our own individual souls. What are you thinking of, my brethren? There is work to be done in the saving of souls around you, and precious time is passing. The hours of probation will soon close. Is your work for the Master of that character that you will hear the words, "Well done, thou good and faithful servant" (Matthew 25:21)? [Cf: 1888 Mtl. p. 1093 para. 02] p. 436, Para. 3, [1892MS].

Remember that every soul striving to advance in the divine life finds every inch of ground disputed by an antagonistic force, and he must gird himself for the conflict by earnest prayer, and fight the good fight of faith. He is called to "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" (Ephesians 6:12). We cannot afford to be found warring against each other. If we make progress in spirituality, we must gird the loins of the mind about with truth, and we must have on the breastplate of righteousness, we must take the helmet of salvation, and the sword of the Spirit. Brethren, seek God. Seek Him while He is to be found, call ye upon Him while He is nigh. [Cf: 1888 Mtl. p. 1094 para. 01] p. 436, Para. 4, [1892MS].

Oh, what deep, rich experiences we might gain if we were devoting all our God-given ability to seeking knowledge and spiritual strength from God in the place of devoting our powers to hurting one another. Brethren, love one another as Christ has loved you. How little we really know of sweet communion with God! How little we know of the mysteries of the future life! We may know far more than we do know if all our powers are sanctified to discern the character of Christ. There are heights for us to reach, depths of experience to sound, if we are to be the light of the world. Then why dishonor God by contention and strife? Why question and find fault with one another? Why misinterpret and misconstrue the words and acts of your brethren? [Cf: 1888 Mtl. p. 1094 para. 02] p. 437, Para. 1, [1892MS].

Is there not better work for you to do than to discourage one another and try to put out the light of your brethren? Oh, rather, let the mind

expand that you may take in the heavenly beauties of the blessed promises. Only believe in Jesus and learn in the school of the greatest Teacher the world ever knew, and His grace will act mightily upon the human intellect and heart. His teaching will give clearness to the mental vision. It will give compass to the thoughts; the soul hunger will be filled. The heart will be softened and subdued, and filled with glowing love that neither discouragement, despondency, affliction, or trial can quench. God will open to the mind's eye His preciousness and His fullness. Then let us love and labor. I point you to Christ, the Rock of ages. You can be saved only through Him. Let the praise of God be upon your lips when you meet together in little companies to worship God. Let all take a part. [Cf: 1888 Mtl. p. 1095 para. 01] p. 437, Para. 2, [1892MS].

He who heard the voice of Christ and did His will was the wise man that built upon a rock, and neither storm nor tempest could destroy this structure. Let us be workers with Christ for time and for eternity. Love one another, forgive one another, even as God for Christ's sake has forgiven you.--Ms. 24, 1892, pp. 1-9. ("Love, the Need of the Church," 1892.) [Cf: 1888 Mtl. p. 1095 para. 02] p. 437, Para. 3, [1892MS].

November 12, we went on board the steamship *Alameda*, at San Francisco, California, for our long voyage across the Pacific Ocean. The last parting words were spoken, and at 4 o'clock our good ship left the dock, and steamed out of Golden Gate against a strong headwind. The restless sea rocked and tossed us about, quite to the discomfort of the passengers; but after the first day we had very pleasant, smooth sailing; the captain said that he could hardly remember having had so pleasant a voyage. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 01] p. 437, Para. 4, [1892MS].

Our vessel, though comparatively small, and not so elegant as many of the Atlantic boats, was thoroughly comfortable, convenient, and safe. The officers were kind and gentlemanly. We had about eighty cabin passengers, and forty in the steerage. Among the former were eight ministers, several of whom were returning home from the great Methodist Conference in Washington. Religious services were held twice each Sunday, in the social hall, and occasionally on deck for the steerage passengers. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 02] p. 437, Para. 5, [1892MS].

One week from California we reached the Sandwich Islands. The scene presented from the steamer as we approached Honolulu was very beautiful. The mountains rising at a little distance from the water's edge, and clothed with the rich green of the tropics, and the city in its setting of palms and other tropical trees, appeared especially attractive after gazing for seven days on the boundless expanse of waters. We were met at the wharf by friends living in the city. Men, women, and children greeted us so heartily that we could not but feel at home among them. We were glad to welcome these dear friends, and to meet again Bro. Starr and his wife, who had been about five weeks on the island, laboring among the people, and speaking in the churches, by invitation, with good effect. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 03] p. 437, Para. 6, [1892MS].

The business part of the town is very indifferent, but the residences

are fine. They have broad verandas, and are surrounded with green lawns, which are beautified with all kinds of tropical trees and flowers. We saw beautiful avenues of royal palms; trees and vines, shrubs and hedges, brilliant with flowers; cocoa palms laden with the brown, heavy-looking fruit; bread-fruit and mango trees, fields of pineapples, and patches of taro, the staple food of the natives; with many other trees and plants that I cannot name. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 04] p. 438, Para. 1, [1892MS].

For six miles back of the city the road gradually ascends a mountain valley, to the "Pali," or precipice, a point of interest, both for its historical association, and for the fine landscape view which is obtained from it. Standing on the rocky edge of the precipice, we look down 1,200 feet, while on either side the bare, rocky summits tower to a height of 3,000 feet. Below is a rich green plain, dotted with rice and sugar plantations, and hills around which the brown road winds in and out; beyond all is the broad blue sea, the white surf breaking along the shore. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 05] p. 438, Para. 2, [1892MS].

It was near the head of this valley, about the close of the eighteenth century, that the last native chief of the island made a stand with his forces against Kamehameha I., who was trying to bring all the islands under one government. The chief's forces were defeated, and, fleeing up the valley, many were driven over the precipice, and dashed in pieces on the rocks at its base. It is said that the bones of these unfortunate warriors are still to be found scattered on the plain. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 06] p. 438, Para. 3, [1892MS].

Our steamer was not to leave Honolulu till past midnight; and at the earnest desire of our friends I consented to speak in the evening. The hall of the Young Men's Christian Association was secured for the purpose. I spoke from 1 John 3: 1-4, dwelling upon the great love of God to man, as expressed in the gift of Jesus that we might become children of God. The Spirit of the Lord was present. At the close of the meeting we were gratified to make the acquaintance of some of the leading members of the Young Men's Christian Association. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 07] p. 438, Para. 4, [1892MS].

Samoa and Auckland.--On Friday, Nov. 27, we reached the Samoan Islands, after a pleasant voyage of seven days from Honolulu. We had expected extremely hot weather in passing through the tropics, but in this we were happily disappointed. Only a few days were uncomfortably warm. On Tuesday, Nov. 24, when we crossed the equator, the air was so cool that we found our wraps needful on deck. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 08] p. 438, Para. 5, [1892MS].

Our steamer cast anchor off Apia, which is situated on the island of Upolo, and is the principal town of the Samoan Group. The harbor or bay of Apia is a beautiful expanse of water, shut in by coral reefs, over which the surf is constantly breaking. The island is clothed in the richest and most luxuriant verdure. The mountains rise almost from the water's edge; cocoa palms grow all along the shore and far up the mountain sides, which are clothed in green to the very summits. The town of Apia consists of two rows of small white buildings on either

side of a narrow street that winds along the shore. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 09] p. 438, Para. 6, [1892MS].

Through an opening in the reef that encloses the harbor, vessels pass in and out; another reef lying nearer the shore prevents them from reaching the dock; but passengers are taken on shore in boats. Before us is a reminder of the terrible storms that sometimes visit this lovely spot. On the reef between us and the shore lies the hull of a German vessel that was wrecked in the hurricane of March, 1889, when seven men-of-war and fifteen merchant vessels were either stranded or wholly destroyed. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 10] p. 439, Para. 1, [1892MS].

Before our steamer comes to anchor, we see boats and the canoes of the natives coming out to meet us; and soon we are surrounded with them. The natives are physically well developed, and are said to have the finest physique of any of the South Sea peoples. They are of a light brown color. Most of them are destitute of clothing except a cloth or mat about the loins; many are elaborately tattooed. Some wear broad-brimmed straw hats, some turbans, while many have the hair dressed with lime, giving them the appearance of wearing a white cap. The canoes were laden with pineapples, bananas, oranges of a bright green color but of excellent flavor, mangoes, limes, cocoanuts, and other tropical fruits, shells and coral, mats and cloth, together with baskets and fans, very neatly woven from the native grasses. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 11] p. 439, Para. 2, [1892MS].

Most of our party went ashore, and had an opportunity of seeing the natives in their homes. The huts are made by spreading over a wooden framework a covering of palm leaves and native grasses. For the floor, the ground is covered with gravel or pounded coral, on which is spread a coarse matting. Mats form the beds at night, and the table and seats by day; large leaves and cocoanut shells serve as dishes. Our party were greeted cordially by the natives, who brought them flowers, and seemed anxious to show their feelings of kindness. At one o'clock P.M. the anchor was lifted, and soon our boat was again on its way over the broad Pacific. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 12] p. 439, Para. 3, [1892MS].

November 26, the day before we reached Samoa, was my birthday. As I contemplate the past year, I am filled with gratitude to God for his preserving care and loving-kindness. At times I have been afflicted in body and depressed in spirits; but the Lord has been my Redeemer, my Restorer. Many have been the rich blessings imparted to me. In the time of my greatest need, I have been enabled to hold fast my confidence in my Heavenly Father. The powers of darkness are restrained; for Jesus, our Advocate, lives to make intercession for us. He is able to save us, soul, body, and spirit, and to make us vessels unto honor, meet for the Master's use. We are living in a perilous time, when all our powers must be consecrated to God. We are to follow Christ in his humiliation, his self-denial, his suffering. We owe everything to Jesus, and renewedly I consecrate myself to his service, to lift him up before the people, to proclaim his matchless love. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 13] p. 439, Para. 4, [1892MS].

Between Samoa and Auckland we crossed the day-line, and for the first time in our lives we had a week of six days. Tuesday, December 1, was

dropped from our reckoning, and we passed from Monday to Wednesday. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 14] p. 439, Para. 5, [1892MS].

At daylight of December 3, the coast of new Zealand was in sight, and about noon our boat reached the dock at Auckland. This is a beautiful harbor, and the town on the hills above presents a fine appearance. We had hoped to meet Elder Gates of the *Pitcairn* here; but in this we were disappointed; and my son, W. C. White, remained a few days to see him, rejoining us at Sydney. As our boat touched the wharf, a number of brethren stepped on board, and introduced themselves to us, and we had a glad meeting. On landing, we rode to the house of Bro. Edward Hare. Here we found a pleasant home, and were refreshed with delicious strawberries, oranges, bananas, and more substantial viands. Then we had a very enjoyable ride into the country. The fresh, sweet air filled with the fragrance of wild roses, sweet-brier, and new-mown hay, reminded us of our northern summer, the green hedges separating the fields are like England, while there is much in the landscape that resembles California. The vegetation and the general appearance of the country is that of the temperate zone rather than the tropics. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 15] p. 439, Para. 6, [1892MS].

In the evening we met with the church at their house of worship, and I spoke to them in regard to the necessity of receiving Christ as their personal Saviour. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 16] p. 440, Para. 1, [1892MS].

In Australia.--We entered Sydney harbor at seven o'clock on the morning of December 8. The sea rolled heavily during the night, and it was difficult to keep safely in our berths; but all our party were able to be on deck as we entered the harbor, which is one of the most beautiful in the world. Before we reached the landing, we could see our friends on shore, and could distinguish Bro. and Sister Daniells, the only ones present whom we knew, and soon a hearty and tender welcome was accorded us. After a wholesome and well-prepared breakfast at Bro. Daniells', our party, with the canvassers, Bible-workers, and a few friends, united in a precious season of worship. We remained in Sydney one week, and had an opportunity to see something of this large and beautiful city. I spoke to the people twice, at the commencement of the Sabbath and on Sabbath morning. The Lord gave me special freedom, and the people rejoiced in the message of truth, which, as they testified, filled their hearts with joy, peace, and the love of God. Bro. Starr spoke on Sunday evening with good acceptance. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 17] p. 440, Para. 2, [1892MS].

On reaching Melbourne, Dec. 16, we found our friends at the station, waiting for us, some whom we knew and some whom we did not know, and we were heartily welcomed by all. Horses and carriages were waiting, and conveyed us two or three miles to the Echo Office. In Federal Hall, in the office building, we found a large company assembled to welcome us to Australia, and to unite with us in thanksgiving to God for his preserving and tender care during the long passage across the water. Elder Starr, W. C. White, and myself each addressed a few words to those whom we were meeting for the first time in a new country; and as we united in a season of prayer the Lord blessed us together. After the benediction, we were introduced to many of the brethren and sisters.

[Cf: Bible Echo & Signs of the Times 01-01-92 para. 18] p. 440, Para. 3, [1892MS].

On Sabbath, Dec. 19, I spoke in Federal Hall. I had freedom, and my soul was blessed as I spoke the words of life to an attentive congregation. There was a social meeting in the afternoon, when many precious testimonies were borne. My heart was made glad in the Lord, and I could not but exclaim, "What hath God wrought?" as I looked upon this large company who have accepted the Bible just as it reads, thus placing their feet on the solid platform of truth, and heard them speak of their faith, believing as a child believes and trusts its parents. Humility in obedience to God is a hard lesson for fallen humanity to learn. There is something in the human, unsanctified heart that rises up in opposition to inspired truth, when it requires separation from former associations and customs in taking a position on the Sabbath which the Lord has blessed and sanctified as his memorial of creation. May the light of these who have had courage, and sincerity, and simplicity of faith, shine forth in good works, that many more may be added to the church, of such as shall be saved. Elder Starr also has spoken several times, giving the flock meat in due season. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 19] p. 440, Para. 4, [1892MS].

On Christmas day our hall was full. Many had come in from Sydney, Adelaide, Ballarat, and the smaller churches. The Lord gave me much of his Spirit in speaking of the first advent of Christ, when angels heralded his birth to the waiting shepherds and sang their glad songs over the plains of Bethlehem. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 20] p. 440, Para. 5, [1892MS].

We see in the people here the intelligence, heartiness, and simplicity that characterize the lovers of the Truth in America. Many express gratitude to God that he has sent his servants here. [Cf: Bible Echo & Signs of the Times 01-01-92 para. 21] p. 441, Para. 1, [1892MS].

"For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the God-head bodily. And ye are complete in him, which is the head of all principality and power." Col. 2: 1-10. [Cf: Bible Echo & Signs of the Times 01-15-92 para. 01] p. 441, Para. 2, [1892MS].

Mark the words of the last clause, "Ye are complete in him." Is not this a wonderful statement? Notwithstanding all our various temperaments, our different defects and imperfections, notwithstanding

the attacks of the enemy, his grievous temptations and suggestions, we are said to be complete in him who is the head of all principality and power. Very much is presented before you in the words which I have read; but we shall be able to notice only a few of the points contained in this scripture. But we desire that you should be able in some measure to comprehend the possibilities to which we may attain in our Christian life. We are to walk even as Christ walked, or the words of inspiration would not so present the course of the follower of Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." [Cf: Bible Echo & Signs of the Times 01-15-92 para. 02] p. 441, Para. 3, [1892MS].

In order to attain to this high calling of God in Christ Jesus, you must begin the day with your Saviour. The very first out-breathing of the soul in the morning should be for the presence of Jesus. "Without me," he says, "ye can do nothing." It is Jesus that we need; his light, his life, his spirit, must be ours continually. We need him every hour. And we should pray in the morning that as the sun illuminates the landscape, and fills the world with light, so the Sun of righteousness may shine into the chambers of mind and heart, and make us all light in the Lord. We cannot do without his presence one moment. The enemy knows when we undertake to do without our Lord, and he is there, ready to fill our minds with his evil suggestions that we may fall from our steadfastness; but it is the desire of the Lord that from moment to moment we should abide in him, and thus be complete in him, accepted in the Beloved. God designs that every one of us shall be perfect in him, so that we may represent to the world the perfection of his character. He wants us to be set free from sin, that we may not disappoint Heaven, that we may not grieve our divine Redeemer. He does not desire us to profess Christianity, and yet not avail ourselves of that grace which is able to make us perfect, that we may be found wanting in nothing, but unblamable before him in love and holiness. [Cf: Bible Echo & Signs of the Times 01-15-92 para. 03] p. 441, Para. 4, [1892MS].

I hear one say, "I can never reach that standard." But this is what you must be, or you will never enter heaven. We want to gain heaven; for there, there is no disappointment, no sorrow, no sin, no one who shall say, "I am sick;" no burial trains there, no mourning, no death, no parting, no broken hearts; but Jesus is there, peace is there. O, we must be with him; for in his presence is fulness of joy, at his right hand there are pleasures forevermore. And it is here that we must behold him, and become changed into his image. "We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." How much comfort it gives to behold him here by the eye of faith, that we may by beholding be made like him, but what will it be to behold him as he is, without one dimming veil between? [Cf: Bible Echo & Signs of the Times 01-15-92 para. 04] p. 442, Para. 1, [1892MS].

And who is he? He is the One who has made an infinite sacrifice in our behalf, the One who has brought eternal redemption to our view, and should we behold in him all he is to us, how gladly would we yield our hearts to him, to love him and obey him. Can we not do this now? Is there not need that we behold him by faith and become changed into his image, when we know that the world is covered with moral darkness like the pall of death, that as we reflect light into the gloomy pathway of those who are in perplexity and error, that they may see that there is



brightness and attractiveness in the Christian's hope? But all this depends upon your reception of the Holy Spirit. It is your privilege to be anointed from on high, or you cannot represent Jesus as he is, and the world cannot take knowledge of you that you have been with him and have learned of the divine Teacher. You are to walk in him, to love him because he first loved you. [Cf: Bible Echo & Signs of the Times 01-15-92 para. 05] p. 442, Para. 2, [1892MS].

Jesus did not seek you and me because we were his friends; for we were estranged from him, and unreconciled to God. It was while we were yet sinners that Christ died for us. But he has promised to give us his Holy Spirit, that we might become assimilated to his nature, changed into his image. Therefore we must put away everything like passion, impatience, murmuring, and unrest, and find a place for Jesus in the heart. We must have the buyers and the sellers cleared out of the soul-temple, that Jesus may take up his abode within us. Now he stands at the door of the heart as a heavenly merchantman; he says, "Behold, I stand at the door and knock, if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." "Open unto me; buy of me the heavenly wares; buy of me the gold tried in the fire." Buy faith and love, the precious, beautiful attributes of our Redeemer, which will enable us to find our way into the hearts of those who do not know him, who are cold and alienated from him through unbelief and sin. He invites us to buy the white raiment, which is his glorious righteousness: and the eyesalve, that we may discern spiritual things. O, shall we not open the heart's door to this heavenly visitor? [Cf: Bible Echo & Signs of the Times 01-15-92 para. 06] p. 442, Para. 3, [1892MS].

But every one who is Christ's, who has tasted of the powers of the world to come, has crucified the flesh, with the affections and lusts. As the physical nature is sustained by the food we eat, so the spiritual nature must be sustained by the Word and Spirit of God. God desires us to have a healthful experience. We shall be feeble and dying Christians if we have the experience described by the apostle as fashioned after "the rudiments of the world, and not after Christ." We must have Christ abiding in our hearts by faith, and then we shall manifest the fruits of the Spirit, which the Word of God declares are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Cf: Bible Echo & Signs of the Times 01-15-92 para. 07] p. 442, Para. 4, [1892MS].

But sometimes those who profess to be followers of Christ, will say, "You must not be surprised if I am rough, if I speak bluntly, if I manifest temper; for it is my way." But is not Heaven surprised at such manifestations, since the plan of salvation has been devised, since an infinite sacrifice has been made on Calvary's cross, that we might reflect the image of Jesus? Will *your way* lead to heaven? Suppose one should come up to the pearly gates, and say, "I know that I have been rude and unkind, and it is my disposition to lie and to steal; but I want an entrance into the heavenly mansions;" would that way give him an entrance into the portals of the heavenly city?--No; it is those who keep Christ's way that will enter there. He says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." If any one thinks he can climb up some other way, he will find that it will not lead him to the mansions of glory. We want Christ's way. His life must be in us, even as blood is the life that nourishes the body. Jesus

has said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him." We should study that we may understand the meaning of these words; for they are of vital importance to us. Jesus has explained their significance. He says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." ( *To be continued.* ) Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-15-92 para. 08] p. 443, Para. 1, [1892MS].

Text: Col. 2: 1-10.--We should take time to study the Bible; for we must know what saith the Scripture. The Bible is the garden of God, and as we see the lovely flowers of promise that have been placed there, we should gather them to our souls. For "exceeding great and precious promises" are given unto us, that by these we might become "partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: Bible Echo & Signs of the Times 02-01-92 para. 01] p. 443, Para. 2, [1892MS].

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Does this mean that you are not to associate with the world?--No; for how can you bring to them the light of truth if you do not come in contact with them? But you cannot do them good if your association with the world leads you to beg the world's pardon for your faith in Christ; for then you do not mould the world, but the world moulds you. Jesus has signified what is to be your position in the world. He says, "Ye are the light of the world." "He that followeth me shall not walk in darkness, but shall have the light of life." [Cf: Bible Echo & Signs of the Times 02-01-92 para. 02] p. 443, Para. 3, [1892MS].

Since God has given us this assurance, why is it that we see so many clouded, mixed experiences? It is because many of the professed followers of Christ have given heed to seducing spirits and doctrines of devils. It is because they have not responded to the drawing of Christ. When you do this, you draw others to him by your consistent life and Christian example: for by faith you become rooted and grounded in the truth. You must search the precious Word of God, that you may know what is truth. Jesus prayed that his disciples might be sanctified through the truth. And no one can be safe in thinking that he can permit himself to indulge in any sin, however secret it may be; for God requires truth in the inward parts, and in the hidden parts wisdom. You need not feel complacency because you are sure that your brethren do not know of your misdeeds. Does not One who is acquainted with your brethren know all about your life? Does not he read your heart as an open book? You cannot indulge in any sin, and still be a witness for the Lord, for in works you deny him. Where is the holy boldness that should characterize your faith and prayers, because you are not condemned before man and God, but can lift up holy hands without wrath or doubting? Where is your ringing testimony on the side of truth? If you are indulging in known sin, you cannot utter words to the glory of God, because there is something in your heart that condemns you. The Spirit of God is not in your soul. But let the heart with all its affections be just where it belongs, surrendered to God, and you will have joy and peace in the Holy Ghost. Your intellect, your ability,

your powers of soul, body, and spirit, have been purchased at an infinite price by the Son of God, and they all belong to him. And yet though Christ has redeemed men, how few render to him that which is his own. How many rob him in thought and in service. O, shall we not gird up the loins of our minds, and bring into captivity every thought to the obedience of Christ, and hope unto the end for the grace that shall be given unto us at the revelation of Jesus Christ? [Cf: Bible Echo & Signs of the Times 02-01-92 para. 03] p. 443, Para. 4, [1892MS].

You cannot enter heaven with any deformity or imperfection of character, and you must be fitted for heaven now in this probationary life. If you would enter the abode of the righteous when Christ shall come, you must have the deep movings of the Spirit of God, that you may have an individual experience, and be complete in Him who is the fulness of the Godhead bodily. Through the power of the righteousness of Christ, we are to depart from all iniquity. There must be a living connection of the soul with its Redeemer. The channel of communication must be open continually between man and his God, that the soul may grow in grace and in the knowledge of the Lord. But how many do not pray. They feel under condemnation for sin, and they think they must not come to God until they have done something to merit his favor, or until God has forgotten about their transgressions. They say, "I cannot hold up holy hands before God without wrath or doubting, and therefore I cannot come." So they remain away from Christ, and are committing sin all the time in so doing, for without him you can do nothing but evil. Just as soon as you commit sin, you should flee to the throne of grace, and tell Jesus all about it. You should be filled with sorrow for sin, because through sin you have weakened your own spirituality, grieved the heavenly angels, and wounded and bruised the loving heart of your Redeemer. When you have asked Jesus in contrition of soul for his forgiveness, believe that he has forgiven you. Do not doubt his divine mercy, or refuse the comfort of his infinite love. [Cf: Bible Echo & Signs of the Times 02-01-92 para. 04] p. 444, Para. 1, [1892MS].

If your child had disobeyed you, and committed wrong against you, and that child should come with a breaking heart to ask forgiveness, you know what you would do. You know how quickly you would draw your child to your heart, and assure him that your love was unchanged, and his transgressions forgiven. Are you more merciful than your merciful Heavenly Father, who so loved the world that he "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? You should go to God as children go to their parents. Ask your Heavenly Father to forgive your errors, and pray that through the grace of Christ you may be able to overcome every defect of your character. [Cf: Bible Echo & Signs of the Times 02-01-92 para. 05] p. 444, Para. 2, [1892MS].

Jesus came to this world to save his people from their sins. He will not save us in our sins, for he is not the minister of sin. We must respond to the divine drawing of Christ, and repent of our sins, and unite ourselves to Christ as the branch is united to the vine. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." Jesus is drawing all men; who will respond to this drawing? Many will be greatly influenced by the life and example of those who profess to have responded to this divine love that is drawing the hearts of men. Many will watch you who profess his name, to see whether it makes you better men and better women. They will watch to see if you are

Christlike, kind and courteous in your family. The Lord has said, "By their fruits ye shall know them." [Cf: Bible Echo & Signs of the Times 02-01-92 para. 06] p. 444, Para. 3, [1892MS].

Your home life is an index to your Christianity. What a man is in his family, is just what he is in the sight of God. Those who profess to be followers of Christ will reveal just what is their attitude towards Christ in the home circle. As the mothers brought their children to Christ that he might place his hands upon them, and bless them, so parents should take their children to him today. Talk to your children of Jesus, tell them of his love, and how desirous you are to have them Christ's children. The agencies of heaven will cooperate with you in your work of drawing the children to Jesus. [Cf: Bible Echo & Signs of the Times 02-01-92 para. 07] p. 444, Para. 4, [1892MS].

God is a lover of the beautiful, but that which he most loves is a beautiful character. These lovely flowers on the desk today are an expression of the love of God to us. Flowers are the adornments that God has made for the earth. Christ has said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Jesus tells us that there is something higher for our consideration and aims than what we shall eat, and what we shall drink, and wherewithal we shall be clothed. It is beauty of character that shall not perish, but last through the ceaseless ages of eternity. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 3,4. [Cf: Bible Echo & Signs of the Times 02-01-92 para. 08] p. 445, Para. 1, [1892MS].

Jesus would have the fathers and mothers teach their children this beauty of character. He would have them teach their children that God loves them, that their natures may be changed, and brought into harmony with God. Do not teach your children that God does not love them when they do wrong; teach them that he loves them so that it grieves his Spirit to see them in transgression, because he knows they are doing injury to their souls. Do not terrify your children by telling them of the wrath of God, but rather seek to impress them with his unspeakable love and goodness, and thus let the glory of the Lord be revealed before them. (*Concluded next number.*) Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-01-92 para. 09] p. 445, Para. 2, [1892MS].

Text: Col. 2:1-10.--When Moses prayed, "Lord, show me thy glory," the Lord took this atom of humanity, who was yet a mighty man of faith, and placed him in the cleft of the rock, and covered him with his hand, 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: Bible Echo & Signs of the Times 02-15-92 para. 01] p. 445, Para. 3, [1892MS].

The glory of the Lord is his goodness and love. Then do not teach your children that God frowns upon them, but that when they sin they grieve the Spirit of God, who always loves them. Draw your children to Jesus.

But if you would draw your children to Jesus, you must not enter your home with cross words, with a frown upon your brow. If you come from your business weary and worn, just plead with God for his grace, for his restful spirit, that your heart may be melted into tenderness, and that your lips may be filled with words of kindness and comfort. Bind your children to your heart. Recommend your religion to them by its pleasantness. Your children are a part of you, and can you bear to have them separated from you in the day of Christ's coming? Give them a representation of the character of Christ, by your own Christlike character, and let your home be as a heaven upon earth. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 02] p. 445, Para. 4, [1892MS].

The religion of Christ will take away all the ruggedness of the character, and will melt and subdue the soul. It is the Spirit of God that we need. Let the work begin by turning to the Lord with full purpose of heart, that the heart may be softened, and that Christ may mould and fashion you after his own divine image. But many feel that they cannot go to Jesus in confidence. They say, "It does not seem as though God heard my prayers. I have tried and tried to rid my soul of sin, but I cannot do it." Then say, "Lord, I am powerless to cleanse and save myself, and I cast my helpless soul on thee." That is what Jacob did. All night long he had been wrestling with One whom he supposed was his enemy; but it was the great I AM, the mighty God, the Prince of peace; and just as long as he continued his wrestling, he found no comfort, no hope. It was a life-and-death question with him, and his strength was almost exhausted. Then the Angel touched his thigh, and he knew that he wrestled with no common adversary. Wounded and helpless, Jacob fell upon his bosom, just as you and I must do, just as any soul does when he falls upon the Rock and is broken. "Let me go for the day breaketh," pleaded the angel; but Jacob ceased not his intercession, and Christ had to make terms with this helpless, broken, penitent soul, in accordance with his own character: "And let him take hold of my strength, and make peace with me; and he shall make peace with me." Our precious Saviour cannot tear himself away from a soul wounded and helpless, and crying unto him for aid. Jacob pleaded with determined spirit, "I will not let thee go except thou bless me." Who was it that inspired this spirit of persistence?--It was He who wrestled with the patriarch: it was He who gave him the victory, who changed his name from Jacob to Israel, and said, "As a prince hast thou power with God, and with men, and hast prevailed." [Cf: Bible Echo & Signs of the Times 02-15-92 para. 03] p. 445, Para. 5, [1892MS].

But many of you say, "The nearer I seek to come to Christ, the worse I feel. "Did not Jacob have this very experience? As you see the wounds and bruises that sin has made in you, look upon the bruised body of your divine Redeemer, wounded in your behalf, that the marks which sin has made may be healed. Have you not again and again felt distressed and agonized in looking to yourself for merit? I have. And now the question is, What will you do? You can say, "Lord Jesus, I cannot blot out one stain of sin from my soul. I must come to thee--'Just as I am, without one plea, But that thy blood was shed for me.' I can only come saying,--'Nothing in my hand I bring, Simply to thy cross I cling.'" [Cf: Bible Echo & Signs of the Times 02-15-92 para. 04] p. 446, Para. 1, [1892MS].

You might say, "I will give all my goods to feed the poor, I will give my body to be burned;" but that would not better your case. Man can do

nothing to merit the favor of Heaven. That which avails for the sinner is to accept gladly the sacrifice which Christ has made, and appreciate his love, laying hold of his righteousness by faith. He loves you; and when you love him because he first loved you, you will feel that every power of soul and body belongs to him. Take his free gift to you, and then give yourself freely to him; and the power of God will come upon you. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 05] p. 446, Para. 2, [1892MS].

But when you ask God for his blessing, do not mark out the way in which he is to give you that blessing. You will not always receive it in just the way you think it will come. Ask the Lord to give you the very blessing you need in the very way in which he sees will be for your best good. Let your prayer be, "Give me that which my soul needs, in order that I may be a faithful sentinel for God." [Cf: Bible Echo & Signs of the Times 02-15-92 para. 06] p. 446, Para. 3, [1892MS].

"Come, now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." Can we not believe the promise of God, and know that he will do for us just what he has promised? We need the vital touch of faith, that we may know that the mercy of God is extended toward us. God accepts us through Christ, and we are not to feel that we are of no value in his sight. He sent his only begotten Son into the world to die for us, and we are to value ourselves in the light of the cross of Calvary. Jesus declares: "I will make a man more precious than gold, even a man than the golden wedge of Ophir." And we may all be made precious in Christ; for he says to those who feel their own weakness, "Let him take hold of my strength, and make peace with me, and he shall make peace with me." [Cf: Bible Echo & Signs of the Times 02-15-92 para. 07] p. 446, Para. 4, [1892MS].

If the life of Jesus was in you, you would be filled with vital energy. The church would not be in a cold, backslidden state, but we should see a revival of the missionary spirit. You would not rest in ease, taking the privileges of the gospel as though they were meant exclusively for you; but you would seek to extend the glad tidings of salvation to this and that relative, to this and that neighbor or friend. You would go to them, not in a Pharisaical spirit, but in the spirit of love, seeking to break down all opposition. You would find your way into their hearts, and would tell them of the love of Jesus. You would present to the Lord in prayer those for whom you carried a burden, pleading with him to give you this or that soul as a precious sheaf for the heavenly garner, to bring to the feet of the Master. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 08] p. 446, Para. 5, [1892MS].

We are all to be missionaries, and it is essential for every one of us that we have the righteousness of Christ to go before us, and the glory of the Lord to be our rearward. My heart is lifted up as I think of the blessings that are in store for those who rightly relate themselves to God, and it causes a hope to spring up within me that we may be baptized with the Holy Ghost in this place. Jesus is holding out his precious gift to you; will you receive it? It is the Comforter which he promised should come and abide with you forever. Thank God for this precious promise. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 09] p. 447, Para. 1, [1892MS].

It is known in heaven how we represent Christ to the world. It is known what impressions we make upon those around us. Our words and actions are all written in the books of heaven. Then how important it is that we reveal the fact that we have been with Jesus, and have learned of him. Do any of you who profess to know him indulge in light, trifling conversation? O, do not permit your lips to utter that which will be a stumblingblock to those who are watching to see what benefit you have received from your faith in Christ. Rather lift their minds to dwell upon eternal realities. When you mingle with the people in the market place, as you walk the street, or wherever you may be, be sure that you have a living connection with God, and that you represent the character of Christ to the world. Jesus said, "As the Father hath sent me, so have I sent you." As he represented the Father, so his followers are to represent their Lord to the world. But you cannot do this unless the converting power of God is felt in your own heart from day to day. Your life must be hid with Christ in God. Self must be hidden in Christ. There must be no great I in heaven but the great I AM. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 10] p. 447, Para. 2, [1892MS].

"Ye are laborers together with God." God will work with the church, but not without their cooperation. May every one of you who have tasted the good word of God, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Jesus says, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The saving salt, the savor of the Christian, is the love of Jesus in the heart, the righteousness of Christ pervading the soul. If the professor of religion would keep the saving efficacy of his faith, he must ever keep the righteousness of Christ before him, and have the glory of God for his rearward. Then the power of Christ will be revealed in life and character. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 11] p. 447, Para. 3, [1892MS].

O, when we come to the pearly gates, and have an entrance into the city of God, will any one who enters there, regret that he devoted his life unreservedly to Jesus? Let us now love him with undivided affections, and cooperate with the heavenly intelligences, that we may be laborers together with God, and by partaking of the divine nature, be able to reveal Christ to others. O, for the baptism of the Holy Spirit! O, that the bright beams of the Sun of righteousness might shine into the chambers of mind and heart, that every idol might be dethroned and expelled from the soul temple! O, that our tongues might be loosened to speak of his goodness, to tell of his power! If you respond to the drawing of Jesus, you will not fail to have an influence on somebody through the beauty and power of the grace of Christ. Let us behold him and become changed into the image of him in whom dwelleth all the fulness of the Godhead bodily, and realize that we are accepted in the Beloved, "complete in Him which is the head of all principality and power." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-15-92 para. 12] p. 447, Para. 4, [1892MS].

The words of Christ just before his ascension to heaven mean much to every one who shall accept the truth as it is in Jesus. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye

shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." All the followers of Christ are to be witnesses unto him. Every one who receives the precious treasure of truth is to impart of this blessing to others. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 01] p. 448, Para. 1, [1892MS].

But the truth is too often presented in such a manner that it does not have the influence it should. A controversial spirit is encouraged. Many dwell almost exclusively upon doctrinal subjects, while true piety, experimental Godliness, receives little attention. Jesus, his love and grace, his self-denial and self-sacrifice, his meekness and forbearance, are not brought before the people as they should be. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 02] p. 448, Para. 2, [1892MS].

The question with us individually should be, How shall we sow the precious seed of truth so that it shall not be lost, but spring up and produce a harvest, that sheaves may be brought to the Master? How shall the great truths contained in the Holy Scriptures be presented so as to reach the heart and convince the people? [Cf: Bible Echo & Signs of the Times 03-01-92 para. 03] p. 448, Para. 3, [1892MS].

The teacher of truth needs first to learn his lessons of the Great Teacher. Christ assumed humanity, that he might touch humanity; and he would have his people come as close to hearts as possible in sympathy and love, and yet not sacrifice one principle of truth. There are subjects that we can dwell upon that will not arouse a combative spirit. Speak of Christ and him crucified. There are very many groping in darkness. The cry of the soul is, "What must I do to be saved?" There are souls starving for their portion of meat in due season. If the Word is rightly divided, these souls will receive just what they need. The gospel of Christ must be presented in its simplicity; but no one can communicate that which he has not received. In order to confess Christ, he must have Christ abiding in his own heart. In words and deeds there must be a visible representation of Christ. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 04] p. 448, Para. 4, [1892MS].

Men may speak fluently upon doctrines, and may express strong faith in theories, but do they possess Christlike meekness and love? A spirit contrary to the love, humility, meekness, and gentleness of Christ denies him, whatever may be the profession. We deny Christ when we speak evil one of another. We deny him in foolish talking, in jesting and joking. We deny him when we have a selfish spirit, criticising our brethren. We deny him in seeking to be first, seeking honor one of another. We may deny Christ in outward appearance by gratifying a proud heart, by lifting up the soul unto vanity, and by uncourteous behavior. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 05] p. 448, Para. 5, [1892MS].

The Spirit of God, as it comes into the heart by faith, is the beginning of the life eternal. With the baptism of the Holy Spirit upon the teacher of truth, he can talk of Christ and him crucified in language that savors of heaven. The mind and spirit of Christ will be in him, and he can present the will of God to man because his own heart has been brought into submission, and has been glorified by the Spirit of God. The Sun of Righteousness is risen upon him, that he might



reflect its brightness to the world, and he will give evidence in a holy life that the truth he has received has been a sanctifying principle, and not a mere theory. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 06] p. 448, Para. 6, [1892MS].

The Lord is willing to help all who are searching for truth; and when any believer is asked a reason of his hope, let him answer with meekness and fear, having his own soul full of love for Jesus and for his fellow-men. In his activity, self-denial, and self-sacrifice, Christ's followers will represent the Pattern. Holding on to Jesus by living faith, they lay hold of souls for whom Christ died. With a wisdom that is divine, they draw souls to Christ. Thus they become a savor of life unto life; and if faithful to the end, they will walk in the heavenly courts side by side with those they have been instrumental in saving, and by the side of Jesus the Redeemer. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 07] p. 449, Para. 1, [1892MS].

The words of the True Witness should be carefully studied by all: "I have somewhat against thee, because thou hast left thy first love,"--grown cold, unsympathetic; hardness of heart has taken the place of brotherly, Christlike love. "Remember therefore 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." This warning is applicable to every church in our ranks. New elements of Christian life must be brought into the church. Love for Christ means a broad, extended love for one another, that love which is now so sadly wanting. The lack of love leads to the lack of respect for one another and the neglect of true courtesy. There is criticising, faultfinding, reporting words spoken in confidence, and using these to second the accusations of Satan, who is very busy in sowing distrust, jealousy, and bitterness. Why do the members of the church run so readily into this evil work, overlooking the precious things? Why do they not speak words of approval and encouragement to one another, and thus water the precious plant of love, that it may not die out of the heart? [Cf: Bible Echo & Signs of the Times 03-01-92 para. 08] p. 449, Para. 2, [1892MS].

We must awake, we must consider humbly and attentively the words of the True Witness. Shall these words, which present such solemn consequences, have their designed effect? If we do not manifest toward one another the tender, pitying love of Christ, we show that we do not appreciate the wealth of love that Jesus has manifested to us at such an infinite cost to himself. We show that we do not love Jesus, when we do not love those whom he has given his life to save. All who have the Saviour dwelling in their hearts will feel a yearning for fellowship and communion with one another. There will be no drawing apart. The heart where Christ is a cherished guest will flow out in love to all the objects of his love and compassion. But this love does not grow of itself; we must cultivate it by daily receiving of the grace of Christ. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 09] p. 449, Para. 3, [1892MS].

The Lord sought ever to keep before his disciples their responsibility in the world. He tells them, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Ye are the salt of the earth; but if the salt

have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." The saving salt is the pure first love, the love of Jesus, the gold tried in the fire. When this is left out of the religious experience. Jesus is not there; the light, the sunshine of his presence, is not there. What, then, is the religion worth?--Just as much as the salt that has lost its savor. It is a loveless religion. Then there is an effort to supply the lack by busy activity, a zeal that is Christless. There is a wonderful keenness of perception to discover the defects in a brother or sister, and make these prominent. We are professedly commandment-keepers; then let us obey the commandments of God, the law that is love. Then like David we can say, "I delight to do thy will, O my God; yea, thy law is within my heart." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-01-92 para. 10] p. 449, Para. 4, [1892MS].

"Then said they unto him, What shall we do that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus; for it is essential that we understand the truth he uttered: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The price of heaven is Jesus. The way of heaven is through faith in "the Lamb of God, which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. [Cf: Bible Echo & Signs of the Times 04-01-92 para. 01] p. 450, Para. 1, [1892MS].

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for though they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "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. But I said unto you, That ye also have seen me, and believed not." [Cf: Bible Echo & Signs of the Times 04-01-92 para. 02] p. 450, Para. 2, [1892MS].

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." "And they strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus 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. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us today, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding

the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the word, that the saints are to be perfected. But what does it mean that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may be inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but the labor will be lost if the soul is left to settle down into the same state of indifference as before the words were spoken. The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not feel that his responsibility is over when he leaves the desk; there is a God-appointed work for him to do as a careful, tender shepherd of the flock of God. If he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and it will be continually shining to enlighten those who are ignorant of what Jesus is to them, and of what they are to Jesus. He will teach them that the only way to reach the heaven above, is to cling to Jesus, day by day, hour by hour, mounting step by step to the heights of Christ. [Cf: Bible Echo & Signs of the Times 04-01-92 para. 03] p. 450, Para. 3, [1892MS].

Those whom God has appointed to become instructors must know by personal experience what it is to have Christ made unto *them* wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. There will be constant battles against their own inclinations and hereditary and cultivated tendencies. The apostle declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt and rest upon the ladder of progress. The command is to go forward and upward, looking to God, who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, being changed from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer for the saving of precious souls. Those who think to labor for others should not wait till they know it all, before they begin to communicate to others, nor should they think that they have attained all that belongs to the work

of the minister when they can preach a discourse. Such an one should set the standard high, and seek to become a minister of the word, teaching the souls for whom you labor precept upon precept, line upon line of divine truth. Your work cannot be a success unless you educate those for whom you labor. Seek to enlighten the minds of the seekers after truth by giving them clear and definite explanations in their own home circle, in the prayer meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another upon the divine ladder reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth you present become the power of God unto salvation. [Cf: Bible Echo & Signs of the Times 04-01-92 para. 04] p. 451, Para. 1, [1892MS].

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk to put into practice that which you already know from the messages which God has given you to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the precious beams of the Son of Righteousness, into the heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be of the character of your experience, and others will follow in your footsteps; eternal things will be to them a divine reality. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, that you may know that his goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places in Christ Jesus. All that is written concerning the spiritual life, is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus Christ. If you love Jesus, you will show this by your love to those for whom he has died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son. (*To be Continued.*) Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-01-92 para. 05] p. 451, Para. 2, [1892MS].

It is no real evidence that one is a Christian because his emotions are stirred, or his spirit aroused, by the presentation of truth. The question is, Are you growing up into Christ, your living Head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart; and when it is received, the evidence of its reception will appear in the life and character of the recipient, for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual

advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Am I growing up into Christ, my living Head? Am I gaining advanced knowledge of God, and of Jesus Christ, whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow; and may we not know of our own spiritual strength and growth? [Cf: Bible Echo & Signs of the Times 04-15-92 para. 01] p. 452, Para. 1, [1892MS].

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad; is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: Bible Echo & Signs of the Times 04-15-92 para. 02] p. 452, Para. 2, [1892MS].

"Then said they unto him, What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given unto us." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [Cf: Bible Echo & Signs of the Times 04-15-92 para. 03] p. 452, Para. 3, [1892MS].

The sum and substance of the whole matter of Christian grace and experience is comprised in believing on Christ,--in knowing God, and his Son, whom he hath sent. But here is where many fail; for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they refuse to fall upon the Rock and be broken, they cannot appreciate the love or the character of God. We may be one with Christ; but we must be willing to yield our own way, our own will, and have the mind that was in Christ, that we may know what it is to have fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of Christ and the character of his work. O, if we did but appreciate the love of God, how would our hearts be enlarged, our limited sympathies expanded, till they would break from the icy barriers of selfishness; and our comprehension would be deeper than it now is, for we should look beneath the surface. [Cf: Bible Echo & Signs of the Times 04-15-92 para. 04] p. 452, Para. 4, [1892MS].

It is because we do not know God, do not have faith in Christ, that we are not more deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead every soul to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you

would not shrink from a knowledge of the dark chapters of the experience of the Son of God. [Cf: Bible Echo & Signs of the Times 04-15-92 para. 05] p. 452, Para. 5, [1892MS].

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God, who taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of a humiliating nature, if we have the mind of Christ we shall suffer them with meekness, not resenting injury or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come, to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may cooperate with him in working out the great scheme of redemption. [Cf: Bible Echo & Signs of the Times 04-15-92 para. 06] p. 453, Para. 1, [1892MS].

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it is written: "He shall not fail nor be discouraged, till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the highways and byways, showing forth the praises of Him who hath called them out of darkness into his marvellous light. Christ calls upon all who have discerned the merits of his sacrifice and character to make known the wonders of redeeming love to those who know it not. He would have us bear with others as he has borne with us in our perversity, in our backslidings; for he has not cast us off in our waywardness, but has forgiven our transgressions, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. [Cf: Bible Echo & Signs of the Times 04-15-92 para. 07] p. 453, Para. 2, [1892MS].

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also be partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Let the people of God scatter abroad, moving in all directions, into cities and

villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your intrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-15-92 para. 08] p. 453, Para. 3, [1892MS].

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:1-3. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 01] p. 454, Para. 1, [1892MS].

The words of our lesson are from the lips of no other than the Majesty of heaven; of him who was equal with the Father, one with God. "Blessed are"--those who are filled with joyful emotion? who are highly elated? who feel that they are rich in spiritual attainment?--No. "Blessed are the poor in spirit; for theirs is the kingdom of heaven." To be poor in spirit is to feel our deficiency and need because we have sinned and come short of the glory of God. It is this that causes us to mourn. But are we to conclude that Jesus would have us always lamenting our poverty of spirit, our lack of spiritual grace?--No; for by beholding we become changed, and if we talk of our poverty and weakness, we shall only become more poverty stricken, more feeble in spiritual things. To be poor in spirit is to be never satisfied with present attainments in the Christian life, but to be ever reaching up for more and more of the grace of Christ. The poor in spirit is one who looks upon the perfection of character, and is ever responding to the drawings of Christ, and who, in obtaining nearer and nearer views of Christ's perfect righteousness, sees in contrast his own unworthiness and unlikeness to Him who is glorious in holiness. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 02] p. 454, Para. 2, [1892MS].

He that is poor in spirit does not make a parade of his poverty; he shows that he is of this class by manifesting humility and meekness, by not depreciating others that he may exalt himself. He has no time for doing this; he sees too many defects in his own character which demand his attention. As he beholds the infinite love and mercy of God toward sinners, his heart is melted. He feels his poverty; but instead of calling attention to his weakness, he seeks continually for the riches of the grace of Christ, for the robe of his righteousness. The language of his heart is, "Less of self, and more of thee." He desires Jesus. He knows that there is nothing in himself whereby he can procure the freedom which Christ has purchased for him at the infinite price of his precious blood. He sees that the good works which he has done are all mingled with self, and he can take no glory to himself because of his

attainments in the Christian life. He realizes that there is merit in naught else than the blood of Christ. But it is because of this very realization that he is blessed; for if he did not feel his need, he would not obtain the heavenly treasure. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 03] p. 454, Para. 3, [1892MS].

When Christ was upon earth, the Pharisees made bitter complaint against him because he was the friend of publicans and sinners. They said to his disciples, "Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto him, They that be whole need not a physician, but they that are sick." The Pharisees felt that they were whole; they felt that they were rich and increased with goods and had need of nothing, and knew not that they were poor and miserable and blind and naked and wretched. They were satisfied with their moral condition; but Jesus said, "I came not to call the righteous, but sinners to repentance." It is the needy that Jesus is seeking. Brethren and sisters, do you feel that you are needy? Are you saying, as did the Greeks that came to Jerusalem, "We would see Jesus"? The Greeks came to seek Jesus at a time when the Pharisees were upon his track, trying by every possible way to find something whereby they could accuse, condemn, and kill him. How grateful was the sincere desire and confidence of the Greeks to the Master at this time of trial and sorrow. The Greeks wanted to see him because they had heard of his mighty works, they had heard of his wisdom and truth; and they believed on him, for they had searched the prophecies and felt assured that he was the desire of their hearts. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 04] p. 454, Para. 4, [1892MS].

The great danger with the people who profess to believe the truth for this time is, that they will feel as if they were entitled to the blessing of God because they have made this or that sacrifice, done this or that good work for the Lord. Do you imagine, because you have decided to obey God, that he is under obligation to you, and that you have merited his blessing by thus doing? Does the sacrifice you have made look of sufficient merit to entitle you to the rich gifts of God? If you have an appreciation of the work that Christ has wrought out for you, you will see that there is no merit in yourself or in your work. You will see your lost condition. There is but one thing to do, and that is to look continually to Jesus, to believe in him whom the Father hath sent. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 05] p. 455, Para. 1, [1892MS].

At one time the people asked Jesus, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Now the question is, Are we doing this? Do we feel our need? God has committed to us sacred trusts. The hereditary trusts of patriarchs and prophets have come down along the lines to us, and through them precious light has shone upon us. We have received divine enlightenment, and yet we have not made the advancement in the pathway of holiness that we should have made. Our obligation and responsibility have been faithfully pointed out; but we have not taken hold upon the strength of God that we might fulfil our obligations to him. We have failed to make the Holy Spirit the theme of our thought and instruction. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 06] p. 455, Para. 2, [1892MS].

Jesus said to his disciples. "It is expedient 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 when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The Comforter is to come as a reprover, as one who is to lay open before us our defects of character, and at the same time to reveal to us the merit of him who was one with the Father, giving hope to the hopeless. Jesus says, "He shall glorify me; for he shall receive of mine, and shall show it unto you." In Christ dwelt all the fulness of the Godhead bodily, and we are to be complete in him. With all our defects of character, we are to come to him in whom all fulness dwells. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 07] p. 455, Para. 3, [1892MS].

But many of you say, "I have prayed, I have tried, I have struggled, and I do not see that I advance one step." Have you thought that you were earning something, that you were by your struggles and works paying the price of your redemption? This you never can do. Christ has paid the price of your redemption. There is only one thing that you can do, and that is to take the gift of God. You can come in all your need, and plead the merits of a crucified and risen Saviour; but you cannot come expecting that Christ will cover your wickedness, your daily indulgence in sin, with his robe of righteousness. The people of God are to be as branches grafted into the living Vine, to be partakers of the nature of the Vine. If you are a living branch of the true Vine, Jesus will prove you by trial, by affliction, that you may bring forth fruit more abundantly. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 08] p. 455, Para. 4, [1892MS].

The reason that we have not more of the Spirit and power of God with us is that we feel too well satisfied with ourselves. There is a marked tendency among those who are converted to the truth, to make a certain measure of advancement, and then settle down into a state of stolidity, where no further progress is attained. They stand right where they are, and cease to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. But the religion of Christ is of a character that demands constant advancement. The Lord does not design that we shall ever feel that we have reached to the full measure of the stature of Christ. Through all eternity we are to grow in the knowledge of him who is the Head of all things in the church. If we would draw upon his grace, we must feel our poverty. Our souls must be filled with an intense longing after God, until we realize that we shall perish unless Christ shall do the work for us. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 09] p. 455, Para. 5, [1892MS].

As we come to feel our utter reliance upon Christ for salvation, are we to fold our hands, and say, "I have nothing to do; I am saved; Jesus has done it all"?--No, we are to put forth every energy that we may become partakers of the divine nature. We are to be continually watching, waiting, praying, and working. But do all that we may, we cannot pay a ransom for our souls. We can do nothing to originate faith, for faith is the gift of God; neither can we perfect it, for Christ is the finisher of our faith. It is all of Christ. All the longing after a better life is from Christ, and is an evidence that he is drawing you to himself, and that you are responding to his drawing power. You are to be as clay in the hands of the potter; and if you submit yourself to Christ, he will fashion you into a vessel unto honor, fit for the Master's use. The only thing that stands in the way of the soul who is not fashioned after the divine Pattern is that he

does not become poor in spirit; for he who is poor in spirit will look to a higher Source than himself that he may obtain the grace that will make him rich unto God. While he will feel that he cannot originate anything, he will say, "The Lord is my helper. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-15-92 para. 10] p. 456, Para. 1, [1892MS].

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5:3. [Cf: Bible Echo & Signs of the Times 06-01-92 para. 01] p. 456, Para. 2, [1892MS].

Humility is before honor. The apostle exhorts the followers of Christ: "Humble yourselves in the sight of the Lord, and he shall lift you up." "Work out your own salvation with fear and trembling." Fear lest you make a mistake, and bring dishonor upon the name of the Lord. Cry unto him, believing that he has power to save. This is the humility that we want; not a humility on stilts, parading itself before the eyes of men, that it may win praise for righteousness. We need a Physician and Restorer; and when we come unto Christ petitioning for his grace, the Comforter will breathe into our souls his words, "My peace give I unto you." [Cf: Bible Echo & Signs of the Times 06-01-92 para. 02] p. 456, Para. 3, [1892MS].

We are to come to God as little children; and as we realize our poverty and weakness, we are not to tell it to men, who can give us no strength, but to God; for he will know just what to do for us. Speaking through the prophet, Jesus said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." [Cf: Bible Echo & Signs of the Times 06-01-92 para. 03] p. 456, Para. 4, [1892MS].

How thankful we should be that we have a heavenly Intercessor. Jesus presents us to the Father robed in his righteousness. He pleads before God in our behalf. He says, "I have taken the sinner's place. Look not upon this wayward child, but look on me. Look not upon his filthy garments, but look on my righteousness." When we are forgiven for our sins, when our filthy garments are taken away, then we are to work out our salvation with fear and trembling; but we are not left to do the work alone; "for it is God that worketh in you, both to will and to do of his good pleasure." God works and man works; and as this cooperation is maintained, the richest blessings will come upon those who labor together with God. The Lord says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "For thus saith the high and lofty One that inhabiteth eternity: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are the poor in spirit; for theirs is the kingdom of heaven." [Cf: Bible Echo & Signs of the Times 06-01-92 para. 04] p. 456, Para. 5, [1892MS].

"Blessed are they that mourn; for they shall be comforted." Blessed

are they that realize their poverty, their lost and undone condition, and mourn over their sins and errors. Although the Lord says the mourner shall be comforted, it is not that he shall exalt himself, as did the Pharisee. He who has mourned for his sins knows that there is no merit in himself. He beholds in Jesus "the chiefest among ten thousand," "the one altogether lovely," and he centers his affections upon Christ. If Jesus was the center of attraction to you, the one on whom your affections were placed, would you hide this love in your heart, and never let it out?--No, you would tell of his love, you would catch his spirit, and imitate his example. [Cf: Bible Echo & Signs of the Times 06-01-92 para. 05] p. 457, Para. 1, [1892MS].

"Blessed are the meek; for they shall inherit the earth." But the earth promised to the meek will be a better one than this. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will Jesus place his throne, and there shall be no more curse. The glory of the Lord is to cover the earth as the waters cover the sea. Jesus desires to give his children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness. He says: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God." [Cf: Bible Echo & Signs of the Times 06-01-92 para. 06] p. 457, Para. 2, [1892MS].

The Lord desires to take every son and daughter of Adam and purify them from their iniquity. He would lift them up from their state of misery and degradation and wretchedness, and write upon them his divine superscription, and make them inheritors of his glorious rest. It is man's sin and unbelief that oppose the work that God would do for humanity. Jesus died for the whole world; but in stubborn unbelief, men refuse to be fashioned after the divine Pattern. [Cf: Bible Echo & Signs of the Times 06-01-92 para. 07] p. 457, Para. 3, [1892MS].

How blessed will be the lot of those who enter into that glorious abode where there will be no more sin, no more suffering! What a prospect is this for the imagination! what a theme for contemplation! The Bible is full of the richest treasures of truth, of glowing descriptions of that heavenly land. We should search the Scriptures, that we may better understand the plan of salvation, and learn of the righteousness of Christ, until we shall exclaim, in viewing the matchless charms of our Redeemer, "Thy gentleness hath made me great." There we shall see his infinite compassion. The imagination may reach out in contemplation of the wonders of redeeming love, and yet in its highest exercises we shall not be able to grasp the height, and depth, and length, and breadth of the love of God; for it passeth knowledge. In Christ was the fulness of the Godhead bodily. In him every treasure of heaven was given, and he has it in trust for us. O, then why do we not trust him? Why do we doubt his tender mercy and love? Do you think that he who died for you, cares not whether you are saved or not? Do you imagine that he cares not for the bereaved, the mourning ones? that he looks not with pity on the poor in spirit who are under the bondage of Satan? The tender, compassionate Jesus, who died for the sins of the world, will not turn away from the cry of the needy. He asks, "Can a

woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." [Cf: Bible Echo & Signs of the Times 06-01-92 para. 08] p. 457, Para. 4, [1892MS].

The Saviour designs to cleanse his children until no particle of selfishness shall remain. But temptation is on every side. In the world pride and vanity are displayed, to attract the mind to those things that the world admires, which can never satisfy the heart's hunger. O, then, let your cry continually be--"Hangs my helpless soul on Thee." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-01-92 para. 09] p. 458, Para. 1, [1892MS].

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. 5:6. [Cf: Bible Echo & Signs of the Times 06-15-92 para. 01] p. 458, Para. 2, [1892MS].

All through this sermon on the mount is a line of advancement for Christian experience. The angels of darkness are to stand back, that the soul purchased by the infinite sacrifice of Christ may attain unto perfection of character. If the soul is not drawn to Christ, it is because the will is not on the side of God's will, but on the side of the enemy. If man will but cooperate with God, God will work in him to will and to do of his good pleasure, and man will work out his own salvation with fear and trembling. The reason you do not realize the help of the Lord to a far greater degree, is that you are so self-centered; your will is not on the side of God's will. The Lord would have you make it manifest that you are blessed, in your manners, in your dress, in your spirit. He would have you show that the line of demarkation between the world and the followers of Christ is a distinct line, so decided that the difference between him that serveth God and him that serveth him not, is always discernible. If the people of the world do not see that you are different from those that are around them, they will not be influenced by your profession of religion; for you will not be a savor of Christ, and you will win no soul to the service of God. But there will be no one in heaven with a starless crown. If you are saved, there will be some soul in the courts of glory that has found an entrance there through your instrumentality. Then why not entreat the Lord to put upon you his Spirit, that you may be able to awaken an interest in the truth in the minds of those around you? Think of your neighbors and friends and relatives who are out of Christ. How much do you care for their souls? You should be so filled with love for the lost that you cannot forbear working for their salvation. What you need is Jesus. He says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If the rich blessing of Jesus is in your hearts, you will be able to refresh others. [Cf: Bible Echo & Signs of the Times 06-15-92 para. 02] p. 458, Para. 3, [1892MS].

How many have their names upon the church books, who know not what it means to have Christ abide in their hearts by faith. There are many who make a profession of Christianity who will have to be born again, or they cannot see the kingdom of heaven. They will have to become partakers of His love and grace before they can present to others the great salvation that has been provided for those who are dead in

trespasses and sins. But the promise is given to all who feel their need, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." God has promised the fulness of salvation; and yet while the world is full of those who are hungering and thirsting after the pleasures, the fashions, the applause, of the world, or that they may have their own way, how few are hungering and thirsting after righteousness, and directing their desires along the channel where the fulness of heaven shall be given. Why not determine that you will place your will on the side of God's will, that you may become a laborer together with him? Jesus says, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." Then is there any excuse for our weakness, for our coldness, for our lethargy? There are many who seem to think that when they have acknowledged that they are full of weakness, they have put a plaster over their sins. But we are not to talk of our inefficiency, but to find in Christ a full salvation. He says. "Him that cometh unto me, I will in no wise cast out." [Cf: Bible Echo & Signs of the Times 06-15-92 para. 03] p. 458, Para. 4, [1892MS].

God takes men as they are, with the human element in their character, and trains them for his service if they will be disciplined and learn of him. As the heart becomes transformed by divine grace, an external change is seen in true kindness, sympathy, and courteousness. The more we look to Jesus, and become acquainted with his character, the more nearly shall we conform to his image, and the more anxious we shall be to labor diligently and perseveringly to save the souls of all who will listen to the invitation of the Spirit of God. [Cf: Bible Echo & Signs of the Times 06-15-92 para. 04] p. 459, Para. 1, [1892MS].

When our weakness becomes strength in Christ, we shall not be craving for amusement. Then holidays, that are considered so indispensable, will not be used simply for the gratification of self; but they will be turned into occasions in which you can bless and enlighten souls. When weary, Jesus sought for a place of rest in the desert; but the people had had a taste of the heavenly manna, and they came out to him in large companies. In all their human woe and suffering and distress, they sought his retreat, and there was no rest for the Son of God. His heart was moved with compassion; for they were as sheep without a shepherd, and his great heart of love was touched with the feeling of their infirmities, and he taught them concerning the kingdom of heaven. Jesus was never cold and unapproachable. [Cf: Bible Echo & Signs of the Times 06-15-92 para. 05] p. 459, Para. 2, [1892MS].

Our compassionate Saviour is not less mindful of his people now. He is more willing to give his Holy Spirit as a guide and instructor to them than ask him, than earthly parents are to give good gifts to their children. Do not be afraid to trust God; rely upon his sure promise, "Ask, and it shall be given you." Jesus has presented to us truth full of spiritual light and vitality. But has this truth been brought into the inner sanctuary of the soul? Does Christ abide in your hearts by faith? If Christ is in you, you will make him manifest to others. We must have more of Jesus, and less, far less, of self. The aspiration of our hearts should be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Jesus must abide in the heart; and where he is, the carnal desires will be subdued, and kept in subjection by the operation of the Spirit of God. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong

holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-15-92 para. 06] p. 459, Para. 3, [1892MS].

Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." If we are following Jesus, we shall not walk in darkness. If his light illuminates the mind and shines into the chambers of the heart, we shall be as Christ has said, "the light of the world." We shall see light, and shall talk of the love of Christ, talk of his goodness and marvellous mercy, and we shall always find enough to talk about on these themes, even to all eternity, when we have that life which measures with the life of God. [Cf: Bible Echo & Signs of the Times 07-01-92 para. 01] p. 459, Para. 4, [1892MS].

The trouble with many of us is, we get our eye fixed upon the shadow that Satan casts between our souls and God, and fail to discover the light beyond the shadow. We talk in a kind of hopeless way, as if we were slaves serving a tyrant. We represent ourselves to the world as having a hard time serving the Lord. We pick up things to find fault about, to mourn over, and pity and sympathize with ourselves, and fail to make a favorable impression upon those who have not tasted of the gift of God. [Cf: Bible Echo & Signs of the Times 07-01-92 para. 02] p. 459, Para. 5, [1892MS].

Instead of talking darkness, instead of having thoughts of gloom, we should remember that we have everything to make us glad, and this gladness should shine in our very faces. Do not let frowns and gloom have place there. Take a look into the mirror of God's law, and see if you are cheerful in your service to him. Look upon Jesus, full of forgiveness and mercy and peace, instead of upon that which will bring condemnation and gloom. Look toward the light, and behold the Lamb of God, that taketh away the sins of the world. When Satan tells you that you are a sinner, and points out this neglect and that wrong, tell him that you know you are a sinner, but that Jesus came into the world to save sinners. Tell him, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Repeat the promise, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Jesus stands between divinity and humanity, and he is fully able to save you. He was manifested to take away our sins, to relieve our hearts of their sorrows and burdens, to put a new song into our mouth, even praise unto our God. Present the promise to God in the name of Jesus, and you have his pledged word that he will let the Sun of Righteousness shine upon you. [Cf: Bible Echo & Signs of the Times 07-01-92 para. 03] p. 460, Para. 1, [1892MS].

Jesus is the Lamb of God that taketh away the sin of the world. Will you not repent of your sins, and let him take away your guilt? Will you not let him take your sins upon his divine soul, and impute to you his righteousness? [Cf: Bible Echo & Signs of the Times 07-01-92 para. 04] p. 460, Para. 2, [1892MS].

We are to respond to the invitations of the Spirit of God. Do we repent of our transgressions? This is an evidence that the Lord is drawing us to himself; it is Jesus that gives us repentance. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." It is his Holy

Spirit that impresses us with the necessity of emptying the soul of all selfishness; and when we give ourselves to God, he will fill the vacuum with his divine Spirit, and give us the precious graces of his own character. [Cf: Bible Echo & Signs of the Times 07-01-92 para. 05] p. 460, Para. 3, [1892MS].

The great lack among us is the want of love. But any soul that comes hungering and thirsting for the waters of life, will have his soul refreshed from the living fountain. When you thirst, you will hear the voice calling, "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." And when we have tasted of the waters of life, we shall be constrained by the love of Christ to say to others, "Come, taste and see that the Lord is good." When we drink from the waters ourselves, we shall echo the cry, "Come." "Whosoever will, let him take the water of life freely." "Whosoever will." Tell me who is excluded from receiving the benefits of this divine invitation? "Whosoever will, let him come." All we have to do is to submit the will to God, to place the will on the Lord's side. Come and take the Lord at his word, and drink of the water of life freely. [Cf: Bible Echo & Signs of the Times 07-01-92 para. 06] p. 460, Para. 4, [1892MS].

If we have Christ abiding with us, we shall be Christians at home as well as abroad. He that is a Christian will have kind words for his relatives and associates. He will be kind, courteous, loving, sympathetic, and will be educating himself for an abode with the family above. He will feel that he is a member of the royal household, and that he must represent the kingdom to which he is going. He will speak with gentleness to his children; for he will realize that they, too, are heirs of God, members of the heavenly family. Among the children of God no spirit of harshness dwells; "For the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." [Cf: Bible Echo & Signs of the Times 07-01-92 para. 07] p. 460, Para. 5, [1892MS].

The spirit that is cherished in the home, is the spirit that will be manifested in the church. O, we must educate the soul to be pitiful, gentle, tender, full of forgiveness and compassion. While we lay aside all vanity, all foolish talking, jesting, and joking, we are not to become cold, unsympathetic, and unsocial. Christians should never be hardhearted and unapproachable. The Spirit of the Lord should rest upon them until their characters are beautiful with the graces of heaven, and they become like fragrant flowers from the garden of God. The light of Jesus, the Sun of Righteousness, shining into the heart, will change them from glory to glory, from character to character, and they will go on from strength to strength, reflecting more and more the precious image of Jesus, until at last "Well done" will be written in the books in heaven, because Jesus is faithfully represented. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-01-92 para. 08] p. 461, Para. 1, [1892MS].

"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." Matt. 5:14-16. [Cf: Bible Echo

& Signs of the Times 07-15-92 para. 01] p. 461, Para. 2, [1892MS].

Jesus is to be reflected in the Christian's deportment; our characters must be beautiful with the graces of heaven. The presence of God is to be an abiding presence with us; wherever we are, we are to carry light to the world. Those around us should realize that the atmosphere of heaven surrounds us. [Cf: Bible Echo & Signs of the Times 07-15-92 para. 02] p. 461, Para. 3, [1892MS].

But many say, "How can I help sinning? I have tried to overcome, but I do not make advancement." In your own strength you will fail, but help has been laid upon One who is mighty. In his strength you may be more than conqueror. Say, "Through the grace of God I will be an overcomer." Put your will on the side of God's will, and with your eye fixed upon Him who is the author and finisher of your faith, you may make straight paths for your feet. When you are tempted, say, "Jesus is my Saviour, I love him because he first loved me." Show that you trust him. As you walk the streets, as you work about your house, you can communicate with your Lord; lay hold upon him by living faith, and believe his Word to the letter. [Cf: Bible Echo & Signs of the Times 07-15-92 para. 03] p. 461, Para. 4, [1892MS].

Now suppose you put away all murmuring and complaining, and look to the light. Let us try it, and see what kind of a life we shall have. When Satan suggests doubt and darkness, say, "I will be free, I am free," and when Satan tells you that you are a sinner, tell him, "I know it; but Jesus said, "I am not come to call the righteous, but sinners to repentance.'" Ask God to help you to place your thoughts upon Jesus, and Satan cannot control your mind. Put away all commonness; determine that through Jesus you will elevate your soul above all that is low and earthly, and become lights to the world. Let your words be as choice silver, your conversation full of hope and courage in the Lord, and wherever you are those around you will realize that a precious influence goes with you. The light and love and power of God will rest upon you. [Cf: Bible Echo & Signs of the Times 07-15-92 para. 04] p. 461, Para. 5, [1892MS].

Through the mercy of God we have been taken out of the quarry of the world by the mighty cleaver of truth, and we are to be hewn and polished, and fitted for the heavenly building. Take another figure. As pilgrims we have been brought into the highway cast up for the ransomed of the Lord to walk in; and we should go in this way with rejoicing, instead of with complaining. This privilege has been bought for us at an infinite cost, and we ought to manifest our joy and gratitude that we are permitted to be numbered among the children of God. Should we walk from day to day with rejoicing and gladness of heart, showing forth the praises of Him who has called us out of darkness into his marvellous light, what effect should we have upon the minds of those around us? They would say, "Certainly they have been with Jesus, and have learned of him." [Cf: Bible Echo & Signs of the Times 07-15-92 para. 05] p. 462, Para. 1, [1892MS].

Our lives will not be all sunshine; there will be trials. "In the world ye shall have tribulation," says Christ; but in me ye shall have peace. But the trials are for a purpose. Pride, selfishness, evil passions, and love of worldly pleasures, must all be overcome; therefore afflictions come to test and prove us, and show that these



evils exist in the character. We must overcome them through divine strength and grace, that we may become like Jesus, our perfect pattern. Afflictions, crosses, temptations, adversity,-- all our varied trials-- are God's workmen to refine and sanctify us, and make us channels of light to the world. And "our light affliction," says Paul, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." [Cf: Bible Echo & Signs of the Times 07-15-92 para. 06] p. 462, Para. 2, [1892MS].

Trials are also God's appointed means to separate the chaff from the wheat. Satan never sleeps. He is watching to lead souls away from Christ. He suggests worldly principles. The "good seed" is choked in many hearts, because it is overgrown with unnecessary cares and needless anxiety--with love for the worldly pleasures and honors that riches give. Meetings are neglected; the heart is not strengthened by these religious privileges, because time and energy are absorbed in money-getting. In other cases there is no depth and stability of character. Principle does not reach down deep, underlying the springs of action. When such persons are tested and proved by the heat of trial and temptation, when the pruning knife of God is applied, that they may bring forth fruit unto perfection, their zeal dies, their piety withers. [Cf: Bible Echo & Signs of the Times 07-15-92 para. 07] p. 462, Para. 3, [1892MS].

The sincere believers of truth are often made sad, and their trials greatly increased, by elements among them that annoy and dishearten them in their efforts. But there is no need of doubts and fears that the work of God will not succeed. God is at the head of the work, and he will set everything in order. Let us have faith that he is going to carry the noble ship which bears his people, safely into port. At one time when I sailed from Portland, Maine, to Boston, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side like balls. The passengers were frightened, and many were screaming, waiting in expectation of death. After a while the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. "Will you take the wheel?" asked the pilot. The captain was not ready to do that, for he knew that he lacked experience. Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. "Will you take the wheel?" asked the pilot; but they knew that they could not manage the wheel. When you think that the work of God is in danger, pray, "Lord, stand at the wheel; carry us through this perplexity; bring us safely into port." Have we not reason to believe that the Lord will bring us through triumphantly? [Cf: Bible Echo & Signs of the Times 07-15-92 para. 08] p. 462, Para. 4, [1892MS].

With each one it is an individual work. You are to commit the keeping of your soul unto God as unto a faithful Creator. When you do this, you will know something of the love of God; for it will abound in your heart unto his glory. When you come together for the worship of God, the meetings will be uplifting in character; for the Lord will put a new song into your mouth, even praise unto our God. You will say, "Hear what the Lord has done for my soul." Your soul will be all light in the Lord. Perhaps you have been looking on the dark side of the picture. Now, turn to the other side. Turn the dark side to the wall, and look on the beautiful pictures of the love of God. Educate your tongue to

talk of God's mercy, and speak forth the praises of Him who hath called you out of darkness into his marvellous light. Let us answer to the purpose of God, and be indeed the "light of the world." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-15-92 para. 09] p. 463, Para. 1, [1892MS].

In order to appreciate the value of salvation, it is necessary to understand something of its cost. In consequence of too limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. In the divine plan for man's redemption, we behold the marvellous manifestation of the love of God to the fallen race. Such love as is revealed in the gift of God's beloved Son to the world, amazed the holy angels. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 01] p. 463, Para. 2, [1892MS].

By transgression man had separated himself from Him who alone is light and love. The sinner was "alienated from the life of God," "dead in trespasses and sins." The only hope for the fallen race was found in their becoming reconciled to God. Satan had so misrepresented God that man had no true conception of the divine character. But in carrying out the plan of salvation, Christ revealed that "God is love." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father loves us, not because of the great propitiation; but he provided the propitiation because he loves us. Christ was the medium through which he could pour out his infinite love upon a fallen world. "God was in Christ, reconciling the world unto himself." The Father suffered with the Son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 02] p. 463, Para. 3, [1892MS].

Jesus had often resorted to Gethsemane with his disciples for meditation and prayer. But never before had the Saviour visited the spot with his heart so full of sorrow as on the night of his betrayal. It was not a dread of the physical suffering he was soon to endure that overwhelmed the Son of God, or forced from his lips the mournful cry, "My soul is exceeding sorrowful, even unto death." The sins of the world weighed heavily upon the Saviour, and bowed him to the earth. The enormity of sin overwhelmed his soul, and a sense of separation from his Father because he had become sin for us, seemed crushing out his life. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 03] p. 463, Para. 4, [1892MS].

Christ was amazed at the horror of darkness that enclosed him. "Tarry ye here," he said to his disciples, "and watch with me." Withdrawing a little space from them, he prayed in anguish, "O my Father, if it be possible, let this cup pass from me." In tones of startling agony his words were borne to his disciples upon the sympathizing air. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 04] p. 463, Para. 5, [1892MS].

Yearning for the sympathy of his disciples, he came to them, and found them sleeping. He knew that it was the power of the prince of darkness that had paralyzed their senses at this time when they should have been watching. Had the disciples watched with Christ in the hour of agony, they would have been prepared to behold his suffering upon the cross,

to understand something of the nature of the overpowering anguish which he endured in the garden of Gethsemane. And they would have been better able to recall the words he had spoken to them in reference to his sufferings, death, and resurrection; and amid the gloom of that trying hour, as they should witness the triumph of the powers of darkness in the sufferings and death of Christ, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place, but they did not understand him. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 05] p. 464, Para. 1, [1892MS].

He roused Peter and said to him, "Simon, sleepest thou?" Was it possible that he who had declared himself willing to go to prison and to death with Christ, was unable to watch one hour with his suffering Master? In pitying tenderness, Jesus added, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak." [Cf: Bible Echo & Signs of the Times 08-01-92 para. 06] p. 464, Para. 2, [1892MS].

At the critical moment, when Jesus was most in need of their sympathy, his chosen companions were overcome with slumber. The Saviour's trial and crucifixion was to be a fiery ordeal to his disciples, and Jesus designed to fortify them for this severe test. Had those hours in the garden been spent in watching and prayer, the disciples would have been strengthened to share the reproaches that fell on Christ, and would not have forsaken him in his hour of trial. But instead of watching with their Lord, they were burdened with sorrow, and fell asleep. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 07] p. 464, Para. 3, [1892MS].

But though the disciples slept, the angels watched in silent grief and amazement the Father separating his beams of light, love, and glory from his Son. As Jesus bowed in prayer, in the agony of his spirit, he sweat great drops of blood. The horror of great darkness surrounded him; for the sins of the world were upon him. He was suffering in man's stead, as a transgressor of the Father's law. The light of God was receding from his vision, and he was passing into the hands of the powers of darkness. In the agony of his soul, he lay prostrate on the cold earth. Christ had taken the cup of suffering from guilty man, and proposed to drink it himself, and in its place, give to man the cup of blessing. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 08] p. 464, Para. 4, [1892MS].

Jesus knew that it would be difficult for man to realize the grievous nature of sin. He knew that close contact and familiarity with evil would so blunt man's moral sensibility that he would not perceive the heinous character of sin, would not discern how exceedingly offensive it is in the sight of God. He knew that but few would take pleasure in righteousness, and accept of the salvation which at infinite cost he made it possible for the lost to obtain. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 09] p. 464, Para. 5, [1892MS].

While the load of the world's sin was upon Christ, doubts rent his soul in regard to his oneness with his Father. In this hour of fearful trial he longed even for human sympathy and fellowship. A second time he rose from the earth, and made his way to where his disciples tarried; but again he found them sleeping. They were not in a deep

sleep. They had a partial sense of their Lord's suffering and anguish. In tenderness Jesus stood for a moment bending over them, regarding them with mingled feelings of love and pity. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 10] p. 464, Para. 6, [1892MS].

The disciples roused from their slumber to find their Master standing over them in a state of mental and physical anguish such as they never before had witnessed. They saw the grief and agony of his pale face, and the bloody sweat upon his brow; for "his visage was so marred more than any man, and his form more than the sons of men." The disciples were grieved that they had fallen asleep, so that they could not pray and sympathize with their suffering Lord. They were speechless with sorrow and surprise, but seemingly unable to rise above the stupor that weighed upon them. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 11] p. 465, Para. 1, [1892MS].

Again the powers of darkness pressed upon Christ with irresistible force. Giving his disciples one look of the tenderest compassion, he left them, and bowed a third time in prayer. The divine sufferer shuddered with amazement at this mysterious and terrible conflict. He poured out the burden of his soul with strong crying and tears. His soul was pressed with an agony that no human being could endure and live. Jesus willingly suffered all this for guilty man, although he knew that few would appreciate his love or accept of his salvation. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 12] p. 465, Para. 2, [1892MS].

The mind of man cannot conceive of the unutterable anguish that tortured the soul of our Redeemer. The holy Son of God had no sins or griefs of his own to bear: he was bearing the griefs of others; for on him was laid the iniquity of us all. Through divine sympathy he connects himself with man, and as the representative of the race he submits to be treated as a transgressor. He looks into the abyss of woe opened for us by our sins, and proposes to bridge the gulf of man's separation from God. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 13] p. 465, Para. 3, [1892MS].

It was soul anguish that wrung from the lips of God's dear Son this cry of woe: "My soul is exceeding sorrowful, even unto death." He was overwhelmed with horror at the fearful work that sin had wrought. His burden of guilt, because of man's transgression of the Father's law, was so great that human nature was inadequate to bear it. The sufferings of martyrs can bear no comparison with the agony of Christ. The divine presence was with them in their sufferings; but the Father's face was hidden from his dear Son. It was this that brought from the trembling lips of Christ the words, "Now is my soul troubled." "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Again in submission he prays: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." [Cf: Bible Echo & Signs of the Times 08-01-92 para. 14] p. 465, Para. 4, [1892MS].

The awful moment had come that was to decide the destiny of the world. The fate of humanity trembled in the balance. The Son of God might even now refuse to drink the bitter cup. He might wipe the bloody sweat from his brow, and leave men to perish in their iniquity. Will the Son of the infinite God drink the cup of humiliation and agony? Will the

innocent suffer the curse of sin, to save the guilty? But now the history of the human race comes up before the world's Redeemer. He sees the power of sin and the utter helplessness of man to save himself. The woes and lamentations of a lost world rise before him, he beholds its impending doom, and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood, that through him perishing millions may gain everlasting life. He has left the heavenly courts, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and he will not be turned from the mission he has chosen. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 15] p. 465, Para. 5, [1892MS].

Having made the decision, he falls in a dying condition to the earth. Where now are his disciples, to place their hands tenderly beneath the head of their suffering Master, and bathe that brow, marred indeed more than the sons of men? Our Saviour trod the winepress alone, and of all the people there was none with him. The angels who had done Christ's will in heaven would fain comfort him. But what can they do? Such sorrow, such agony, is beyond their power to alleviate. They have never felt the sins of a ruined world, and with astonishment they behold their beloved Master prostrated with grief. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 16] p. 466, Para. 1, [1892MS].

Although the father does not remove the cup from the trembling hand and pale lips of his Son, he sends an angel from his presence to strengthen the divine sufferer. The angel raises the Son of God from the cold ground, and comforts Him with messages of love from His Father. He is strengthened. He has the assurance that He is gaining eternal joys for all who will accept redemption. *To be continued.* Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-01-92 para. 17] p. 466, Para. 2, [1892MS].

The fearful hour in Gethsemane is past. Our divine Saviour has accepted the cup to drain it to the dregs. In behalf of man He has conquered in the hour of temptation. Serenity and peace are now seen in the pale, bloodstained face. The third time He comes to his disciples, and finds them overcome with sleep. Sorrowfully and pityingly He looks upon them, and says, "Sleep on now, and take your rest." Even while these words were upon his lips, He heard the footsteps of the mob that was in search of Him. And He continued, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me." [Cf: Bible Echo & Signs of the Times 08-15-92 para. 01] p. 466, Para. 3, [1892MS].

The countenance of Christ wore an expression of calm dignity. The traces of his recent agony were not visible as He went forth to meet his betrayer. Judas, closely followed by the priests, led the way. Standing in advance of his disciples, Jesus inquires, "Whom seek ye?" They answer, "Jesus of Nazareth." The Saviour replies, "I am He." At these words the mob stagger backward, and the priests, the elders, the hardened soldiers, and even Judas, fall powerless to the ground, giving ample opportunity for Christ to release Himself if He so desires. But He stands as one glorified amid that coarse and hardened band. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 02] p. 466, Para. 4, [1892MS].

The Roman soldiers start to their feet, and, with the priests and

Judas, they gather about Christ as though ashamed of their weakness, and fearful that He will yet escape out of their hands. Again the question is asked by the Redeemer, "Whom seek ye?" Again they answer, "Jesus of Nazareth." Jesus replies, "I have told you that I am He. If therefore ye seek Me, let these go their way." In this hour of humiliation, Christ's thoughts are not for Himself, but for his beloved disciples. He wishes to save them from any further trial. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 03] p. 466, Para. 5, [1892MS].

Judas does not forget his part, but comes close to Jesus, and takes his hand as a familiar friend, and bestows the traitor's kiss. Jesus says to him, "Friend, wherefore art thou come?" His voice trembled with sorrow as He addressed deluded Judas, "Betrayest thou the Son of man with a kiss." This appeal should have aroused the conscience of Judas, and touched his stubborn heart; but honor, fidelity, and even human tenderness, seemed to have left him. He stood bold and defiant, showing no disposition to relent. He had given himself up to the control of Satan, to work wickedness, and he had no will to resist. Jesus did not refuse the traitor's kiss. In this He gives us an example of forbearance, love, and pity, that is without a parallel. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 04] p. 466, Para. 6, [1892MS].

Though the murderous throng are surprised and awed by what they have seen and felt, their assurance and hardihood return as they witness the boldness of Judas in touching the person of Him whom so recently they have seen glorified. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 05] p. 467, Para. 1, [1892MS].

When the disciples saw that He permitted Himself to be taken, they were offended, and forsook Him and fled, leaving their Master alone. Christ had foreseen this desertion, and in the upper chamber, before it took place, had told them of what they would do: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me." [Cf: Bible Echo & Signs of the Times 08-15-92 para. 06] p. 467, Para. 2, [1892MS].

He was betrayed by a kiss into the hands of his enemies; He was hurried to the judgment hall of an earthly court, by sinful men to be derided and condemned to death. There the glorious Son of God "was wounded for our transgressions, He was bruised for our iniquities." He bore insult, mockery, and shameful abuse, until his "visage was so marred more than any man, and his form more than the sons of men." [Cf: Bible Echo & Signs of the Times 08-15-92 para. 07] p. 467, Para. 3, [1892MS].

The angelic host beheld with wonder and with grief Him who had been the Majesty of heaven, and had worn the crown of glory, now crowned with thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 08] p. 467, Para. 4, [1892MS].

Wonder, O heavens, and be astonished, O earth! Behold the oppressor and the oppressed! A multitude inclose the Saviour of the world. Mockings and jeerings are mingled with coarse oaths of blasphemy. His

lowly birth and humble life are commented upon by the unfeeling mob. His claim to be the Son of God is ridiculed by chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan controlled the minds of his servants. He imbued the chief priests and elders with religious frenzy. This they communicated to the mob until a corrupt harmony united all, from the hypocritical priests and elders down to the most debased. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 09] p. 467, Para. 5, [1892MS].

Christ, the precious Son of God, is led forth, and the cross is laid upon his shoulders. His footsteps to Calvary are marked with blood. Thronged by an immense crowd of bitter enemies and unfeeling spectators, He is led away to the crucifixion. "He was oppressed, and He was afflicted, yet He opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth." [Cf: Bible Echo & Signs of the Times 08-15-92 para. 10] p. 467, Para. 6, [1892MS].

He is nailed to the cross, and hangs suspended between the heavens and the earth. His sorrowing disciples have followed Him at a distance, behind the murderous throng. Their hearts are bursting with anguish as their beloved Teacher suffers as a criminal. Close to the cross are the blind, bigoted priests and elders, mocking and jeering: "Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said, I am the Son of God." [Cf: Bible Echo & Signs of the Times 08-15-92 para. 11] p. 467, Para. 7, [1892MS].

Not one word did Jesus answer to all this. Even while the nails were being driven through his hands, and the sweat-drops of agony were thick upon his brow, He breathed a prayer of pardoning love for his murderers: "Father, forgive them; for they know not what they do." [Cf: Bible Echo & Signs of the Times 08-15-92 para. 12] p. 468, Para. 1, [1892MS].

O, was there ever suffering and sorrow like that endured by the dying Saviour! But it was not physical suffering, it was the sense of his alienation from God, that made his cup so bitter. It was not physical suffering that so quickly ended the life of Christ upon the cross. It was the crushing weight of the sins of the world, that broke his heart. The Father's glory and sustaining presence had left Him; it was this that forced from his lips the anguished cry, "My God, my God, why hast Thou forsaken Me?" Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-15-92 para. 13] p. 468, Para. 2, [1892MS].

We have erected institutions of learning in different lands, because it was not safe to intrust our youth to the influence of irreligious teachers, or even to those who would inculcate doctrinal errors. The necessity of instruction in the Bible, as well as in secular branches of learning, is apparent, and it is also essential that our youth have the benefits of manual training. In order to develop symmetrical characters, it is not only necessary to have thorough intellectual culture, but also a training of the physical powers. [Cf: Bible Echo &

Signs of the Times 09-01-92 para. 01] p. 468, Para. 3, [1892MS].

There is a great work to be done for our youth, and for this reason we would urge them to take every advantage whereby they may be educated. We would invite them to attend our school, that they may come under the influence of intelligent, God-fearing teachers. Teachers in our schools should be persons of elevated character; for the tastes of those who attend school must be refined, their imaginations must become pure and elevated. Their aspirations must be purified through the power of Christ. If they yield themselves to his control, they will be fitted for positions of responsibility. They must be influenced to form correct habits; for every soul redeemed by the blood of Christ has an exalted destiny to fulfil. No one liveth to himself; all exert an influence for good or evil and in view of this the apostle enjoins young men to be "sober minded." How can they be otherwise when they consider the fact that they are to be co-workers with Christ, partakers with Him of his self-denial, self sacrifice, his forbearance and gracious benevolence? [Cf: Bible Echo & Signs of the Times 09-01-92 para. 02] p. 468, Para. 4, [1892MS].

The apostle 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." God has chosen young men to be his agents in the work of advancing and upbuilding his cause. They are not to be seekers after amusement; they are not to live for selfish gratification, but for the salvation of souls. They are to be sober minded. In their God-given manhood, they are to rise above every enslaving, debasing habit, and cultivate their minds so that they may appreciate their high calling, and ponder well the paths of their feet. They are to study their Bibles carefully and prayerfully, to look for the waymarks, and inquire diligently whither their path is leading,--heavenward or to perdition. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 03] p. 468, Para. 5, [1892MS].

How important it is that youth begin active life aright. A little diversion from the path of right at the beginning, will lead farther and farther away from the way of truth and happiness. One careless step will place you upon the enemy's ground, and through yielding to temptation, your intellectual and moral energies will be benumbed and paralyzed. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 04] p. 469, Para. 1, [1892MS].

It is to fortify the youth against the temptations of the enemy that we have established schools where they may be qualified for usefulness in this life, and for the service of God. Those who have an eye single to God's glory, will earnestly desire to fit themselves for special service; for the love of Christ will have a controlling influence upon them. The love of God imparts more than finite energy, and qualifies for divine achievements. The work of those who love God will make manifest the character of their motives: for the salvation of those for whom Christ has paid an infinite price, will be the object of their effort. All other considerations,--home family, social enjoyment, will be secondary to the work of God; for they will follow the example of Christ. Christ showed his love for fallen man in leaving the heaven of bliss, the love and honor of the angels, to come to the world to meet man in his fallen condition. He worked to reform men, to fit them for a pure and holy heaven. He stopped at no sacrifice; He hesitated not at



any self-denial, but for our sakes became poor that we through his poverty might be made rich. Jesus did not refuse to work among a rough, uncultured, depraved class. His sympathy for fallen man led Him to seek for the lost wherever they were, and to adapt his method of working to meet the wants of those for whom He labored. Workers for God must work as Christ worked, hesitating not to seek for the lost, though they are immersed in darkness, sunken in vice, and stained with sin. They must understand the conditions of those for whom they work, if they would obtain the victory. He who would be an efficient co-worker with Christ, must be willing to endure what He endured, to meet men as He met them, lifting them up from where they are. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 05] p. 469, Para. 2, [1892MS].

Teachers in our schools will have to work as Christ worked, manifesting love and forbearance. Students will come to the school who have no definite purpose, no fixed principles. They will have no realization of the claims of God upon them; but they are to be inspired with courage, to be awakened to their responsibilities, that they may have high aims, and desire to improve their talent and increase their knowledge. They must be taught to appreciate their opportunities, that they may thirst for knowledge, and become examples in industry, sobriety, and punctuality. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 06] p. 469, Para. 3, [1892MS].

God would have his workers aim at nothing less than perfection, and strive earnestly for its attainment. Those who go out to the world as teachers of Bible truth, should be cultured in mind and refined in manners. The people have a right to expect that the Christian teacher will meet a high standard, and they will pass severe judgment upon him if he does not. He should have such a character that he will command the respect of all, and it is for the purpose of qualifying workers for this exalted calling that our institutions of learning have been established. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 07] p. 469, Para. 4, [1892MS].

In order that the students may be thus qualified for the work of God, the teachers must cultivate good manners and refined speech. But little is gained by devoting all the time to the study of books, if the manners and voice are neglected. Teachers should impress upon the students the importance of self-culture, that the students may overcome all improper habits of manner or utterance. There are youth who are intelligent, and yet who hinder their own success by failing to cultivate clear, distinct utterance. There is great pathos and music in the human voice, and if the youth will make determined efforts to cultivate this power for Christ, they may become efficient in winning souls to Him. In offering yourself to God, you should seek to be as perfect as possible through the merits of Christ. You should seek to overcome all uncouthness in gesture, attitude, or utterance. The student must be impressed that by combining divine grace with his human effort, he may make himself a man. Through the cultivation of his mental and physical abilities, through faith in Christ, he may become a power in benefiting his fellow-men. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 08] p. 469, Para. 5, [1892MS].

In view of what the youth may become, teachers should feel a deep interest in their students, working for their training and discipline in order that they may go forth from the school with higher, holier

motives, with nobler principles than when they entered it. Teachers should feel an interest that their pupils may become efficient in their knowledge of the sciences, that their intellect should expand and strengthen, and that they should grow in grace and a knowledge of the truth. While cultivating the mind, the student should also be led to cultivate uprightness of heart, loyalty to God, that he may possess a character like that which Joseph possessed. Then they will scorn the thought of yielding to temptation, fearing to sully their purity. Like Daniel, they will resolve to be true to principle, to make the very best use of the intellect with which God has endowed them. Under the influence of genuine religion, the intellect expands, the thought broadens. No one can be connected with the God of wisdom and not develop in mind. Through faith in Christ we become endowed with power to lead other souls heavenward. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 09] p. 470, Para. 1, [1892MS].

The greatest work the teacher can do is to influence those who are under his care to become Christians. Then the cultivation of the mental powers will not hinder the harmonious development of the moral powers. Divine grace will give clearness and force to the understanding and he who has a virtuous character will become a bright light in the world. He will represent Christ in a well-ordered life and Godly conversation. He will adorn the doctrine of Christ. The principles of truth will be inwrought in the lives of those who are genuine followers of Christ, and bright beams of light will shine forth from them to the world. The righteousness of Christ will go before them, and the glory of the Lord will be their rearward. The Lord has said that He will honor those who honor Him, and God's word will be fulfilled. Not a jot or tittle of it will fail. If we are faithful disciples of Christ, many will stand before the throne of God wearing the white linen which is the righteousness of the saints, who will be there as a result of our faithful example, our earnest effort for the Master. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-01-92 para. 10] p. 470, Para. 2, [1892MS].

Look upon the scene in lonely Gethsemane. Angels witness with amazement the despairing agony of the Son of God, and nature groans in sympathy with her bleeding, dying Author. The earth trembles. The sun refuses to behold the scene. The heavens gather blackness. The angelic host hide their faces from the awful sight. The separation that sin makes between God and man was fully realized by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness. Satan declared that Christ was in his hands, and that he was superior in strength to the Son of God, that God had disowned his Son. If Christ was indeed in favor with God, why need He die? Could not God save Him from death? [Cf: Bible Echo & Signs of the Times 09-15-92 para. 01] p. 470, Para. 3, [1892MS].

Such were the temptations that Satan pressed upon the Son of God, while legions of evil angels were all about Him, and the holy angels were not permitted to break their ranks, and engage in conflict with the reviling foe. Christ could not see through the portals of the tomb. Bright hope did not present to Him his coming forth from the grave a triumphant conqueror, or tell Him of the Father's acceptance of his sacrifice. All He could realize during this time of amazing darkness was the heinousness of sin that was laid upon Him, and the horror of its penalty, death. He feared that sin was so offensive in the sight of

his Father that their separation was eternal. The temptation that his own Father had forever left Him, caused that fearful cry from the cross, "My God, My God, why hast Thou forsaken Me?" [Cf: Bible Echo & Signs of the Times 09-15-92 para. 02] p. 470, Para. 4, [1892MS].

But when, in his expiring agonies, despair pressed upon the soul of the Redeemer, He relied upon the evidences that had hitherto been given Him of his Father's acceptance, and as He yielded up his precious life, by faith alone He rested in Him whom it had been his joy to obey. Though all was enshrouded in gloom, yet amid the awful darkness, which was felt even by sympathizing nature, the Redeemer drained the mysterious cup to the dregs. Though He realizes but dimly that He shall triumph over death, He cries with a loud voice, "Father, into thy hands I commend my spirit." He is acquainted with the character of his Father; He understands his justice, his mercy, and his great love; in submission He commends Himself to God. Amid the convulsions of nature, the amazed spectators hear the dying words of the Man of Calvary, "It is finished!" [Cf: Bible Echo & Signs of the Times 09-15-92 para. 03] p. 471, Para. 1, [1892MS].

The heaving earth, the rent rocks, and the terrific darkness, proclaimed that it was the Son of God who died. There was a mighty earthquake. The vail of the temple was rent in twain. Terror seized the executioner and spectators. As Christ commended his spirit into the hands of the Father, the mocking and jeering of the chief priests and elders was hushed. The astonished throng began to withdraw, and in terror grope their way to the city. They smote upon their breasts as they went, and speaking scarcely above a whisper, said among themselves. It is an innocent man that has suffered. What if indeed He were the Son of God? [Cf: Bible Echo & Signs of the Times 09-15-92 para. 04] p. 471, Para. 2, [1892MS].

Jesus did not yield up his life until He had accomplished the work which He came to do, and exclaimed with his expiring breath, "It is finished." Angels rejoiced as the words were uttered. They knew that Satan was defeated, his kingdom lost. The great plan of redemption, which was dependent upon the death of Christ, had been thus far carried out, and there was joy in heaven that through faith in Christ the sons of Adam could finally be exalted to the throne of God. [Cf: Bible Echo & Signs of the Times 09-15-92 para. 05] p. 471, Para. 3, [1892MS].

Contrast with the humiliation and sufferings of Christ, the riches of glory, the wealth of praise, pouring forth from immortal tongues, the millions of rich voices in the universe of God in anthems of adoration; and seek to comprehend the magnitude of his love. As a member of the human family, He was mortal; but as God, He was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down his life, that He might give life, and bring immortality to light. He bore the sin of the world, and endured the penalty, that rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man should not eternally die. He died, not through being compelled to die, but by his own free will. The whole treasure of heaven was poured out in one gift to save fallen man. [Cf: Bible Echo & Signs of the Times 09-15-92 para. 06] p. 471, Para. 4, [1892MS].

Nothing could have actuated Christ to leave his honor and majesty in Heaven, and come to a sinful world, to be neglected, despised, and rejected by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery. O, what love! what amazing love! that the Son of God should come to earth to be made sin for us, in order that we might be reconciled to God, and exalted to a place with Him in the mansions of glory. And O, what is man that such a price should be paid for his redemption! [Cf: Bible Echo & Signs of the Times 09-15-92 para. 07] p. 471, Para. 5, [1892MS].

When we more fully comprehend the magnitude and meaning of the great sacrifice made by the Majesty of heaven in dying for man, the plan of salvation will be glorified before us, and the thought of Calvary will awaken sacred and living emotions in the Christian's heart. Praise to God and to the Lamb will be in our hearts and upon our lips; for pride and self-worship cannot flourish in the heart that keeps fresh in memory the scenes of Calvary. [Cf: Bible Echo & Signs of the Times 09-15-92 para. 08] p. 472, Para. 1, [1892MS].

At what a cost has salvation been provided! What will be our portion if we heed not the entreaties of mercy? What will be the fate of those who profess to be followers of Christ, yet who do not take up the cross as humble disciples? How many despise the counsel of this loving Saviour, and permit selfish interest to close the door against the Son of God! He was infinitely rich, "yet for our sakes He became poor, that ye through his poverty might be rich." He was clothed with light and glory, surrounded by hosts of heavenly angels eager to do his pleasure; yet He took upon Him the nature of man, and was made "in the likeness of sinful flesh," and became sin for us, "that we might be made the righteousness of God in Him." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Here is love that no language can express. [Cf: Bible Echo & Signs of the Times 09-15-92 para. 09] p. 472, Para. 2, [1892MS].

He who beholds this matchless love will be elevated in thought, purified in heart, transformed in character, and will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more we shall adopt the language of the apostle when he said, "I determined not to know anything among you, save Jesus Christ and Him crucified." "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-15-92 para. 10] p. 472, Para. 3, [1892MS].

"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." In the Word of God is contained everything essential to the perfecting of the man of God. It is like a treasure house, full of valuable and precious stores; but we do not appreciate its riches, nor realize the necessity of equipping ourselves with the treasures of truth. We do not realize the great necessity of searching the Scriptures for ourselves. Many neglect their study in order to pursue some worldly interest, or to indulge in some passing pleasure. A trifling affair is made an excuse for ignorance of the Scriptures. [Cf:

Bible Echo & Signs of the Times 10-01-92 para. 01] p. 472, Para. 4, [1892MS].

"Given by inspiration of God," able to make us wise unto salvation," rendering the man of God "perfect, thoroughly furnished unto all good works," the Book of books has the highest claims to our reverent attention. Superficial study cannot meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We cannot obtain wisdom from the Word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are indeed too plain to be misunderstood; but there are many others whose meaning cannot be seen at a glance, for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture, there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the careless seeker. [Cf: Bible Echo & Signs of the Times 10-01-92 para. 02] p. 472, Para. 5, [1892MS].

But if you do not make the sacred teachings of God's Word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the Word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the sacred monitor; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from its earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence. In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the heart. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the Word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's Word were studied as it should be, we should see greater breadth of mind, stability of purpose, and nobility of character. [Cf: Bible Echo & Signs of the Times 10-01-92 para. 03] p. 473, Para. 1, [1892MS].

But Bible study is made a secondary consideration, and a great loss is sustained thereby. The understanding takes the level of the things with which it becomes familiar. If all would make the Bible their study, we should see a people who were better developed, who were capable of

thinking more deeply, who would manifest greater intelligence than those who have earnestly studied the sciences and histories of the world, apart from the Bible. The Bible gives the true seeker for truth an advanced mental discipline, and he comes from contemplation of divine things with his faculties enriched; self is humbled, while God and his revealed truth are exalted. It is because men are unacquainted with the precious Bible histories, that there is so much lifting up of man, and so little honor given to God. [Cf: Bible Echo & Signs of the Times 10-01-92 para. 04] p. 473, Para. 2, [1892MS].

The Bible contains that which will make the Christian strong in spirit and intellect. The psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." The Bible is a wonderful book, It is a history that opens up to us the past centuries. Without the Bible we should have been left to conjectures and fables in regard to the occurrences of past ages. It is a prophecy that unveils the future. It is the Word of God, unfolding to us the plan of salvation, pointing out the way by which we may escape eternal death and gain eternal life. It gives not only the history of this world, but a description of the world to come. It contains instruction concerning the wonders of the universe; it reveals to our understanding the character of the Author of the heavens and the earth. In it is the revelation of God to man. [Cf: Bible Echo & Signs of the Times 10-01-92 para. 05] p. 473, Para. 3, [1892MS].

The searching of all books of philosophy and science cannot do for the mind and morals what Bible study can do, if it is made practical. He who studies the Bible holds converse with patriarchs and prophets. He comes in contact with truth clothed in elevated language, which exerts a fascinating power over the mind, and lifts the thoughts from the things of earth to the glory of the future, immortal life. What wisdom of man can compare with the revelation of the grandeur of God? Finite man, who knows not God, seeks to lessen the value of the Scriptures, claiming that his supposed knowledge of science will not harmonize with the Word of God; but the divine Word is a lamp unto our feet, and a light unto our path. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-01-92 para. 06] p. 473, Para. 4, [1892MS].

Those who boast of wisdom beyond the teaching of the Word of God, need to drink deeper of the fountain of knowledge, that they may learn their real ignorance. Men boast of their wisdom, when it is foolishness in the sight of God. Let no man deceive himself. "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written. He taketh the wise in their own craftiness." The greatest ignorance that now curses the human race is ignorance of the binding claims of the law of God; and this ignorance is the result of neglecting the study of the Word of God. It is Satan's plan to so engage the mind that men shall neglect the great Guide Book, and thus be led into the path of transgression and destruction. [Cf: Bible Echo & Signs of the Times 10-15-92 para. 01] p. 474, Para. 1, [1892MS].

The Bible is not exalted to its rightful place among the books of the world, although its study is of infinite importance to the souls of men. In searching its pages the imagination beholds scenes majestic and eternal. We behold Jesus, the Son of God, coming to our world, and engaging in the mysterious conflict that discomfited the powers of

darkness. O how wonderful, how almost incredible it is, that the infinite God would consent to the humiliation of his own Son that we might be elevated to a place with Him upon his throne! Let every student of the Scriptures contemplate this great fact, and he will not come from a study of the Bible without being purified, elevated, and ennobled. The truth will be opened to the mind, and applied to the heart by the Spirit of God. (Through connection with God, the Christian will have clearer and broader views, unbiased by his own preconceived opinions. His discernment will be more penetrating, his faculties better balanced. His mind, exercised in the contemplation of exalted truths, will be expanded, and in obtaining heavenly knowledge he will better understand his own weakness, and will grow in faith and humility.) When there is little attention given to the Word of God, divine counsels are not heeded, admonitions are in vain, grace and heavenly wisdom are not sought that past sins may be avoided and every taint of corruption cleansed from the character. David prayed, "Make me to understand the way of thy precepts; so shall I talk of thy wonderful works. . . . Open Thou mine eyes, that I may behold wondrous things out of thy law." [Cf: Bible Echo & Signs of the Times 10-15-92 para. 02] p. 474, Para. 2, [1892MS].

There is a great work to be done by the earnest Bible student; for gems of truth are to be gathered up, and separated from the companionship of error. Though the Bible is a revelation from heaven, yet many do not comprehend its divine teaching. We are to discover new aspects of truth in both the Old and the New Testament, to behold the exceeding breadth and compass of truths which we imagine we understand, but of which we have only a superficial knowledge. He who earnestly searches the Scriptures will see that harmony exists between the various parts of the Bible; he will discover the bearing of one passage upon another, and the reward of his toil will be exceedingly precious. [Cf: Bible Echo & Signs of the Times 10-15-92 para. 03] p. 474, Para. 3, [1892MS].

All over the field of revelation are scattered glad springs of heavenly truth, peace, and joy. These fountains of joy are within the reach of every seeker. The words of Inspiration, pondered in the heart, will be as living streams flowing from the river of the water of life. Our Saviour prayed that the mind of his followers might be opened to understand the Scriptures. Whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. (The man whose mind is enlightened by the opening of God's Word to his understanding, will not only feel that he must more diligently seek to understand that Word, but that he must have a better understanding of the sciences. He will feel that he is called to a high calling in Christ Jesus. The more closely connected man is with the Source of all knowledge and wisdom, the more he will feel that he must advance in intellectual and spiritual attainments. The opening of God's Word is always followed by a remarkable opening and strengthening of man's faculties; for the entrance of his words giveth light. By contemplation of great truths, the mind is elevated, the affections purified and refined; for the Spirit of God, through the truth of God, quickens the lifeless, spiritual faculties, and attracts the soul heavenward.) [Cf: Bible Echo & Signs of the Times 10-15-92 para. 04] p. 474, Para. 4, [1892MS].

Then take your Bible and present yourself before your Heavenly Father,

saying, "Enlighten me; teach me what is truth." The Lord will regard your prayer, and the Holy Spirit will impress the truth upon your soul. In searching the Scriptures for yourself, you will become established in the faith. It is of the greatest importance that you continually search the Scriptures, storing the mind with the truths of God. You may be separated from the companionship of Christians, and placed where you will not have the privilege of meeting with the children of God. You need the treasures of God's Word hidden in your heart, that when opposition comes upon you, you may bring everything to the test of the Scriptures. [Cf: Bible Echo & Signs of the Times 10-15-92 para. 05] p. 475, Para. 1, [1892MS].

Truth is eternal, and conflict with error will only make manifest its strength. We should never refuse to examine the Scriptures with those who, we have reason to believe, desire to know what is truth as much as we do. Suppose a brother holds a view that differs from yours, and he comes to you, proposing that you sit down with him, and investigate that point in the light of the Scriptures; should you rise up filled with prejudice, and condemn his ideas while refusing to give him a hearing? The only right way would be to sit down as Christians and investigate the position presented, in the light of God's Word, which will reveal truth and unmask error. To ridicule his ideas would not weaken his position, though it were false, or strengthen your position, though it were true. If the pillars of our faith will not stand the test of investigation, it is time that we knew it; for it is foolish to become set in our ideas, and think that no one should interfere with our opinions. Let everything be brought to the Bible; for it is the only rule of faith and doctrine. [Cf: Bible Echo & Signs of the Times 10-15-92 para. 06] p. 475, Para. 2, [1892MS].

We must study the truth for ourselves; no man should be relied upon to think for us, no matter who he may be or in what position he may be placed. We are not to look upon any man as a perfect guide for us. We are to counsel together, and be subject one to another; but at the same time we are to exercise the ability God has given us to learn what is truth. Each one of us must look to God for divine enlightenment, that we may individually develop a character that will stand the test of the great day. [Cf: Bible Echo & Signs of the Times 10-15-92 para. 07] p. 475, Para. 3, [1892MS].

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. Many are drifting into darkness and infidelity, picking flaws with the Bible, bringing up superstitious inventions, unscriptural theories, and speculations of vain philosophy; but it is the duty of every one to seek a thorough knowledge of the Scriptures. The importance and benefit of Bible study cannot be overestimated. In searching the Scriptures our minds are led to dwell upon the infinite sacrifice of Christ, on his mediation in our behalf. As we see his love, as we meditate upon his humiliation and sufferings, the same spirit of self-denial and sacrifice for the good of others will be kindled in our hearts. As we behold Jesus by the eye of faith, we shall be "changed into the same image from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-15-92 para. 08] p. 475, Para. 4, [1892MS].

"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." [Cf: Bible Echo & Signs of the Times 11-01-92 para. 01] p. 475, Para. 5, [1892MS].

Christ came to this world, and clothed his divinity with humanity, taking upon Him the nature of man. He came to pass through the experiences of humanity, to pass over the ground on which Adam had fallen, to redeem his failure, to meet and conquer the adversary of God and man, that through his grace man might be an overcomer, and finally have a place with Him upon his throne. He took the field of conflict, and on this atom of a world the controversy between Christ, the Prince of life, and Satan, the prince of darkness, was to be waged. By transgression man had become the child of evil, the captive of Satan, the enemy of God. Satan misrepresented the character of God, and man, who had been made in the divine image, doubted his Heavenly Father's love, distrusted his word, and set himself in stubborn unbelief and rebellion against his requirements. [Cf: Bible Echo & Signs of the Times 11-01-92 para. 02] p. 476, Para. 1, [1892MS].

Christ came to represent the character of his Father, to win man back to his allegiance to God, to reconcile man to God. He proposed to meet the foe and unmask his arts, that man might be able to make choice of whom he would serve. Satan had been Lucifer, the lightbearer, the sharer of God's glory in heaven, and second to Jesus in power and majesty. In the words of inspiration he is described as the one who "sealest up the sun, full of wisdom, and perfect in beauty." But Lucifer had perverted the beauty and power with which he was endowed by the Creator, and his light had become darkness. When through his rebellion he was cast out of heaven, he determined to make man his victim, and the earth his kingdom. He cast the blame of his rebellion upon Christ, and in determined hatred of God, sought to wound Him through the fall of man. In the happiness and peace of Eden, he beheld a vision of the bliss that he had forever lost, and he determined to excite in the hearts of God's creatures the same bitterness that he himself felt, so that their songs of praise and thanksgiving might be turned to reproach against their Maker. [Cf: Bible Echo & Signs of the Times 11-01-92 para. 03] p. 476, Para. 2, [1892MS].

Though God had endowed man with all things for his joy, and the inhabitants of Eden knew nothing of evil, yet they resisted not the insinuations of the archdeceiver, but fell from their uprightness, and tasted the bitterness of transgression. Peace was gone, love had fled; and in place of union with their Creator, they felt a sense of guilt, a dread of the future, a nakedness of soul. Such is the consequence of breaking the just commands of God, but "in keeping of them there is great reward." [Cf: Bible Echo & Signs of the Times 11-01-92 para. 04] p. 476, Para. 3, [1892MS].

The fall of man filled all heaven with sorrow, and the heart of Jesus was moved with infinite compassion for the lost world, the ruined race. He beheld man plunged in sin and misery, and knew that he had not moral power to overcome in his own behalf the power of his unsleeping enemy. In divine love and pity He came to earth to fight our battles for us; for He alone could conquer the adversary. He came to unite man with God, to impart divine strength to the repenting soul, and from the

manger to Calvary to pass over the path which man would travel, at every step giving man a perfect example of what he should do, presenting in his character what humanity might become when united with divinity. [Cf: Bible Echo & Signs of the Times 11-01-92 para. 05] p. 476, Para. 4, [1892MS].

But many say that Jesus was not like us, that He was not as we are in the world, that He was divine, and therefore we cannot overcome as He overcame. But this is not true; "for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. . . . For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Christ knows the sinner's trials; He knows his temptations. He took upon Himself our nature; He was tempted in all points like as we are. He has wept, He was a man of sorrows, and acquainted with grief. As a man He lived upon earth. As a man He ascended to heaven. As a man He is the substitute of humanity. As a man He liveth to make intercession for us. As a man He will come again with kingly power and glory to receive those who love Him, and for whom He is now preparing a place. We should rejoice and give thanks that God "hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained." [Cf: Bible Echo & Signs of the Times 11-01-92 para. 06] p. 476, Para. 5, [1892MS].

Those who claim that it was not possible for Christ to sin, cannot believe that He took upon Him human nature. Christ was actually tempted, not only in the wilderness, but all through his life. In all points He was tempted as we are, and because He successfully resisted temptation in every form, He gave us a perfect example. Through the ample provisions made in our behalf, we may become partakers of the divine nature, and escape the corruption that is in the world through lust. Jesus says, "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." This, the beginning of our confidence, we must hold steadfastly unto the end. Jesus can enable us to resist Satan's temptations; for He came to bring divine power to combine with human effort. [Cf: Bible Echo & Signs of the Times 11-01-92 para. 07] p. 477, Para. 1, [1892MS].

Jesus said, "I and my Father are one." He speaks of Himself as well as the Father when He speaks of omnipotent power, and claims for Himself perfect righteousness. In Christ dwelt the fulness of the Godhead bodily. This is why, although tempted in all points like as we are, He stood before the world untainted by the corruptions that surrounded Him. We also are to become partakers of that fulness, and only in this way shall we be enabled to overcome as Christ overcame. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-01-92 para. 08] p. 477, Para. 2, [1892MS].

The Temptation in the Wilderness.--The great work of redemption could be carried out by the Redeemer only as He took the place of fallen man. Burdened with the sins of the world, He must pass over the path where Adam fell, and redeem his failure. When Adam was assailed by the tempter, none of the effects of sin were upon him, but he was surrounded by the glories of Eden. But it was not thus with Jesus; for, bearing the infirmities of degenerate humanity, He entered the wilderness to cope with the mighty foe, that He might lift man up from the lowest depths of his degradation. Alone He was to tread the path of

temptation and exercise self-control stronger than hunger, ambition, or death. [Cf: Bible Echo & Signs of the Times 11-15-92 para. 01] p. 477, Para. 3, [1892MS].

Clothed as an angel of light, the artful foe presented his specious temptations to the Saviour. He sought to persuade Christ to turn from the path of self-denial and cross-bearing. He assured Him that God was satisfied with his willingness to endure the trial, but that as He stayed the hand of Abraham when about to sacrifice Isaac, so now, satisfied with Christ's willingness to set his feet in the bloodstained path, He had sent an angel to deliver Him from the long fast by which He was to overcome the power of appetite in man's behalf. This specious reasoning was a temptation to Christ. His humanity made it a temptation to Him, and it was only by trusting his Father's word that He could resist the power of the enemy. He walked by faith, as we must walk by faith, and turned from the artful deceiver, who feigned to doubt his divinity. Satan declared that a powerful angel of heaven had been banished to the earth, and that Christ's appearance indicated that instead of being the King of heaven, He was this fallen angel, forsaken of God and deserted by man. If He were the Son of God, He was equal with God, and could make this evident by working a miracle. He said, "If Thou be the Son of God, command this stone that it be made bread." He promised that if Jesus would do this, he would acknowledge his supremacy and no longer contest his claims. The archdeceiver hoped that under the force of despondency and extreme hunger, Christ would lose faith in his Father, work a miracle in his own behalf, and take Himself out of his Father's hands. Had He done this, the plan of salvation would have been broken; for it was contrary to its terms that Christ should work a miracle in his own behalf. Throughout his life on earth, his power must be exercised for the good of suffering humanity alone. As man's representative, He was to bear the trials of man, leaving a perfect example of submission and trust in God. Jesus met the adversary with the Word of God. He said, "It is written, That man shall not live by bread alone, but by every word of God." It was not for the Son of God to descend from his lofty mission to prove his divinity to a fallen foe, or to condescend to explain his humiliation as man's Redeemer. If the children of men would follow the example of Christ, and hold no converse with the enemy, they would be spared many a defeat at his hands. [Cf: Bible Echo & Signs of the Times 11-15-92 para. 02] p. 477, Para. 4, [1892MS].

Foiled in the attempt to provoke Christ to manifest his divine power in his own behalf, and seeking to awe Him by a display of superior power, Satan bore the Son of God from the wilderness, and set Him upon a pinnacle of the temple at Jerusalem. He there admitted that Jesus had been right in manifesting unqualified trust in God, and, declaring that God had promised to give his angels charge over Him that He should not dash his foot against a stone, he urged Christ to manifest still more faith in the Word of God. He said to Him, "If Thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over Thee, to keep Thee; and in their hands they shall bear Thee up, lest at any time Thou dash thy foot against a stone." Satan thought to take advantage of Christ's humanity, and urge Him beyond the limits of trust into the sin of presumption. But while manifesting perfect trust in his Father, He refused to place Himself in a position which would necessitate the interposition of his Father to save Him from death. He would not force Providence to his rescue, and

thus fail to give man an example of perfect trust and submission. [Cf: Bible Echo & Signs of the Times 11-15-92 para. 03] p. 478, Para. 1, [1892MS].

Baffled in his attempt to overthrow the integrity of Christ, Satan now hazards all, and throwing off his assumed character, he avows himself the arch-rebel, the ruler of the kingdom of men, the sovereign of the earth. Placing Jesus upon a high mountain, he causes the kingdoms of the earth to pass in panoramic view before the Redeemer. He presents the glory of the world, and promises to put Christ, without suffering or peril, in possession of all its power, if He will but concede that He is inferior to Satan, and bow in homage before him. The life of Christ was darkened by sorrow, privation, hardship, and toil. Homeless and friendless as He was, the mighty kingdoms of earth were offered to Him for a single consideration. To regain the supremacy of the earth, He would have to pass over the bloodstained path through Gethsemane and Calvary; but He dallies not with the tempter. Turning to his adversary, He said, "Get thee behind Me, Satan; for it is written Thou shalt worship the Lord thy God, and Him only, shalt thou serve." [Cf: Bible Echo & Signs of the Times 11-15-92 para. 04] p. 478, Para. 2, [1892MS].

Writhing with humiliation and rage, the baffled foe is forced to leave the presence of the world's Redeemer. He cannot withstand the authority of Christ's command, and he is compelled to acknowledge that Christ's victory is as complete as had been Adam's failure. He had endured the test, greater than any man could ever be called upon to endure,--as much greater as his character was more elevated and pure. The angels now ministered to the fainting Son of God. Strengthened with food, comforted with the assurance of his victory and his Father's love, his great heart goes out in sympathy for man, and He determines to go forth to complete the work He has begun, and rest not until the foe is vanquished and the human race redeemed. [Cf: Bible Echo & Signs of the Times 11-15-92 para. 05] p. 478, Para. 3, [1892MS].

The followers of Christ are called upon to share with Him in his sufferings. The confederacy of evil is arrayed against those who would follow in the footsteps of the world's Redeemer. We are to battle with the mighty prince of evil; but the Saviour tells us that we are not to fight alone. All the heavenly intelligences will come to our help. Amid the darkness of the world, we are to catch the radiance from the throne of God, and to shed the light of heaven to the uttermost parts of the earth. Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-15-92 para. 06] p. 478, Para. 4, [1892MS].

The Christian is enlisted to fight in the cause of God, to be a soldier of Jesus Christ. Jesus fought all our battles during his life upon earth, and in that He was tempted, He knows how to succor those who shall be tempted. We have no power to war with principalities, and powers, and spiritual wickedness in high places, except as we draw strength from Christ. Jesus calls upon you to behold the confederacy of evil, to behold the conflict through which you must pass. He bids us count the cost of standing under the bloodstained banner; He does not flatter us that we shall have no difficulties in this life; but although we shall be tried and tempted in meeting the confederacy of evil, yet we are assured that all the heavenly intelligences will be enlisted on our side in every battle. But the ministry of angels will

not ensure us against sorrow and trial. Angels ministered to Jesus; yet their presence did not make his life one of ease, nor free Him from conflict and temptation. While we are engaged in the work which the Master has appointed us to do, though trials and perplexities and temptations press upon us, we should not be discouraged; for we know that One has endured all these temptations before us. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 01] p. 479, Para. 1, [1892MS].

We each have a battle to fight with the fallen foe. We should begin the conflict in the light of the Bible, gaining victories over self, giving no place to the evil one. We should not sin against God by indulging sinful thoughts or speaking murmuring words. We should not let the enemy control our powers in the least, but throw all the weight of our influence on the side of Christ. God has pledged his word that his grace will be sufficient for us in our greatest necessity, in our sorest distress. Appropriating this grace, Christ will be found to be a very present help in time of trouble. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 02] p. 479, Para. 2, [1892MS].

The Lord expects his servants to excel the lovers of the world in life and character. That they may do this, He has placed at their command unlimited resources. The Christian is a spectacle unto the world, to angels, and to men. He is looked upon as one who is striving for the mastery, running the race set before him that he may obtain the prize, even an immortal crown. His motives are to be above the motives of those who love the world. He is to feel that in the great contest in which he is engaged, there is everything to win, and everything to lose. He is to realize that he must make use of every entrusted power to overcome the world, the flesh, and the devil, through the power of the Holy Spirit. Grace has been abundantly provided that he may not fail nor be discouraged, but be complete in Christ, accepted in the Beloved. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 03] p. 479, Para. 3, [1892MS].

Those who would be victors should contemplate the cost of salvation, that they may be subdued by the love of Christ, that their strong human passions may be conquered, and their will brought into captivity to their Redeemer. The Christian is to realize that he is not his own, but that he has been bought with a price. His strongest temptations will come from within; for he must battle against the inclinations of the natural heart. The Lord knows our weaknesses; yet He has valued man, even though finite and incapable of any good in and of himself, at an infinite price. "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Every struggle against sin, every effort to conform to the law of God, is Christ working through his appointed agencies upon the human heart. Oh, if we could comprehend what Jesus is to us and what we are to Him, murmuring would be forever silenced, unbelief would be swept away, the value of the soul would appear, and we would believe that God has loved us with an everlasting love. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 04] p. 479, Para. 4, [1892MS].

You who are tempted and tried and discouraged, look up. Let no weary, halting, sin-oppressed soul become fainthearted, and lose hope. The promises of God come sounding down along the lines to us, assuring us that we may reach heaven if we will abide in Christ. Look up; it is

fatal to look down. Looking down, the earth reels and sways beneath you, and nothing is sure. A divine hand is reached toward you. The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you. Do not be discouraged because you see that your character is defective. The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in distinct contrast with his perfect character. Be not discouraged; this is an evidence that Satan's delusions are losing their power, that the vivifying influence of the Spirit of God is arousing you, and that your indifference and ignorance are passing away. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 05] p. 480, Para. 1, [1892MS].

Whatever may have been your past experience, however discouraging may be your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you his arms of love and his robe of righteousness. Do not continue to talk of your weakness; Jesus came to bring moral power to combine with human effort, that we might advance step by step in the heavenward way. Let your faith lay hold of the precious promises of God, and if clouds have encompassed you, the mists will roll back; for the angels of God are ever ready to help in every trial and emergency. We are not left to battle unaided against the prince of darkness. As we realize the attacks of the enemy, we shall feel the need of fleeing to the stronghold, we shall learn to lean upon the Mighty One. He will be to us as the shadow of a great rock in a weary land, as a covert from the tempest. Deep and fervent will be the gratitude of him who experiences the help of God in times of temptation and trial. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 06] p. 480, Para. 2, [1892MS].

The whole army of heaven is enlisted to fight our battles for us, to work out for us a glorious victory, and Jesus is the Captain of our salvation. But let no one think that we shall not be called upon to endure tribulation. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these that are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple, and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-01-92 para. 07] p. 480, Para.

3, [1892MS].

The Lord Jesus Christ came to our world as a helpless babe. He was born in Bethlehem, and the angel announced to the shepherds as they watched over their flocks by night, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." [Cf: Bible Echo & Signs of the Times 12-15-92 para. 01] p. 481, Para. 1, [1892MS].

The Redeemer of the world might have come attended by ten thousand times ten thousand and thousands of thousands of angels; but instead of this He clothed his divinity with humanity, made Himself of no reputation, took upon Him the form of a servant, and was made in the likeness of sinful flesh. For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham. For it became Him for whom are all things, and by whom all things consist, in bringing many sons and daughters unto glory, to make the Captain of their salvation perfect through suffering. For both He that sanctifieth and they who are sanctified are all one, for which cause He is not ashamed to call them brethren. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 02] p. 481, Para. 2, [1892MS].

Jesus, the world's Redeemer, submitted to humiliation that we might have hope. For our sake He became poor, that through his merits we might be entitled to imperishable riches. Shall not the story of Christ's self-denial and self-sacrifice for our sakes, lead us to pour contempt on all our pride and selfishness? The Son of God could make nothing of the human family, save as He submitted to humiliation, and through suffering came in contact with suffering humanity. It was through unutterable woe that Jesus came to reach lost man where he is plunged in sin and degradation. Let us contemplate the life, nature, and purpose of the King of glory. Let us look upon the Majesty of heaven as He shrouded his glory in the form of a child, and was cradled in a manger. But though He was so lowly born, so humbly circumstanced, angels bowed in adoration before the Babe of Bethlehem, without forfeiting their place in the courts of God or marring their allegiance to the Deity. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 03] p. 481, Para. 3, [1892MS].

The Babe of Bethlehem, though the King of glory, was not entrusted to wealthy parents. His was a lowly lot. When presented in the temple, his parents could not offer anything but the offering of the poor,--a pair of turtle doves or young pigeons. This offering was made in behalf of the child Jesus; yet when Simeon took Him in his arms, the Holy Spirit fell upon him, and he knew the Lord's Anointed, and he blessed God, and said, "Lord, now lettest Thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." [Cf: Bible Echo & Signs of the Times 12-15-92 para. 04] p. 481, Para. 4, [1892MS].

His divinity veiled in humanity, Jesus grew up as a child, and it is

written of Him that "the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." At twelve years of age He accompanied his parents to Jerusalem to attend the feast, and, forgetful of their charge, they returned, not missing the child Jesus, who had tarried in the city. "But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him." After three days of sorrowful searching, they found Jesus in the temple, sitting among the doctors both hearing and asking them questions. "And all that heard Him were astonished at his understanding and answers. And when they saw Him, they were amazed; and his mother said unto Him, Son, why hast Thou thus dealt with us? Behold, thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about my Father's business? . . . And He went down with them, and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man." [Cf: Bible Echo & Signs of the Times 12-15-92 para. 05] p. 481, Para. 5, [1892MS].

The story of the birth and childhood of Jesus never loses its fragrance and interest, and it should be often repeated to the children and youth. Jesus was ever in sympathy with all phases of the life of childhood and youth. When the mothers brought their children that Jesus might place his hands upon their heads and bless them, the disciples looked with disfavor upon the tired mothers and their little ones, and sternly forbade them to come to Jesus to trouble Him with so unimportant a matter; but Jesus did not look upon them with disapprobation. His compassionate voice was heard saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." He took the children in his arms, and blessed them, and spoke words of encouragement and sympathy to the mothers, and both mothers and children returned to their homes strengthened and blessed by the divine love of the Master. They loved Jesus, and often repeated to others the story of their visit. They told how the disciples had forbidden them, but how the Lord had had compassion upon them. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 06] p. 482, Para. 1, [1892MS].

The story of Jesus blessing the children should encourage all mothers to seek the Lord, and bring their little ones to Him. He is as verily a personal Saviour today as He was in the days when He walked a man among men. He is as verily the helper of mothers today as He was when He gathered the children to his breast in Judea. He identifies his interest with that of suffering humanity, and the children of our hearths are as much the purchase of his blood today as were the children of long ago. The Lord will give to the praying mother the wisdom and grace she needs to instruct and interest her little ones in the precious old story of the babe born in Bethlehem, who is indeed the hope of the world. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 07] p. 482, Para. 2, [1892MS].

Jesus is our Saviour, our Redeemer, our wisdom, our sanctification, our righteousness. Let mothers make it their first interest to teach their children of the great love wherewith God has loved us, that led Him to give his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. It is the first duty of parents to make the precious truths of salvation very plain and simple



and attractive to their children. They should ever seek for the best way in which to lead their children to trust in Jesus as their personal Saviour, to love Him, to deny self for his sake, and to do good to those around them in his name. The first precept from their earliest years should be, Give your heart to Jesus; live to please Him. Do not live simply to amuse and gratify yourself; but live to honor Jesus, who has loved you, and given Himself for you. Were parents in earnest in thus educating their little ones, there would be a great company of children in the army of the Lord. They would then make sacrifices for Jesus' sake, and desire to give, not only their little gifts of love, but their whole hearts to Jesus. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 08] p. 482, Para. 3, [1892MS].

We should bring gifts to Jesus, as did the wise men when they found the Lord of glory. They had been studying the prophecies, and they knew that the time was fulfilled, and that Jesus had come to be the Saviour of men. Guided by a star, they journeyed to Jerusalem, and all along the way they were inquiring, "Where is He that is born King of the Jews? For we have seen his star in the east, and are come to worship Him." "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh." [Cf: Bible Echo & Signs of the Times 12-15-92 para. 09] p. 482, Para. 4, [1892MS].

The wise men have left us an example of what we should do. Jesus should be the object of our adoration, the recipient of our gifts. It is not man, but our Redeemer, that should be honored. To Him we should offer our praise and gifts and treasures; but instead of this, the world sets its treasures flowing in the channel of self-gratification, and to the honor of men. Christmas gifts are bestowed on our children, on our friends and relatives, and few think of what they can do to show their love and gratitude to God for his great love and compassion upon them. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 10] p. 483, Para. 1, [1892MS].

In celebrating Christmas, fathers, mothers, children, and friends are diverted from the great object to which the custom is attributed. They give their whole attention to the bestowal of gifts upon one another, and their minds are turned away from the contemplation of the Source of all their blessings both spiritual and temporal. In their attention to gifts and honors bestowed upon themselves or their friends, Jesus is unhonored and forgotten. Parents should seek to teach their children to honor Jesus. They should be instructed how He came to the world to bring light, to shine amid the moral darkness of the world. They should be impressed with the fact that "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: Bible Echo & Signs of the Times 12-15-92 para. 11] p. 483, Para. 2, [1892MS].

We are dependent upon Christ for both spiritual and temporal blessings, we should especially remember the world's Redeemer, on those days in which others forget Him in pleasing one another, in festivity and careless mirth. We should show special honor to Him in whom our hope of eternal life is centered. Through all the year parents should be educating their children as to how they may honor Jesus in their gifts. They should instruct them that Christ came to the world to save

perishing sinners, and that instead of spending money for needless ornaments, for candies and *knick-knacks* to gratify the taste, they should deny themselves for Christ's sake, that they may offer to Him an expression of their love. The theme of Christ's amazing love can be so presented to your children that the little ones will be lost in wonder and love, and their hearts will be melted at the story of Calvary. Tell the children and youth that Jesus died to save them, that He wants them to give to Him their young lives that they may be his obedient children, and be saved from ruin. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 12] p. 483, Para. 3, [1892MS].

Christ will be pleased to see that the children and the youth, whom He loves, also love Him, and He will accept their gifts and offerings to be used in his cause. From the denial of self in children and youth, many little streams may flow into the treasury of the Lord, and missionaries may be sent out through their gifts to bring light to the heathen, who bow down to gods of wood and stone. Home missionaries also may be assisted, and there are poor who are suffering and needy, who may be blessed with the gifts of the children. Christ identifies his interest with that of his children. He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." [Cf: Bible Echo & Signs of the Times 12-15-92 para. 13] p. 483, Para. 4, [1892MS].

Brethren and sisters, what are you going to bring to Jesus as an offering of love? What will you render unto the Lord for all his benefits? Will you show forth the praises of Him who has called you out of darkness into his marvellous light, or will you devote your time and money to self and to pleasure seeking, as though self were the great object of attraction? O, may the coming Christmas be the best one you have ever enjoyed, because you have brought gifts to Jesus, and given yourselves and your all without reservation to Him who has given all for you. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-15-92 para. 14] p. 483, Para. 5, [1892MS].

The Scriptures speak plainly in regard to the course to be pursued toward the erring: "Ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." [Cf: The Home Missionary 01-01-92 para. 01] p. 484, Para. 1, [1892MS].

To convince one of his errors is a most delicate work; for through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created, and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out, and they see them. In a general way they will admit that they are human, liable to err; but they expect others to treat them as if they were unerring; such confessions count for nothing with God. [Cf: The Home Missionary 01-01-92 para. 02] p. 484, Para. 2, [1892MS].

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they seek to excuse it by laying the blame on circumstances, or casting it upon their brethren, leaving others to suffer the censure

which justly belongs to themselves. They are filled with indignation that any one should regard them as sinners. The one who reproveth them is looked upon as having done them a personal injury. [Cf: The Home Missionary 01-01-92 para. 03] p. 484, Para. 3, [1892MS].

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to criticise his words, and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproveth the sins that lie hidden, concealed in darkness; sins which, if cherished, will increase, and ruin the soul; but those who think themselves above reproof, resist the influence of the Spirit of God. In their efforts to correct others, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit. [Cf: The Home Missionary 01-01-92 para. 04] p. 484, Para. 4, [1892MS].

Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger and speaking vanity." This lifting up of self in pride, as if you were faultless, and magnifying the faults of others, is offensive to God. It is breaking his law, "Thou shalt love thy neighbor as thyself." "Be kindly affectioned one toward another." We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy's work as accusers of the brethren. [Cf: The Home Missionary 01-01-92 para. 05] p. 484, Para. 5, [1892MS].

Some one not so mindful as he should have been of Christ's words, "Take heed how ye hear," allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong, a clear, definite statement of his supposed errors, and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works. Those who do such things have set themselves up as judges, through admitting evil thoughts. One who engages in this work, communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If he makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous. [Cf: The Home Missionary 01-01-92 para. 06] p. 484, Para. 6, [1892MS].

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined

that things shall be just as they have stated them, and they treat the accused as guilty, without giving them a chance to explain. When there is manifested a spirit of such fierce determination to make a brother or sister an offender, and the accusers cannot be made to see or feel that their own course has been wrong, what does this show?--That the transforming power of the enemy has been upon them, and their character reflects his attributes. [Cf: The Home Missionary 01-01-92 para. 07] p. 485, Para. 1, [1892MS].

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the Great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who regarded them as men led of God, will be destroyed with them, because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those things that it would be to their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions. [Cf: The Home Missionary 01-01-92 para. 08] p. 485, Para. 2, [1892MS].

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the spirit, cultivate tenderness, compassion for one another, and do not longer work on the enemy's side of the question. [Cf: The Home Missionary 01-01-92 para. 09] p. 485, Para. 3, [1892MS].

Before giving credence to an evil report, we should go to the one reported to be in error, and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation, or that the evil was greatly magnified. [Cf: The Home Missionary 01-01-92 para. 10] p. 485, Para. 4, [1892MS].

And before passing unfavorable judgment upon another, you should go to the one whom you think has erred, tell him your fears, with your own souls subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions. [Cf: The Home Missionary 01-01-92 para. 11] p. 485, Para. 5, [1892MS].

Christ prayed that his disciples might be one, even as he is one with the Father. Then every one who claims to be a child of God should labor for this oneness. When it exists, the followers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul, and accept the accusations of Satan's agents against the children of God, you become servants of sin, and are helping the devil in his work. [Cf: The Home Missionary 01-01-92 para. 12] p. 485, Para. 6, [1892MS].

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And

though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." [Cf: The Home Missionary 01-01-92 para. 13] p. 486, Para. 1, [1892MS].

Nowhere is the duty of forgiveness so plainly taught and so impressively enforced as in the lessons of Christ. Study the parable of the two debtors: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents." Here was one man in high position who had been intrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to nearly ten million dollars. When the king saw the evidence of his servant's unfaithfulness, he commanded him to be sold, with his wife and children, his houses, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man, as he saw ruin before him, and he pleaded for delay: "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man,--whether he would manifest the same forgiveness and mercy that had been shown toward him, or whether his joy and gratitude were of a selfish nature, and his heart not softened. [Cf: The Home Missionary 01-01-92 para. 14] p. 486, Para. 2, [1892MS].

"The same servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." [Cf: The Home Missionary 01-01-92 para. 15] p. 486, Para. 3, [1892MS].

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance. But one whom God has forgiven much, will not forgive a small offense in his fellow-man. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God's great love for them is not appreciated; for it has not softened their hearts. [Cf: The Home Missionary 01-01-92 para. 16] p. 486, Para. 4, [1892MS].

When this man, whose great debt had been forgiven, met another,

inferior to him in position and office, who owed him but a small sum, he was filled with anger, and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven so much would himself forgive nothing. He claimed his rights, and taking advantage of the law, afflicted the distressed debtor by casting him into prison. [Cf: The Home Missionary 01-01-92 para. 17] p. 487, Para. 1, [1892MS].

This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" And his lord delivered him to the jailer till he should pay all that was due. [Cf: The Home Missionary 01-01-92 para. 18] p. 487, Para. 2, [1892MS].

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow-men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother, when God is extending his mercy to us, and forgiving our trespasses against him? Should God enter into judgment with us, our debt would be found to be immense, yet our heavenly Father forgives the debt. Men will be dealt with by God, not according to their opinion of themselves, not according to their self-confidence, but according to the spirit they reveal toward their erring brethren. We are not forgiven because we forgive, but as we forgive. [Cf: The Home Missionary 01-01-92 para. 19] p. 487, Para. 3, [1892MS].

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Treat him and his errors as you wish God to treat you when you offend him. You should not say, as some have said, who ought to know better, "I do not think he feels humble enough. I do not think he feels his confession." What right have you to judge him, as if you could read the heart? The word of God says, "If he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And not only seven times, but seventy times seven, should you forgive him,--just as often as Christ forgives you. Mrs. E. G. White. (*To be concluded next month.*) [Cf: The Home Missionary 01-01-92 para. 20] p. 487, Para. 4, [1892MS].

On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which

believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to, who believe in Christ, are not those who are young in years, but little children in Christ. [Cf: The Home Missionary 02-01-92 para. 01] p. 487, Para. 5, [1892MS].

Here is a warning for those who selfishly neglect or hold in contempt their weak brethren, a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. [Cf: The Home Missionary 02-01-92 para. 02] p. 488, Para. 1, [1892MS].

"The Son of man is come to seek and to save that which was lost." Here the work of Christ is plainly presented, and it is a similar work that his followers are expected to do. It is not the saint but the sinner that needs compassion, earnest labor, persevering effort. Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is the same as if done to Jesus himself. Christ identifies his interest with that of the souls he has purchased at an infinite cost. [Cf: The Home Missionary 02-01-92 para. 03] p. 488, Para. 2, [1892MS].

Angels are ever present where they are most needed,--with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all seek for harmony, for peace, for oneness in Christ Jesus? Will any one venture to work with Satan to discourage souls who have so much to contend against? Will they, by word or deed, push them upon Satan's battle-field? Jesus assures us that he came to our world to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to his heart of infinite love? Christ's work is to ransom those who have strayed from God; and he requires every member of the church to work together with him in bringing them back. [Cf: The Home Missionary 02-01-92 para. 04] p. 488, Para. 3, [1892MS].

If those who by being merciless and unforgiving place themselves on Satan's side, would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one. [Cf: The Home Missionary 02-01-92 para. 05] p. 488, Para. 4, [1892MS].

Brethren and sisters, if you are workers together with God, there is no excuse for your not working to help, not only those whom you fancy, but those who most need your help to correct their errors. [Cf: The Home Missionary 02-01-92 para. 06] p. 488, Para. 5, [1892MS].

Jesus thus illustrates the work that devolves upon those who claim to believe on his name: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and

goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: The Home Missionary 02-01-92 para. 07] p. 488, Para. 6, [1892MS].

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin, and liable to be destroyed by the arts and snares of Satan, are cared for as a shepherd cares for the sheep of his flock. Jesus represents himself as being acquainted with his sheep. He gave his life for them. And he goes to seek them even before they seek him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. [Cf: The Home Missionary 02-01-92 para. 08] p. 489, Para. 1, [1892MS].

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them, or causing them to stumble by a hard, unforgiving, accusing spirit. [Cf: The Home Missionary 02-01-92 para. 09] p. 489, Para. 2, [1892MS].

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus and of the angels, and not be like the Pharisees, who were proud, hard-hearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light, then, can you regard any neglect of those who need your help? [Cf: The Home Missionary 02-01-92 para. 10] p. 489, Para. 3, [1892MS].

Christ has laid down rules to prevent unhappy divisions, but how many in our churches have followed his directions? "If thy brother shall trespass against thee, go and [tell it to every one you meet?] tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." If the instructions which Christ has given were followed out in the spirit that every true Christian should have--if each, when aggrieved, would go to the offending member, and seek in kindness to correct the wrong by privately telling him of his fault, many a grievous trial would be averted. [Cf: The Home Missionary 02-01-92 para. 11] p. 489, Para. 4, [1892MS].

When any one comes to a minister or to men in positions of trust, with complaints about a brother or sister, let them ask the reporter, "Have you complied with the rules our Saviour has given?" and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subjects of church discipline and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely, or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit



of criticism, of judging one another's motives, as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches weak, inefficient, and almost Christless. [Cf: The Home Missionary 02-01-92 para. 12] p. 489, Para. 5, [1892MS].

Jesus adds to the lesson these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This assurance, that after the rules of Christ have been followed to the letter, the decisions of the church will be ratified in heaven, gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books, or to place a member under censure until the case has been investigated, and the Bible rule fully obeyed. The word of Christ shows how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render many decisions which heaven cannot ratify. [Cf: The Home Missionary 02-01-92 para. 13] p. 490, Para. 1, [1892MS].

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"? "With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when he was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. [Cf: The Home Missionary 02-01-92 para. 14] p. 490, Para. 2, [1892MS].

The lessons which Christ has given us are to be studied, and incorporated into our religious life every day. "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven. [Cf: The Home Missionary 02-01-92 para. 15] p. 490, Para. 3, [1892MS].

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned, because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned

and have need of pardon. Pride will find no place in his heart. Such faith as this will be a deathblow to a revengeful spirit. [Cf: The Home Missionary 02-01-92 para. 16] p. 490, Para. 4, [1892MS].

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have discernment to see the good there is in the character of others, and will love those who need the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God. He who possesses the spirit of Christ will never be weary of forgiving. Mrs. E. G. White. [Cf: The Home Missionary 02-01-92 para. 17] p. 490, Para. 5, [1892MS].

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls. Let it be the aim of all to be laborers together with God for the uplifting of humanity. All should be educators by precept and example. They should feel a personal responsibility to send forth fully instructed men and women, who shall exert a direct and saving influence in the homes, the communities, and the churches to which they go." [Cf: The Home Missionary 07-01-92 para. 01] p. 491, Para. 1, [1892MS].

So widely separated from other continents by the broad waters of the Pacific is Australia, that it seems like another world. Numerous islands cluster about it, and dot the Pacific. In many of these islands missionary work has been established through the efforts of various denominations, and English-speaking people are found even in the islands where the majority of the inhabitants are little better than heathen. To these islands of the sea many publications have been carried, and these silent messengers of the truth are doing the work to which they were appointed. The Lord has stirred the hearts of his people to make the efforts that have been made, that the inhabitants of these far-away islands may know the truth, and understand the times in which we are living. [Cf: The Home Missionary 09-01-92 para. 01] p. 491, Para. 2, [1892MS].

A number of churches have been raised up in Australia, New Zealand, and Tasmania, and yet the work of enlightening the people of these lands is almost at a stand-still for want of the living witness. From the light which the Lord has given me, we have no time to waste in pleasing ourselves; for now is the time to work in warning the children of men of the coming of our Lord in the clouds of heaven. Now is our day to work for these lands. Let every interest minor to this work stand aside. God calls upon those who have had the light of truth, to become a light unto others. Believers in Christ, by the present needs and privileges, you are summoned to appear, and become witnesses for your Lord. The Lord says to all who have tasted of his goodness, "Ye are my witnesses." He bids every one who trusts in him repeat his message to the world, saying, "I, even I, am the Lord and beside me there is no Saviour." The unbelieving world is waiting for your testimony, and I beseech you by the mercies of God to arise and meet

their expectation. Darkness is covering the earth, and gross darkness the people; and amid the moral night that is settling upon the world, I beseech you who believe, to testify to those who sit in darkness that there is light, and that none need walk in darkness; for the true light now shineth. [Cf: The Home Missionary 09-01-92 para. 02] p. 491, Para. 3, [1892MS].

Satan and his evil angels, combined with wicked men, are seeking by every possible device to bear before the world a testimony against the truth of God's word. The enmity of Satan against Christ is determined and unrelenting, and in the great controversy between good and evil, while Satan and his confederacy are bringing in their false testimony against God and his truth, in order that men may not receive the love of the truth, but believe a lie, who is burdened of soul to make plans or devise means whereby agencies may be put in operation for the advancement of truth? Will those who profess to believe the truth stand in idleness, when Satan and his hosts work with intense activity for the overthrow of the cause of truth? Will the professed followers of Christ allow him to preoccupy the field? Who will be a volunteer to witness for God in these far-off lands? Who will open the Scriptures to those who are ignorant of the words of life? Who will let his light shine out to those who sit in darkness and in the shadow of death? [Cf: The Home Missionary 09-01-92 para. 03] p. 491, Para. 4, [1892MS].

The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! [Cf: The Home Missionary 09-01-92 para. 04] p. 492, Para. 1, [1892MS].

The dying world is before you, and you can find work to do anywhere in its borders; but what are you doing for the salvation of those for whom Christ has died? God in his providence has been preparing the way for the coming of the living agent to all lands, that men may hear the good news of salvation. All things are now ready, and the angels wait for the co-operation of those who believe the truth for these last days, that they may go forth, and work with the followers of Christ in drawing souls to God. [Cf: The Home Missionary 09-01-92 para. 05] p. 492, Para. 2, [1892MS].

All heaven is interested in man's salvation, and the work may be done speedily, the kingdom of God may come, and the earth be filled with the knowledge of God as the waters cover the sea. The great desire of the heavenly intelligences is that the character of God, so long misrepresented and misinterpreted, may be rightly represented before those who have been deceived by the devices of the enemy. Satan has

imputed to God his own attributes, and is it not now time that the name of Christ should be great among the heathen? God calls for those who have been enlightened to fall into line, and begin aggressive warfare on the strongholds of the evil one. [Cf: The Home Missionary 09-01-92 para. 06] p. 492, Para. 3, [1892MS].

Sabbath after Sabbath many of you hear the voice of the living preacher, but how many feel the need of bringing the truth into your practical life? How many realize that light is given you that you may reflect it upon others? There is great need that the people should be educated that they may do the part of the work that has been appointed unto them to do; but the education of church members has been neglected. If the minister would instruct his people, he might have an army to help him in diffusing the light when a crisis comes in the work. Each member of the church should do the work for which he is best adapted, and the work could be so arranged that everything would move off harmoniously, and the prosperity of a working church would be manifested in the vital interest which would spring up among those who put their energies into the cause of Christ. [Cf: The Home Missionary 09-01-92 para. 07] p. 492, Para. 4, [1892MS].

When souls are first converted to the truth, they should be instructed as to what Christ expects from them in living, whole-hearted service,-- that he invites them to be laborers in his moral vineyard. However trembling may be their efforts, however imperfect their work, they should be patiently and lovingly borne with; for if they are meek and lowly in heart, the Lord can turn what appears to be defeat, into signal victory. Every soul born of the Spirit of God is to grow up into Christ, the living head. Under apprenticeship to Christ, those who profess his name are to become apt scholars, learning how to co-operate with heavenly intelligences in drawing souls to Christ. To every one the Lord has given his work. [Cf: The Home Missionary 09-01-92 para. 08] p. 492, Para. 5, [1892MS].

But instead of doing the work the Lord has appointed to be done through human agencies, many are idling away the precious moments or probation. Satan has come in to preoccupy the field, and he has filled the hands of those who should have been laborers together with God, with work that causes him to exult, because the cause of Christ is left to languish by those who profess to be the followers of Jesus. The instruction of Paul to the Ephesians is applicable to us, and we should heed the exhortation. He says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation where-with ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." "But unto every one of us is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [Cf: The Home Missionary 09-01-92 para. 09] p. 493, Para. 1, [1892MS].

From the inspired words which we have quoted, we can see that many workers are needed in the cause of God, in order that the saints may be

perfected. The reason of the weakness of the church is made manifest, for these workers are lacking. No man has entered into the work of educating the members as to the duties devolving personally upon them. Men should be trained for the work of training others, that order may be found in the church, and that each one may do for the Master according to his God-given ability. It is not a matter to be deplored that those who accept the truth are differently organized and endowed; for there is work for every one, and if the people of God reach to the measure of the fullness of Christ, there must be earnest work for the individual members of the body of Christ, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Mrs. E. G. White. (Concluded in our next number.) [Cf: The Home Missionary 09-01-92 para. 10] p. 493, Para. 2, [1892MS].

"The Saviour directed his disciples to begin their work in Jerusalem, and then pass on through Judea and Samaria, and unto the uttermost parts of the earth. Only a small proportion of the people accepted the doctrine; but the messengers bore the message from place to place, passing from country to country, lifting the standard of the gospel in all the near and far-off places of the earth. But there was a preparatory work. The Saviour's promise was, 'But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me.' Although thousands at home neglect this great salvation, and prove themselves unworthy of eternal life, let zealous efforts be put forth for those who are in the midnight of darkness. God will speak to the unenlightened. This light is to shine amid the moral darkness. 'I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth.' While there are so many to be sought for, so many that are in gross darkness, shall we not cry aloud and spare not?" [Cf: The Home Missionary 09-01-92 para. 01] p. 493, Para. 3, [1892MS].

"My mind is exercised day and night in regard to our missionary work. I am alarmed because there is so little genuine burden for perishing souls. The church knows her duty well if she would only contemplate the situation. There is work to be done in home missionary efforts; there is much to be done in far-off lands. Why are there not hundreds giving themselves to the work where now there is one?" [Cf: The Home Missionary 09-01-92 para. 02] p. 494, Para. 1, [1892MS].

"The heavenly agencies are waiting to co-operate with human agencies in the grand work of reflecting light to the world. Wherever there is even one soul converted on earth, there is a response of joy circulated through heaven. Wherever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ, and the holy angels, because the lost is found. I send my appeal to the churches to 'Rise and shine, for the glory of the Lord is risen upon thee.' 'Ye have not,' said Christ, 'chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, he may give it you.'" [Cf: The Home Missionary

09-01-92 para. 03] p. 494, Para. 2, [1892MS].

Much of the talent and ability of the church is left undeveloped, and is therefore lost to the work of God; but for all the ability that is not utilized in the cause, the church and the world are made to suffer. It is necessary that there should be a work of education carried on among the members of the church, that they may find their work, and stand at their post of duty. Many ministers among us have been ambitious to preach acceptable sermons, but the work that would have most benefited the people has been left undone. The work of education must be accomplished, that every jot and tittle of ability may be brought into service for Christ. As each member of the church acts his part, according to the ability God has given him, he will increase in aptitude, and by practice will become a strong, reliable worker for the Lord. [Cf: The Home Missionary 10-01-92 para. 01] p. 494, Para. 3, [1892MS].

The efficiency that the Lord designs to see in his people has been sadly lacking in the church. How can we account for this? Have those who profess the name of Christ been truly converted? Have they consecrated to God their reason, their knowledge, their affections, their thoughts? Have they employed their talents of means and ability in the service of the Master? or have they devoted all their energies of mind and body to the building up of worldly enterprises? Jesus says to those who would be his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." He who is a child of God henceforth should look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with him to seek and save the lost. He is ever to realize that he has consecrated himself to God, and that in character he is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that was manifested in the life of Christ, is to reappear in the life of the worker for God. Those who are laborers together with God will feel the need of wrestling in prayer for the endowment of the Holy Spirit. They will manifest the most tender solicitude for the erring, make most earnest appeals to those who are out of Christ, and will bear much fruit to the glory of God, and be known as the disciples of Christ. [Cf: The Home Missionary 10-01-92 para. 02] p. 494, Para. 4, [1892MS].

Those who consecrate their all to God will not be left unmolested by the enemy of souls. Satan will come to them with his specious temptations, designing to allure them from their loyalty to God. He will present to them his bribe, as he did to Christ in the wilderness of temptation, saying, "All these things will I give thee, if thou wilt fall down and worship me." But what should be the answer of the Christian to all the temptations of the evil one? He should say, "I will not lend my influence in any way to the advancement of anything save the cause of Christ. I am not my own; I have been bought with a price. I am not to live to please myself; for I have been purchased, ransomed by the blood of Christ. It is not possible for me to give to Christ more than that which belongs to him; for every moment of my life belongs to him. I am his possession, a servant employed to do the will of my Master." This is the only position that is safe for us to occupy; and if the individual members of the church felt in this way, what a

power would the church exert to draw and win souls to Christ. It is this half-hearted work, the effort to serve God and the devil at the same time, that leaves the church so destitute of the Spirit of God. Were the members of the church consecrated to God, were they in the unity of the Spirit, in the bond of peace, were they organized for the purpose of imparting to others an influence of good, the church would be indeed the light of the world. Should the individual members seek to represent Christ to the world in character and life, thousands would be attracted to the Saviour, who now have reason to criticise the words and works of those who profess the name of Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: The Home Missionary 10-01-92 para. 03] p. 495, Para. 1, [1892MS].

Each one of us is to stand where we shall be under the transforming influence of the grace of Christ, and then in our association one with another, we shall be able to impart and to receive the light of the Sun of Righteousness; for each member will be in harmony with Christ and with every other member, striving to attain to perfection of life and character through faith in him. Then shall we know how to sympathize with our brethren, to manifest forbearing love, and the very least will be united through vital connection with Christ to the working agencies that God has ordained for the dissemination of light and truth. [Cf: The Home Missionary 10-01-92 para. 04] p. 495, Para. 2, [1892MS].

I have been deeply pained in seeing how little has been done to set the churches in order. Those who take delight in sermonizing, appoint sermon to succeed sermon in a series of meetings, and do not discern the character of work that should be done in order to strengthen the things that remain. The work that must be done is a work that will place every man in a position where he shall be able to do all in his power for the advancement of the kingdom of heaven. The Lord has given to the lay members as well as to the ministers their gift of reason and intelligence, their share of qualification for his work; and for the use of these talents, each one is responsible. God requires of all whole-hearted devotion to his work. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: The Home Missionary 10-01-92 para. 05] p. 495, Para. 3, [1892MS].

There are souls in the church, who though humble in their endowments and acquirements, are still imbued with the Spirit of the Master, and they are ready to sacrifice life itself should it be required of them. These men cannot be placed upon a salary, but they can be educated so that they can do work for the Master in their limited way. It is the duty of the ministers to see that such men are utilized; for while the Lord has a work for men to do in the sacred desk, this is not the whole of his work. When the church is in need of personal labor, then it is the minister's most essential duty to help the souls for whom he is to watch, as one who must give an account. The minister of the gospel should be an educator, that he may impress upon those for whom he labors, their responsibility to labor for others. He should prayerfully

and lovingly help every member of the church to find his place in the work of God, that there may be laborers in the fields that are already white for the harvest. [Cf: The Home Missionary 10-01-92 para. 06] p. 496, Para. 1, [1892MS].

The Lord has said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." On every hand, fields of usefulness are opening up; but a burden of perplexity rests upon those who should appoint laborers to go to these various stations of usefulness; for they look in vain for men and women fitted for these responsibilities of the work. Is it not time that the members of the church were becoming educated to engage in missionary labor, that when a call is made for men and women to go forth into the harvest field, there may be those who can respond to the call? saying, "We have given ourselves to Christ without reserve. We have educated ourselves and our households to habits of simplicity in dress and living. We are accustomed to self-denial, and realize that we belong to the Lord. We have no other desire than to do his will, and live not to please ourselves, but to win souls for the Master. We are ready to move to distant lands, and lift up the standard of Christ, and in simplicity and humility live out the truth." [Cf: The Home Missionary 10-01-92 para. 07] p. 496, Para. 2, [1892MS].

Jesus left his home in heaven, and came to this dark world to reach to the very depth of human woe, that he might save those who were ready to perish. This is the love he has shown to fallen man. But is the disciple above his Master, the servant greater than his Lord? If I am indeed a laborer together with God, shall I not be called upon to make some sacrifice for his cause? Will it be too great a sacrifice for any of Christ's followers to make, to take the little possession intrusted to their care, and go to the dark places of the earth, where the people have never so much as heard of the truth, and in meekness and lowliness of heart, there make known to men what the Lord has done for the sons of men? [Cf: The Home Missionary 10-01-92 para. 08] p. 496, Para. 3, [1892MS].

Those who have come together in church capacity can do one hundred-fold more than they are now doing to let their light shine forth in the world. They are to come out from the world and to be separate, and to touch not the unclean, but to set their affections on things that are above. They are to live, not to please themselves, but to follow the example of Him who died for their redemption. They are cheerfully to bear the cross, fulfilling their mission to this world by shining as lights in the world, holding forth the word of God, and reckoning, as did Paul, that all they are called upon to suffer is but "light affliction, which is but for a moment," that "worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Mrs. E. G. White. *Melbourne, Australia*. [Cf: The Home Missionary 10-01-92 para. 09] p. 496, Para. 4, [1892MS].

The apostle says, "We are laborers together with God." In the work of saving souls, divine and human agencies are to be combined. Those who profess to be the followers of Christ are to be laborers together with him. How great is the need now of the manifestation of Christian activity! The truth is to be presented to all nations, and God calls



upon his people to enter into partnership with Christ, submitting to the terms which he shall make, fulfilling the condition upon which he will accept them for his service. Has God enlightened you with a knowledge of himself? Have the treasures of his truth been opened unto your understanding? Have you become intelligent in regard to the word of God? Then you are under solemn obligation to impart that knowledge to those who sit in darkness and have no light. [Cf: The Medical Missionary 05-01-92 para. 01] p. 497, Para. 1, [1892MS].

To the humble, the pure in heart, to those who have an eye single to the glory of God, the wants of God's cause will be revealed. He who has the spirit of Christ will realize that there is a great work before the people of God. He will see that foreign countries must be visited, that missionaries with the spirit of self-sacrifice, of fervent devotion, must go to far-away lands to labor, to suffer for Christ's sake. He will see that there is a work to be done in our land that will call for the exercise of all man's God-given abilities. In our own land thousands of foreigners--representatives of many nations, kindreds, and tongues--have settled. People who are ignorant, superstitious, who have no knowledge of the sacred teachings of the word of God, have come to reside in our country. The hand of God has been directing them to our shores that they might be brought under the enlightening influence of the gospel of our Lord Jesus Christ, and become partakers of the divine nature. How many among us have been stirred by the spirit of the Master to go forth and labor for this class of strangers who have been brought to our very doors through the providence of God, that his work might be hastened in the earth? Souls are perishing within our reach, and yet the church of God is not aroused from its condition of inactivity and lethargy. A thousand-fold more might have been done than has been done if our souls had been alive to the cause of the Master. A spirit of worldliness prevails, and the souls of men have been counted as of less value than your cattle, your farms, your temporal affairs. God calls upon you to repent, and return unto him. [Cf: The Medical Missionary 05-01-92 para. 02] p. 497, Para. 2, [1892MS].

What will you do in the future? Will you continue to neglect the salvation of souls for whom Christ died? or will you co-operate with the great Benefactor of humanity? Will you, as those upon whom the light of truth has shone, let that light shine forth to those who are in darkness? Oh that you might understand what a privilege you neglect, what an honor you fail to appreciate, when you refuse to become laborers together with God in the great harvest field! Will you not cordially, heartily receive all the advantages God has provided for you, and by exercise diligently put to use every power, every talent, that has been intrusted to you for the advancement of the kingdom of God? Your advancement in the divine life will be in proportion to the improvement you make of your God-given talents in this life. Your reward in the future life will be in accordance with your earnest zeal and love for the cause of the Master. In temporal matters, our enterprises prosper in proportion to the concentration, the diligence, the skill, we put into the work, and our success in the work of the Lord will also depend upon the exercise of wisdom, tact, diligence, and faithfulness. [Cf: The Medical Missionary 05-01-92 para. 03] p. 497, Para. 3, [1892MS].

There is great need of laborers in the harvest field. Where there is now one, there should be a thousand receiving "every word that

proceedeth out of the mouth of God," to give it again to the people as they are able to bear it. We must work in harmony with the direction of the word of God. We must make wise plans, exercise good judgment in the selection of men for different fields, choosing them with reference to their gifts as appropriate to the work to which they are directed. And above all, let every worker fulfill the condition upon which he may become a laborer together with God. [Cf: The Medical Missionary 05-01-92 para. 04] p. 498, Para. 1, [1892MS].

The worker for God must be imbued with the spirit of Christ. His love for souls must be fervent, and his faith strong and unwavering. His faith must be that which works by love. He must continually cultivate the graces of the Spirit of God, repressing all unbelief. Under the guidance and control of the Holy Spirit, the powers of the missionary of the Lord are to be put to their very highest use. It is thus that man may become a laborer together with God. All whom God has endowed with reasoning powers may become intellectual Christians. God has given abundant evidence of the truth of his word, and he requires that those who would be counted as the followers of Christ should study the Scriptures, that they may be able to give to every man a reason of the hope that is in them, with meekness and fear. He has not required any one to believe without evidence. Let the inquirer after truth put to the stretch his mental powers in diligent study of the word of God. To neglect this duty is to place the soul in peril of eternal death. Each one is required to understand the conditions upon which eternal life depends. We must know what saith the Lord, that we may be able to live "by every word that proceedeth out of the mouth of the Lord." We cannot afford to have another settle questions of such momentous import as those concerning our soul's salvation. We must open the Scriptures for ourselves, searching the word of God prayerfully, that we may know the truth as it is in Jesus. We cannot afford to trust to the ministers, to follow idle traditions, to subject our souls to human authority, but we must know for ourselves what God has said. We are to be laborers together with God, and we must know, we must be determined to know, what are the conditions upon which we may become heirs of salvation. If we neglect this important duty, we shall die in our sins. [Cf: The Medical Missionary 05-01-92 para. 06] p. 498, Para. 2, [1892MS].

We are not to make a study as to what are the opinions of men, what are the traditions of the Fathers, or what is the popular faith. We cannot trust to the voice of the multitude, or follow the world in an evil course. Our inquiry should be, What hath God said? what is his revealed will? God has given us his word, he has left on record his commands and promises, he has revealed to us the plan whereby lost man may be saved, and it is our place to search for truth as for hidden treasures. All skepticism, all self-exaltation, all pride of opinion, must be laid aside as we come to the searching of the word of God. With humble heart, with contrite spirit, we must pray for divine enlightenment, and become diligent, thoughtful, earnest students in the school of Christ, learning of him what it is to be meek and lowly of heart. [Cf: The Medical Missionary 05-01-92 para. 07] p. 498, Para. 3, [1892MS].

The duty of studying the Scriptures is not left as an optional matter, on which little depends. The Lord positively enjoins upon every believer the study of his word, that he may have an intelligent faith, built upon the knowledge of the word of truth. He must dig for truth as

one who digs for hidden treasure. He must search the Scriptures, comparing scripture with scripture, and thus fitting himself to become a laborer with God in a more extended work. Each one must have faith for himself, for individually we are to work out our "own salvation with fear and trembling," knowing that it is God who worketh in us both to will and to do of his good pleasure. [Cf: The Medical Missionary 05-01-92 para. 08] p. 499, Para. 1, [1892MS].

Not only does our own salvation depend upon our knowledge of the word of God, but the salvation of others is to a large degree dependent upon our faithfulness to this duty. We are to be laborers together with God, and the word of God is called the sword of the Spirit. The knowledge of revealed truth is the spiritual weapon by which God is to make us mighty to the pulling down of the strongholds of the enemy. It is through the power of the word that souls are to be delivered out of darkness into light. As Christ's representatives and followers, we are to speak the truth in love, making it manifest that we have been with Jesus and learned of him. We are to approach others in the spirit of kindness, in tender affection and compassion, winning them to Christ by a representation of his love and power. [Cf: The Medical Missionary 05-01-92 para. 09] p. 499, Para. 2, [1892MS].

We are to be laborers together with God; and it is needful that our faith and piety be of the heavenly order, that it be sound and healthful, so that when it comes in contact with error, we shall not be moved from our steadfastness, or our integrity be corrupted by the iniquity which we meet. Instead of devoting our talents to the world, we are to devote them to the advancement of the kingdom of God. In doing this, our powers will become elevated, our souls will be ennobled, and our characters purified and fitted for the heavenly abode. To him who is indeed a laborer together with God, the truth becomes a divine inspiration, a living reality. His soul is aroused to the needs of the cause of the Master, and in place of seeking to do less than he has hitherto done, he realizes that more, much more is required of him,--that he is to work as one who is plucking souls as brands from the burning. [Cf: The Medical Missionary 05-01-92 para. 10] p. 499, Para. 3, [1892MS].

The ease-loving spirit that has fallen upon the church, is an offense to God. We are nearing the end, and every moment is golden. O by living faith lay hold upon the power of God, and work to the utmost of your ability, having your testimony so vitalized by the Spirit of God that sinners may feel and realize their danger, and turn unto the living God. Let faith be woven into your experience. Let every believer in the truth be thoroughly alive to the dangers of this time. Let every soul arouse from stupor, and realize that it is not of the ministers alone of whom it is written, "we are laborers together with God." Every soul who professes the name of Christ is expected to have some part in the work of God. All are to be living branches of the True Vine, active members of the body of Christ, laborers together with God, the light of the world. By Mrs. E. G. White. [Cf: The Medical Missionary 05-01-92 para. 11] p. 499, Para. 4, [1892MS].

[From unpublished manuscript by Mrs. E. G. White.] The Holy Spirit is called both the Comforter and the Spirit of truth, because there is comfort and hope in the truth. A falsehood cannot give peace; but through the truth we become partakers of the peace that passeth

understanding. [Cf: The Medical Missionary 06-01-92 para. 01] p. 500, Para. 1, [1892MS].

The mind will reveal its own deficiencies. But if it is accustomed to dig for the truth as for hid treasures, it will soon become a treasure house of knowledge; and more than this, the very diligence of the laborer in searching the Scriptures will develop his mind proportionately in the understanding of the word. [Cf: The Medical Missionary 06-01-92 para. 02] p. 500, Para. 2, [1892MS].

All who labor in the cause of God in any capacity, should be whole-hearted in the work. There is a lesson for us in the experience of Gideon's army. Those whose hearts were in the work were so earnest that they would not stop to kneel by the brook to drink, but dipped up the water in their hands as they hurried on to the battle, and these were the ones whom God used; while those who made deliberate preparations to drink, and took their time for it, were sent back to their homes. The Lord God of Israel is watching every worker to see whether he is in earnest, whether he carries upon his heart the burden of souls. God sees whether his servants touch these living interests with the ends of their fingers, or whether they grasp them with all their might. If all had the interest that Knox felt when he cried, "Give me Scotland or I die!"--a wrestling with God that will not be denied,--they would find that God would work with their efforts, and would give them souls for their hire. They would not be lifted up because of their success, nor would they for a moment fear that some one else would receive the credit due to them; but they would be so grateful to God for the souls saved that his praise would be in their hearts and on their lips day and night. It is such workers whom God will make mighty in his cause. [Cf: The Medical Missionary 06-01-92 para. 03] p. 500, Para. 3, [1892MS].

We are altogether too faithless, and too narrow in our views. Gideon's army prevailed, not because of their numbers, but because in living faith they followed the special direction of God. If we make narrow plans, we shall see very little accomplished. [Cf: The Medical Missionary 06-01-92 para. 04] p. 500, Para. 4, [1892MS].

Never think that even when you do your best you are of yourself capable of winning souls to Christ. You must cultivate the habit of discerning a power beyond that which you can see with human vision,--a power that is constantly at work upon the hearts and minds of men. When you approach the stranger, when you stand face to face with the impenitent, with the afflicted, the soul-needy, the Lord is by your side if you have indeed surrendered yourself to him. Through the living agent he makes the impression on the heart. Your words must not be a mere parrot-like speech, but the expression of a living, personal experience. If you cheer hearts with words of courage and hope, it is because the grace of Christ is to you a living reality. It is God's likeness, not your own, that is to be impressed on the heart. But if you have not yourself been sanctified, refined, transformed, you cannot present the truths of God's word with a freshness, a power, that awakens responsive feelings in those who hear the word of life. [Cf: The Medical Missionary 06-01-92 para. 05] p. 500, Para. 5, [1892MS].

The advocates of truth must hide in Jesus. He is their greatness, their power and efficiency. They must represent Christ, love souls as

he loved them, be obedient as he was, be courteous, full of sympathy. Let Christ appear, and self be hid in him. Now, as in the days of Christ, traditional prejudice, custom, and fashion have barricaded souls against the truth. He who presents the gospel to others must in his own character give evidence of its transforming power. [Cf: The Medical Missionary 06-01-92 para. 01] p. 501, Para. 1, [1892MS].

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Looking upon the large cities, the villages, and towns that have not yet heard the proclamation of the third angel's message, my heart is filled with sorrow. Are the thousands who have had the light of truth in America, willing to rest at ease, and take no burden for these vast, neglected fields, where dwell in darkness and error those for whom Christ died? [Cf: The Medical Missionary 08-01-92 para. 01] p. 501, Para. 2, [1892MS].

Christ speaks of the gospel of our salvation as the water of life. He uses water, which is essential for our life, as an emblem by which to typify the truth. Should water be withheld from the world for even one day, what a state of wretchedness would result! Should it be withheld for a longer time, a cry of indescribable misery would wail forth from the suffering inhabitants of earth. But the salvation of Christ is the water of life, essential for the health and life of the soul; and how much more terrible is the result of withholding it from men than the consequence of depriving them of water for a season! Many are perishing for the water of life. The loss of natural life is lamentable, but how does the loss of natural life compare with the loss of the life that measures with the life of God? How terrible it is to contemplate eternal loss! [Cf: The Medical Missionary 08-01-92 para. 02] p. 501, Para. 3, [1892MS].

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Then why is there so great indifference on the part of those who have a knowledge of Christ toward those who know him not? When souls for whom Christ died are in peril, why do those to whom he has committed the last warning message, sit at ease in Zion? Jesus says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if 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. . . . 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 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." [Cf: The Medical Missionary

08-01-92 para. 03] p. 501, Para. 4, [1892MS].

Let those who profess to be followers of Christ, carefully consider the import of these words. The meaning is clear that we have no connection with Christ unless we eat his flesh and drink his blood; unless we feed upon his word, which is spirit and life. We are to be as closely related to him as is the branch to the vine; for it is the sap and nourishment of the parent stock that flows through the branch, and causes it to live, and bear the fruit of the vine. We are to live by every word that proceedeth out of the mouth of God; in this way we are to become partakers of the divine nature. Those who are doers of the word of God will be one with Christ, and will walk with God as Enoch walked with him of old. [Cf: The Medical Missionary 08-01-92 para. 04] p. 502, Para. 1, [1892MS].

Those who are one with Christ will love souls for whom he died. Jesus has identified his interest with that of suffering humanity, and he has made manifest at what value he estimates the soul, in that he left the honor and glory of heaven, and for our sake became poor, that we through his poverty might become rich. He clothed his divinity with humanity, and came to the sin-cursed world to endure insult, reproach, mockery, rejection, and crucifixion, in order to bring to lost humanity the gift of salvation. The rich, the poor, the high, the low, were all included in the ample provision made on Calvary; for he died that all who believe on him should not perish, but have everlasting life. In his last instruction to his disciples, he opened to his followers the part they should act in bringing to men the glad tidings of his infinite love. He said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Then what are we, who have been most highly favored of heaven, doing to accomplish the work that has been given into our hands? What are we doing to bring to others the light, that they also may have life eternal? What are we doing to save our fellow-men? [Cf: The Medical Missionary 08-01-92 para. 05] p. 502, Para. 2, [1892MS].

The Saviour declares, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Without Christ the soul is dead in trespasses and sins, and unless quickened by the grace of God, is lost, eternally lost. If we are abiding in Christ, we shall not be indifferent concerning the salvation of others, but shall have a deep and settled purpose to do all in our power to reveal the truth to those who know it not, whether they are afar off or near at hand. [Cf: The Medical Missionary 08-01-92 para. 06] p. 502, Para. 3, [1892MS].

Christ says of his followers, "Ye are the light of the world." God is light and life and love; and it is from him that the gospel of truth emanates. The principles of truth, the spirit of love, the words of life, must be appropriated by the followers of Christ, as the branch appropriates the sap and nourishment of the vine; for Christ has said, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." By abiding in Christ, the soul will not only be enlightened, but cleansed and purified. He says again, "He that followeth me shall not walk in darkness, but shall have the light of life." It is in this way that his followers are to be the "light of the world." Those who abide in Christ will do the works of

Christ; but if we have a knowledge of the principles of truth, and fail to carry them out, this knowledge will only serve to sink us deeper in perdition. We must seek prayerfully to know what is right, and knowing our duty, do it with all the heart for Christ's sake. By Mrs. E. G. White. (To be concluded.) [Cf: The Medical Missionary 08-01-92 para. 07] p. 503, Para. 1, [1892MS].

(Concluded.) The manifest duty of those who believe in Christ is to make him known to the world; for "there is none other name under heaven given among men, whereby we must be saved." Freely Christ has given the invitation, "Whosoever will, let him come, and take of the water of life." To young and old, rich and poor, learned and ignorant, bond and free, the gracious invitation is extended. And yet what are we doing to proclaim Christ to the world, to extend the message of the Master? What efforts are we making to second the efforts of Christ? What sacrifices are we making to enrich others with the imperishable treasure of truth? Millions are perishing for the water of life, and what account will those who sit at ease have to render because of their selfishness, their neglect of souls for whom Christ died? Many who profess the name of Christ, are lovers of pleasures more than lovers of God; they put forth no personal effort to save others, neither do they deny self that they may give of the means which God has entrusted to them, that they may be a blessing to their fellowmen, that those who are willing may go forth to advance the interests of Christ's kingdom in the world. [Cf: The Medical Missionary 09-01-92 para. 01] p. 503, Para. 2, [1892MS].

God has provided for the world a free gospel; and yet it is bound away from hungry souls for lack of means, and for want of earnest, self-sacrificing workers. The Rock of salvation has been smitten for you, that you may drink, that Christ may be in you a well of water springing up unto everlasting life. Then for Christ's sake, drink; for your soul will be refreshed with the living stream, and you will long to see others quenching their souls' thirst at the fountain of life. Your heart will be softened and subdued by the love of Christ, and your soul invigorated to go forth and work for others. You will awake to the peril and privilege of the time in which you live. To-day the people are breaking the law of God, and the warning cry is to be sounded. The warning message has come to you in order that you may repeat it to those who are in darkness and ignorance as to what is coming upon the world. The Lord has said, "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." [Cf: The Medical Missionary 09-01-92 para. 02] p. 503, Para. 3, [1892MS].

With the knowledge of this warning, with the understanding that this curse is hanging over the souls of those who violate the Sabbath of the fourth commandment, how is it that we have not shown greater interest, earnestness, and zeal in giving to the world the warning of the third angel's message? With such momentous events before us,--events which will decide the destiny of the world,--how is it that we have been so indifferent, so selfish, so engrossed in the things of this world? Have we entirely separated from Christ? Has the truth become too plain, too pointed, too close in its application to our souls? and like the disciples of old, have we turned from Christ, choosing rather the weak and beggarly elements of the world? How many spend money for the gratification of self, with no thought of the souls that are perishing

without a knowledge of Jesus and the truth! How long shall this state of indifference continue? How long shall it be before those who profess to believe the present truth, will come into right relation with God? We must have living faith, which works by love, and purifies the soul. How ready are many to indulge self, how reluctant to do anything for those who are perishing for the bread of life! Let no one claim to be a member of the royal family above, unless he can show that he has a holy pedigree,--that he is a partaker of the divine nature. [Cf: The Medical Missionary 09-01-92 para. 03] p. 504, Para. 1, [1892MS].

The trouble with those who have a name to live and are dead, is that they are seeking to serve two masters. Let us hear what the Lord has to say on this matter: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." O, let us heed the admonition of Christ! He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. . . . Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: The Medical Missionary 09-01-92 para. 04] p. 504, Para. 2, [1892MS].

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lamps burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." [Cf: The Medical Missionary 09-01-92 para. 05] p. 505, Para. 1, [1892MS].



Shall we not now have a selling time, in which we shall cut down our possessions, and devote our means to the cause of God? Shall we not make an investment in the missionary line, and lay up treasure in the bank of heaven? Shall we not make a free-will offering to the cause of God, and return a portion of the goods the Master has left in trust for his service? If we love God supremely, and our neighbors as ourselves, we shall give tangible proof of our faith, and souls will be saved in the kingdom of God as the result of unselfish effort. O that the Spirit of God might enlighten the hearts of his people, and open their eyes to discern the things that belong unto their peace! Look at the martyrs and holy men who have left us an example of godliness in the past. They valued the truth of God above every earthly consideration, above life itself. Their faith was vigorous, their principles unbending, their piety untarnished. Daily they were eating the flesh of the Son of God, and drinking his blood, and his life was in them. They read the word of God, meditated upon it, and carried out its instruction in their life; therefore they were practical Christians; and only those who go; and do likewise, will hear the words from the lips of the Master, "Well done, thou good and faithful servant." If we would enter into the joy of our Lord, in the kingdom above, we must here partake of his self-denial and sacrifice, drawing nourishment from the word of God, whose sustenance is as enduring as eternity. By Mrs. E. G. White. [Cf: The Medical Missionary 09-01-92 para. 06] p. 505, Para. 2, [1892MS].

I am deeply interested in the subject of medical missionary work, and the education of men and women for that work. I could wish that there were one hundred nurses in training where there is one. It ought to be thus. Both men and women can be so much more useful as medical missionaries than as missionaries without the medical education. I am more and more impressed with the fact that a more decided testimony must be borne upon this subject, that more direct efforts must be made to interest the proper persons, setting before them the advantages that every missionary will have in understanding how to treat those who are diseased in body, as well as to minister to sin-sick souls. This double ministration will give the laborer together with God, access to homes, and will enable him to reach all classes of society. An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction, many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings, may touch the heart. Prayer, short, weighted with tenderest sympathy, presenting the suffering ones in faith to the Great Physician, will inspire in them a confidence, a rest and trust, that will tend to the health of both soul and body. [Cf: The Medical Missionary 12-01-92 para. 01] p. 506, Para. 1, [1892MS].

I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. I would advise young men and women to give heed to this matter. Perilous times are before us. The whole world will be involved in perplexity and distress, disease of every kind will be upon the human family, and such ignorance as now prevails concerning the laws of health would result in great

suffering and the loss of many lives that might be saved. [Cf: The Medical Missionary 12-01-92 para. 02] p. 506, Para. 2, [1892MS].

While Satan is constantly doing his utmost to take advantage of men's ignorance, and to lay the foundation of disease by improper treatment of the body, it is best for those who claim to be sons and daughters of God to avail themselves while they can of the opportunities now presented to gain a knowledge of the human system, and how it may be preserved in health. We are to use every faculty of mind which God has given us. The Lord will not work a miracle to preserve any one in health who will not make an effort to obtain knowledge within his reach concerning this wonderful habitation that God has given. By study of the human organism, we are to learn to correct what may be wrong in our habits, and which, if left uncorrected, would bring the sure result, disease and suffering, that make life a burden. The sincerity of our prayers can be proved only by the vigor of our endeavor to obey God's commandments. [Cf: The Medical Missionary 12-01-92 para. 03] p. 506, Para. 3, [1892MS].

Evil habits and practices are bringing upon men disease of every kind. Let the understanding be convinced by education as to the sinfulness of abusing and degrading the powers that God has given. Let the mind become intelligent, and the will be placed on the Lord's side, and there will be a wonderful improvement in the physical health. But this can never be accomplished in mere human strength. With strenuous efforts through the grace of Christ to renounce all evil practices and associations, and to observe temperance in all things, there must be an abiding persuasion that repentance for the past, as well as forgiveness, is to be sought of God through the atoning sacrifice of Christ. These things must be brought into the daily experience; there must be strict watchfulness and unwearied entreaty that Christ will bring every thought into captivity to himself; his renovating power must be given to the soul, that as accountable beings we may present to God our bodies a living sacrifice, holy and acceptable unto him, which is our reasonable service. [Cf: The Medical Missionary 12-01-92 para. 04] p. 507, Para. 1, [1892MS].

Will those who claim to believe the solemn, sacred truth for this time arouse their sluggish energies and place themselves in the channel where they can gather to their souls every ray of light that shines upon their pathway? God calls upon all who claim to believe advanced truth to exert every power to the utmost in gaining knowledge. If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits. Virtue of character depends upon the right action of the powers of the mind and body. [Cf: The Medical Missionary 12-01-92 para. 05] p. 507, Para. 2, [1892MS].

Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds of the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest. As we approach the close of this earth's history, selfishness and violence and crime prevail as in the days of Noah, when the Old World perished in the waters of the flood. As Bible

believers, we need to take our position for righteousness and truth. [Cf: The Medical Missionary 12-01-92 para. 06] p. 507, Para. 3, [1892MS].

As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake, they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. [Cf: The Medical Missionary 12-01-92 para. 07] p. 507, Para. 4, [1892MS].

The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth. There is need of personal religion, of repentance, of faith and love. I plead that there be a general awakening among us as a people. In the strength that Christ imparts, we should be able to teach others also how to wrestle with those passions which the light of heaven shows them must be mortified. Let there be constant watchfulness and unwearied prayer for the assistance of the Holy Spirit, and let us avail ourselves of all the help and light that God has given. [Cf: The Medical Missionary 12-01-92 para. 08] p. 508, Para. 1, [1892MS].

In almost every church there are young men and women who might receive education either as nurses or physicians. They will never have a more favorable opportunity than now. I would urge that this subject be considered prayerfully, that special effort be made to select those youth who give promise of usefulness and moral strength. Let these receive an education at our Sanitarium at Battle Creek, to go out as missionaries wherever the Lord may call them to labor. It should ever be kept before them that their work is not only to relieve physical suffering, but to minister to souls that are ready to perish. It is important that every one who is to act as a medical missionary be skilled in ministering to the soul as well as to the body. He is to be an imitator of Christ, presenting to the sick and suffering the preciousness of pure and undefiled religion. While doing all in his power to relieve physical distress and to preserve this mortal life, he should point to the mercy and the love of Jesus, the great Physician, who came that "whosoever believeth in him might not perish, but have everlasting life." [Cf: The Medical Missionary 12-01-92 para. 09] p. 508, Para. 2, [1892MS].

Workers are needed now. As a people, we are not doing one fiftieth of what we might do as active missionaries. If we were only vitalized by the Holy Spirit, there would be a hundred missionaries where there is now one. [Cf: The Medical Missionary 12-01-92 para. 10] p. 508, Para. 3, [1892MS].

But where are the missionaries? Has not the truth for this time power to stir the souls of those who claim to believe it? When there is a call to labor, why should there be so many voices to say, "I pray thee have me excused." In this country the standard of truth is to be established and exalted. There is great need of workers, and there are many ways in which they can labor. There is work for those in the higher, as well as in the more humble positions. But we want none to

come out to this field who have not a high sense of what it means to be a missionary. Individually, all need a heart work. A good work cannot be done by the human agent alone. For the full development and efficiency of the intellectual as well as the spiritual powers, there is, there must be, a vital connection with God, a communion with the highest source of activity. Then with the soul all aglow with zeal for the Master, we can be a blessing to others. Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst, for the water that I shall give him shall be in him a well of water springing up into everlasting life." Those who become partakers of the grace of Christ will guide others also to the living stream. [Cf: The Medical Missionary 12-01-92 para. 11] p. 508, Para. 4, [1892MS].

Is it not a privilege to be thus co-partners with Jesus? Is it not an honor to be connected with the grand work of saving souls, acting the part assigned us by our Saviour? And none can impart a blessing to others without receiving benefit himself. "He that watereth shall be watered also himself." By Mrs. E. G. White. *Melbourne, Australia, Sept. 16, 1892.* [Cf: The Medical Missionary 12-01-92 para. 12] p. 509, Para. 1, [1892MS].

Often had Jesus, with the twelve, resorted to Gethsemane for meditation and prayer, but never had He visited the spot with a heart so full of sorrow as upon the night of His betrayal. He had been earnestly conversing with His disciples; but as He neared the garden He became unusually silent. The disciples were perplexed and anxiously regarded His countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seen Him depressed but never before so utterly sad and silent. As He proceeded, this strange sadness increased; yet they dared not question Him as to the cause. His form swayed as if He was about to fall. The disciples looked anxiously for His usual place of retirement, that their Master might rest. [Cf: The Present Truth 08-11-92 para. 01] p. 509, Para. 2, [1892MS].

Upon entering the garden, He said to His companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany Him, He proceeded farther into the recesses of the garden. He had been accustomed to brace His spirit for trial and duty by fervent prayer in this retreat, and had frequently spent the entire night thus. [Cf: The Present Truth 08-11-92 para. 02] p. 509, Para. 3, [1892MS].

Jesus felt that He must be still more alone, and He said to the favoured three, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me." His disciples had never before heard Him utter such mournful tones. His frame was convulsed with anguish, and His pale countenance expressed a sorrow past all description. [Cf: The Present Truth 08-11-92 para. 03] p. 509, Para. 4, [1892MS].

He went a short distance from His companions, and fell prostrate with His face upon the earth. He was overpowered by a terrible fear that God was removing His presence from Him. He felt Himself being separated from His Father by a gulf of sin, so broad, so black and deep, that His spirit shuddered before it. He clung convulsively to the cold, unfeeling ground, as if to prevent Himself from being drawn still farther from God. The chilling dews of night fell upon His prostrate form, but the Redeemer heeded it not. From His pale lips wailed the

bitter cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." [Cf: The Present Truth 08-11-92 para. 04] p. 509, Para. 5, [1892MS].

It was not a dread of the physical suffering He was soon to endure that brought this agony upon the Son of God. He was bearing the penalty of man's transgression, and shuddering beneath the Father's frown. He must not exert His Divine power to escape this agony, but, as a man, He must bear the consequences of man's sin and the Creator's displeasure toward His disobedient subjects, and He feared that in His human nature He would be unable to endure the coming conflict with the prince of the power of darkness; in that case the human race would be hopelessly lost, Satan would be victor, and the earth would be his kingdom. The sins of the world weighed heavily upon the Saviour, and bowed Him to the earth; and the wrath of God in consequence of sin seemed crushing out His life. [Cf: The Present Truth 08-11-92 para. 05] p. 510, Para. 1, [1892MS].

In the conflict of Christ with Satan in the wilderness of temptation, the destiny of the human race had been at stake. But the Son of God had conquered, and the tempter left Him for a season. He had now returned for the last fearful conflict. During the ministry of Christ, Satan had been preparing for this final trial. Everything was at stake with him. If he failed here, his hope of mastery was lost; the kingdoms of the earth would finally become Christ's, who would "bind the strong man," Satan, and cast him out. [Cf: The Present Truth 08-11-92 para. 06] p. 510, Para. 2, [1892MS].

During this scene of the Saviour's anguish, the disciples were at first much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that exceeded all utterance; but they were very weary, and finally dropped asleep, leaving Him to agonize alone. Ah! if they had realized that this was their last night with their beloved Master while He lived a man upon earth, if they had known what the morrow would bring Him, they would not thus have yielded to the power of slumber. [Cf: The Present Truth 08-11-92 para. 07] p. 510, Para. 3, [1892MS].

The voice of Jesus partially aroused them. They discerned His form bending over them, His expression and attitude indicating extreme exhaustion. They hardly recognized in His changed countenance the usually serene face of their Master. Singling out Simon Peter, He addressed him: "Simon, sleepest thou? couldst thou not watch one hour?" O Simon, where is now thy boasted devotion? Thou who didst but lately declare thou couldst go with thy Lord to prison or to death, hast left Him in the hour of His agony and temptation, and sought repose in sleep! [Cf: The Present Truth 08-11-92 para. 08] p. 510, Para. 4, [1892MS].

John, the loving disciple who had leaned on the breast of Jesus, was also sleeping. Surely the love of John for his Master should have kept him awake. His earnest prayers should have mingled with those of his Saviour in the time of His supreme sorrow. The self-sacrificing Redeemer had passed entire nights in the cold mountains or in the groves, praying for His disciples that their faith might not fail them in the hour of their temptation. Should Jesus now put to James and John the question He had once asked them, "Can ye drink of the cup that I

drink of? and be baptized with the baptism that I am baptized with?" they would not have ventured to answer, "We can." [Cf: The Present Truth 08-11-92 para. 09] p. 511, Para. 1, [1892MS].

This important night-watch should have been spent by the disciples in noble mental struggles and prayers, which would have brought them strength to witness the terrible agony of the Son of God. It would have prepared them, as they should behold His sufferings upon the cross, to understand in some degree the nature of the overpowering anguish which He endured. They would then have been better able to recall the words He had spoken to them in reference to His sufferings, death, and resurrection; and amid the gloom of that trying hour, some rays of hope would have lighted up the darkness, and sustained their faith. Christ had told them before that these things would take place. He knew the power which the prince of darkness would use to paralyze the senses of the disciples, and He therefore admonished them to watch. [Cf: The Present Truth 08-11-92 para. 10] p. 511, Para. 2, [1892MS].

But at the most critical moment, when Jesus was most in need of their sympathy and heartfelt prayers, His chosen companions had given themselves up to slumber. They lost much by thus sleeping. The Saviour's trial and crucifixion was to be a fiery ordeal to His disciples. Their faith needed to be sustained by more than human strength as they should witness the triumph of the powers of darkness. Christ designed to fortify them for this severe test. Had those hours in the garden been spent in watching with the dear Saviour and in prayer to God, the disciples would not have forsaken Jesus in His hour of trial, and Peter would not have been left to his own feeble strength to deny his Master. [Cf: The Present Truth 08-11-92 para. 11] p. 511, Para. 3, [1892MS].

The evidence of the weakness of His disciples excited the pity and sympathy of the Son of God. He questioned their strength to endure the test they must undergo in witnessing His betrayal and death. He did not sternly upbraid them for their weakness, but in view of their coming trial, exhorted them, "Watch and pray, that ye enter not into temptation." Then, His spirit moving in sympathy with their frailty, He framed an excuse for their failure in duty toward Him: "The spirit indeed is willing, but the flesh is weak." [Cf: The Present Truth 08-11-92 para. 12] p. 512, Para. 1, [1892MS].

Again Jesus was seized with superhuman agony, and fainting and exhausted, staggered back to the place of His former struggle. Again He was prostrated to the earth. His suffering was even greater than before. The cypress and palm trees were the silent witnesses of His anguish. From their leafy branches dropped heavy dew upon His stricken form, as if nature wept over its Author wrestling alone with the powers of darkness. [Cf: The Present Truth 08-11-92 para. 13] p. 512, Para. 2, [1892MS].

A short time before He had stood like a mighty cedar, withstanding the storm of opposition that spent its fury upon Him. Stubborn wills, and hearts filled with malice and subtlety, strove in vain to confuse and overpower Him. He stood forth in Divine majesty as the Son of God. But now He was like a bruised reed beaten and bent by the angry storm. A few hours before, He had poured out His soul to His disciples in noble utterances, claiming unity with the Father, and giving His elect church

into His arms in the language of one who had Divine authority. Now His voice uttered suppressed wails of anguish, and He clung to the cold ground as if for relief. [Cf: The Present Truth 08-11-92 para. 14] p. 512, Para. 3, [1892MS].

The words of the Saviour were borne to the ears of the drowsy disciples: "O my Father, if this cup may not pass away from Me, except I drink it, Thy will be done." The anguish of God's dear Son forced drops of blood from His pores. Again He staggered to His feet, His human heart yearning for the sympathy of His companions, and He repaired to where they were sleeping. [Cf: The Present Truth 08-11-92 para. 15] p. 512, Para. 4, [1892MS].

He did not now address them, but, turning away, sought again His retreat and fell prostrate, overcome by the horror of great darkness. The humanity of the Son of God trembled in that trying hour. The awful moment had arrived which was to decide the destiny of the world. The heavenly hosts waited the issue with intense interest. The fate of humanity trembled in the balance. Christ might even then refuse to drink the cup apportioned to guilty men. He might wipe the bloody sweat from His brow, and leave men to perish in their iniquity. Will the Son of the Infinite God drink the bitter potion of humiliation and agony? Will the innocent suffer the consequence of God's curse, to save the guilty? The words fall tremblingly from the pale lips of Jesus: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." [Cf: The Present Truth 08-11-92 para. 16] p. 513, Para. 1, [1892MS].

Though the disciples had failed to sympathize with their Lord in the trying hour of His conflict, all heaven was full of sympathy, and waiting the result with painful interest. When it was finally determined, an angel was sent from the throne of God to minister unto the stricken Redeemer. [Cf: The Present Truth 08-11-92 para. 17] p. 513, Para. 2, [1892MS].

The glorious vision of the angel dazzled the eyes of the disciples. They remembered the mount of transfiguration, the glory that encircled Jesus in the temple, and the voice of God issuing from the cloud. They saw the same glory here revealed, and had no further fear for their Master, since God had taken Him in charge, and an angel was present to protect Him from His foes. They were weary and heavy with sleep, and again they dropped into unconsciousness. [Cf: The Present Truth 08-11-92 para. 18] p. 513, Para. 3, [1892MS].

The Saviour arose and sought His disciples, and, for the third time, found them fast asleep. His words, however, aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners." [Cf: The Present Truth 08-11-92 para. 19] p. 513, Para. 4, [1892MS].

Even while these words were upon His lips, the footsteps of the mob that was in search of Him were heard. Judas took the lead, and was closely followed by the high priest. Jesus turned to His disciples, as His enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray Me." The countenance of the Saviour wore an expression of calm dignity; no traces of His recent agony were visible as He stepped forth to meet His betrayer. [Cf: The Present Truth 08-11-

92 para. 20] p. 514, Para. 1, [1892MS].

He stood in advance of His disciples, and inquired, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus replied, "I am He." As these words were uttered, the mob staggered back; and priests, elders, soldiers, and even Judas, dropped powerless to the ground. This gave Christ ample opportunity to escape from them if He had chosen to do so. But He stood as one glorified amid that coarse and hardened band. [Cf: The Present Truth 08-11-92 para. 21] p. 514, Para. 2, [1892MS].

Again the question was asked by the Redeemer, "Whom seek ye?" Again they answered, "Jesus of Nazareth." The Saviour then said, "I have told you that I am He. If, therefore, ye seek Me, let these go their way"-- pointing to the disciples. In this hour of humiliation, Christ's thoughts were not for Himself, but for His beloved disciples. He wished to save them from any further trial of their strength. [Cf: The Present Truth 08-11-92 para. 22] p. 514, Para. 3, [1892MS].

When the disciples saw that Jesus did not deliver Himself from His enemies, but permitted Himself to be taken and bound, they were offended that He should suffer this humiliation to Himself and them. They had just witnessed an exhibition of His power in prostrating to the ground those who came to take Him, and in healing the servant's ear which Peter had cut off, and they knew that if He chose He could deliver Himself from that murderous throng. They blamed Him for not doing so, and, mortified and terror-stricken by his unaccountable conduct, they forsook him and fled. Alone, in the hands of the hooting mob, the Saviour was hurried from the garden. Mrs. E. G. White. [Cf: The Present Truth 08-11-92 para. 23] p. 514, Para. 4, [1892MS].

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends if ye do whatsoever I command you." "These things I command you, that ye love one another." [Cf: The Present Truth 12-29-92 para. 01] p. 515, Para. 1, [1892MS].

In this scripture Christ has plainly taught that we must co-operate with God in the work of our salvation. We have something to do; and yet without Christ all our doing is valueless. Fruit-bearing, it is plainly stated, is the result of abiding in Christ. "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." We have read these words of instruction again and again, but have we taken them into our hearts? Are they practiced in our life, and revealed to all with whom we associate? Not a soul will be lost who will practice the principles of these words of Christ. [Cf: The Present Truth 12-29-92 para. 02] p. 515, Para. 2, [1892MS].

Jesus prayed for His disciples, "Sanctify them through Thy truth; Thy



word is truth." "I have given them Thy word." It is through the truth that the soul's sanctification is accomplished. In the fear and love of Christ, I would inquire, Do we hear, and do we receive into a good and honest heart these important words? and are we individually determined to know for ourselves what is truth? Do we know by experience what it is to abide in Christ as the branch abides in the parent stock? "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Have these words any weight in determining our course of action? Has not self been strangely mingled with all our service? Is not the chief reason why growth in religious experience is so dwarfed and sickly, to be found in the fact that our works are so largely of self, and so little of Jesus? Christ must be our guide, our counselor, our Alpha and Omega. He is all and in all to us, or He is nothing to us. Self must die if Christ abides with us; our very life is to be hid with Christ in God. We are to contemplate the great and important truths of His word, to feed upon them. [Cf: The Present Truth 12-29-92 para. 03] p. 515, Para. 3, [1892MS].

Let every soul make sure that the principles which Christ has taught in the words recorded by John are planted in his heart by the Holy Spirit. This instruction has been strangely neglected; and while the Lord's professed people feel so little responsibility to carry out His directions, how can they expect to have the peace of Christ and His love abiding in their hearts? How can the professed teacher of the truth impress upon the people the importance of this work, when the truth has not sufficient weight with him to sanctify his own character and life? Unless the truth is enthroned in the heart, and there is a thorough transition from darkness to light, even those who are attempting to teach the truth will be blind leaders of the blind, clouds without water, carried about of winds; they will be as trees whose fruit withereth, twice dead, to be plucked up by the roots. Let all feel the necessity of self-examination. Let us know for ourselves that we are abiding in Christ, and that His words are dwelling in us. As we near the close of this earth's history, Satan redoubles his efforts to cast his hellish shadow over us, that he may turn our eyes away from Christ. If he can prevent us from beholding Jesus, we shall be overcome; but we must not permit him to do this. [Cf: The Present Truth 12-29-92 para. 04] p. 516, Para. 1, [1892MS].

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." What is the glory of the Lord? Moses prayed, "I beseech Thee, show me Thy glory." And the Lord said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy." "And the Lord passed by before him and proclaimed, the Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Cf: The Present Truth 12-29-92 para. 05] p. 516, Para. 2, [1892MS].

The glory of God is His character, and to us it is manifest in Christ. It is by beholding Him that we become changed,--by contemplating the character of Christ, learning His lessons, obeying His words. Enlightened by His Spirit, the believer sees no virtue or merit in himself. There is naught but deformity. But he beholds Jesus, and the glory of the Redeemer manifested in His atoning sacrifice, and His

justifying righteousness, His fulness of grace, not only to pardon but to sanctify, fills his whole soul with admiration of the holiness and love of God; and in contemplating this goodness and mercy and love, he becomes transformed in character. [Cf: The Present Truth 12-29-92 para. 06] p. 517, Para. 1, [1892MS].

Jesus said, "The glory which Thou gavest Me I have given them; that they may be one as we are one." On him who receives Christ, the glory of the Lord hath shined, the Sun of Righteousness has arisen, he rises from his low and worldly state, and shines by reflecting the light of Christ's glory. Thus by looking continually to Jesus, contemplating His beauty, the believer is more and more transformed into the child of light. [Cf: The Present Truth 12-29-92 para. 07] p. 517, Para. 2, [1892MS].

"Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples," God is glorified in His children as they in their character represent Christ. Jesus says, "He that abideth in Me, and I in him, the same bringeth forth much fruit." Good works are the fruit borne upon the Christian tree. It is impossible to be a disciple of Christ and be a fruitless branch. But the good works are wrought by Christ Himself through the human agent. And those who are doers of the words of Christ, will not only impart blessings of the highest order to others, but as they by their likeness and obedience to Christ represent His character, they bring joy to the heart of Christ and to all the holy ones of heaven. Mrs. E. G. White. [Cf: The Present Truth 12-29-92 para. 08] p. 517, Para. 3, [1892MS].

The Sabbath school teacher should be a laborer together with God, cooperating with Christ. Do not be content with a lifeless, formal religion. The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure; for unless souls are drawn to Christ they become more and more unimpressionable under the influence of a formal religion. The teacher should cooperate, as he knocks at the door of the heart of those who need help. If pupils respond to the pleading of the Spirit, and open the door of the heart, that Jesus may come in, he will open their understanding, that they may comprehend the things of God. The teacher's work is simple work, but if it is done in the Spirit of Jesus, depth and efficiency will be added to it by the operation of the Spirit of God. [Cf: Sabbath School Worker 01-01-92 para. 01] p. 518, Para. 1, [1892MS].

There should be much personal work done in the Sabbath school. The necessity of this kind of work is not recognized and appreciated as it should be. From a heart filled with gratitude for the love of God, which has been imparted to the soul, the teacher should labor tenderly and earnestly for the conversion of his scholars. [Cf: Sabbath School Worker 01-01-92 para. 02] p. 518, Para. 2, [1892MS].

What evidence can we give to the world that the Sabbath school work is not a mere pretense? It will be judged by its fruits. It will be estimated by the character and work of the pupils. In our Sabbath schools the Christian youth should be intrusted with responsibilities,

that they may develop their abilities and gain spiritual power. Let the youth first give themselves to God, and then let them in their early experience be taught to help others. This work will bring their faculties into exercise and enable them to learn how to plan and how to execute their plans for the good of their associates. Let them seek the company of those who need help, not to engage in foolish conversation, but to represent Christian character, to be laborers together [Cf: Sabbath School Worker 01-01-92 para. 03] p. 518, Para. 3, [1892MS].

In studying the Scriptures, in manifesting an unselfish interest in others, in doing those things that will please the Saviour, you will grow in grace and in the knowledge of our Lord and Saviour. Let every teacher and scholar ask, "What can I do that can be counted as good service to Him who has died that I might live?" The Master gives this answer, "Seek and save that which is lost." You are to work in Christ's way, with patience, with interest, with determination that you will not feel discouraged as you work for time and eternity, believing that Jesus can do much through human ability consecrated to his service. What higher privilege could we desire than to be laborers together with God, making the most of our intrusted powers, that this very work may be accomplished? [Cf: Sabbath School Worker 01-01-92 para. 04] p. 518, Para. 4, [1892MS].

When young men and women are so sober minded, and cultivate piety and devotion, they will let their light shine forth to others, and there will be vital power in the church. It would be well to have an hour appointed for Bible study, and let the youth, both converted and unconverted, gather together for prayer and for the relation of their experiences. The youth should have a chance to give expression to their feelings. It would be well to have a judicious leader chosen at first, one who will talk little and encourage a great deal, by dropping a word now and then to help and strengthen the youth in the beginning of their religious experiences. After they have had a little experience, let one of their number take the leadership, and then another, and in this way let workers be educated that will meet the approval of God. [Cf: Sabbath School Worker 01-01-92 para. 05] p. 518, Para. 5, [1892MS].

In our efforts to help the youth we are woefully behind our duty. We have had great light, but we lack in zeal and earnestness, and have not fervency of spirit proportionate to the privileges we enjoy. We must rise above the chilling atmosphere of unbelief with which we are surrounded, and draw nigh to God, that he may draw nigh to us. We must educate the youth, that they may learn how to work for the salvation of souls, and in educating the youth for this work, we shall also learn how to labor more successfully, becoming efficient agents in the hands of God for the conversion of our scholars. We must become imbued with the spirit of earnest labor, and lay hold upon Christ, claiming him as our only efficiency. Our minds must be enlarged, that we may have a proper realization of the things pertaining to eternal life. Our hearts must be softened and subdued by the grace of Christ, that we may become true educators. [Cf: Sabbath School Worker 01-01-92 para. 06] p. 519, Para. 1, [1892MS].

Let superintendents and teachers inquire, Do I believe the word of God? Am I giving myself to him who hath given himself for me, suffering a cruel death upon the cross, that I might not perish but have everlasting life? Do we believe that Jesus is drawing the souls of

those around us, even those who are living in impenitence and do not respond to his drawing power? Then in contrition of soul say: "Master, I will draw with all my powers of influence, I will draw unto thee. I trust in thee and in thee alone to touch and subdue the heart, by the power of the Holy Spirit." By Mrs. E. G. White. [Cf: Sabbath School Worker 01-01-92 para. 07] p. 519, Para. 2, [1892MS].

Christian teachers and students are responsible to God for the gracious privileges they enjoy; for they are to be laborers together with God, bearing a decided testimony to the power of God's saving grace in the sight of earth and heaven. The efficiency and influence of the workers for God will be in proportion to their moral elevation and purity. The true Christian teachers will discern the import of the Sabbath school lesson, for their understanding will be opened to comprehend the gospel. They will let their light shine to those who have taken no interest in the precious rays of truth. The door of the heart must be opened to receive the light shining from the word. One Christian student who receives the word of God may be the means of blessing his fellow students. He can be a benefit to others, if, patiently and kindly and interestingly, he will go over the lesson with those who do not take an interest in the things of God, and will make his instruction simple and definite. This kind of work will require the exercise of wisdom from above, that the worker may approach those who most need help in an acceptable manner, and lead them to Christ, where the wants of the soul may be satisfied. [Cf: Sabbath School Worker 02-01-92 para. 01] p. 519, Para. 3, [1892MS].

The Psalmist says, "The entrance of thy word giveth light; it giveth understanding unto the simple." If, through the grace of Christ, you can be the means whereby an entrance can be obtained for the word of God in the heart, your work will not be in vain. When a youth is converted, do not leave him in idleness; give him something to do in the vineyard of the Master. According to his ability, let him be employed, for the Lord has given to every man his work. Let us cooperate with the Lord in every line, and set in operation every means whereby the powers of those connected with the school may be developed for usefulness. The inhabitants of the world are ranging themselves under the banners of the two leaders of earth's inhabitants. Christ, the prince of life, and Satan, the prince of darkness, are urging men and women and youth into service. It is the work of the Christian teacher and scholar to make earnest efforts that the ranks of Christ may be continually increased, to invite every soul to stand under the bloodstained banner of Prince Emmanuel. [Cf: Sabbath School Worker 02-01-92 para. 02] p. 519, Para. 4, [1892MS].

Lessons should be taught in the Sabbath school that will shed light into the chambers of heart and mind. And that this may be accomplished, the teachers must be under the influence of the Holy Spirit, that all selfishness may be subdued, that no hasty word may be spoken, no inconsiderate action may be performed, but that the grace of God may be manifested as working with human effort for the salvation of souls. This should be the great end of Sabbath school work. The Sabbath school should not be made a place for controversy; it is not the place to make differences of opinion manifested. Let all this kind of work be kept out of the school, and let harmony be maintained. If ideas are advanced that are questioned by members of the school, let not a combative spirit arise, and discussion and controversy follow. By Mrs. E. G.

White. (Concluded in next number.) [Cf: Sabbath School Worker 02-01-92 para. 03] p. 520, Para. 1, [1892MS].

The Sabbath school should be a place where the jewels of truth are searched for and rescued from their environment of error, and placed in their true setting in the framework of the gospel. Precious gems of truth, long lost sight of, are now to be restored to the children of God. The themes of justification by faith, the righteousness of Christ, should be presented in our schools, that the youth and children may understand these important subjects, and teachers and scholars may know the way of salvation. Sacred and eternal principles connected with the plan of salvation have long been lost from sight, but they must be restored to their proper place in the plan of salvation, and made to appear in their heavenly light, and penetrate the moral darkness in which the world is enshrouded. [Cf: Sabbath School Worker 03-01-92 para. 01] p. 520, Para. 2, [1892MS].

Let the youth take heed to the words of the wise man: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Let them walk softly, prayerfully, and carefully before the Lord, in continual dependence upon him, and at the same time exerting all their powers, improving all their opportunities, trusting to what the Lord can do with their consecrated abilities. Let them inquire at every step, "Is this the way of the Lord?" Humility is a characteristic of those who have true wisdom, and, no matter what may be their attainments, they will not be self-confident and boastful. [Cf: Sabbath School Worker 03-01-92 para. 02] p. 520, Para. 3, [1892MS].

The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath school work. Spasmodic efforts will not avail to accomplish much good, or to make you successful laborers in the work of God. By patient continuance in well-doing, you are to become laborers together with God. You are to reckon yourselves the servants of God by the day. Be diligent in your work for one day, and see that you make no crooked paths for your feet, lest the lame be turned out of the path of rectitude by your misdoings. [Cf: Sabbath School Worker 03-01-92 para. 03] p. 520, Para. 4, [1892MS].

The Lord would have teachers in the Sabbath school work who can give wholehearted service, who will increase their talent by exercise, and make improvement on what has already been attained. The Lord would have working Christians in his church, for the worker has fewer temptations than those who have little to do. Those who truly believe in Christ will become laborers together with God. They will be governed by his spirit, their affections will be purified, their passions will be controlled, and precious fruits will appear in their lives for the glory of God; for those who truly believe in Christ will reflect light. New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God. But light is not given simply to be a strength to the church, but to be shed upon those who are in darkness. The people of God are to show forth the praises of Him who hath called them out of darkness into his marvelous light. Christ has said of his people, "Ye are the light

of the world," and it is the mission of light to shine out and illuminate the darkness. [Cf: Sabbath School Worker 03-01-92 para. 04] p. 520, Para. 5, [1892MS].

Oh, may teachers and pupils be what the Lord designed that they should be when he gave his life that they might be the sons and daughters of God, and win the crown of immortal glory! By Mrs. E. G. White. [Cf: Sabbath School Worker 03-01-92 para. 05] p. 521, Para. 1, [1892MS].

Every teacher in the Sabbath school should be a follower of Christ, and those who have not identified themselves as the disciples of Christ, showing by a consistent life that they are Christians, should not be invited to become teachers in the Sabbath school, for they have need that someone first teach them the foundation principles of the love and fear of God. "Without me," Christ says, "ye can do nothing." Then of what value would be the teaching of one who knew nothing by personal experience of the power of Christ? It would be a great inconsistency to urge such a one to take a class in the Sabbath school, but it is even worse to permit a class to be under the influence of a teacher whose dress and deportment deny the Saviour, whom they profess to serve. [Cf: Sabbath School Worker 04-01-92 para. 01] p. 521, Para. 2, [1892MS].

Those who teach in Sabbath school must have their hearts warmed and invigorated by the truth of God, being not hearers only, but also doers of the word. They should be nourished in Christ as the branches are nourished in the vine. The dews of heavenly grace should fall upon them, that their hearts may be like precious plants, whose buds open and expand and give forth a grateful fragrance as flowers in the garden of God. Teachers should be diligent students of the word of God, and ever reveal the fact that they are learning daily lessons in the school of Christ, and are able to communicate to others the light they have received from Him who is the great Teacher, the Light of the world. [Cf: Sabbath School Worker 04-01-92 para. 02] p. 521, Para. 3, [1892MS].

Teachers should feel their responsibility, and make use of every opportunity to improve, that they may render the best kind of service in a manner that will result in the salvation of souls. Both teachers and pupils should awake to the importance of manifesting industry and perseverance in the study of God's word. They should be much in communion with God, where petty temptations will not control them, and indolence and apathy will be successfully resisted. No idleness, no self-indulgence should be allowed by those who profess to be Christian workers. [Cf: Sabbath School Worker 04-01-92 para. 03] p. 521, Para. 4, [1892MS].

Point after point of truth should be investigated, for there is no limitation to the truth of God, and in its study a most lively interest should be felt by both teachers and pupils, that they may know what God hath said. For years the voice of God has been saying to us, "Agitate, agitate, agitate." Study every point of truth, that you may know for yourselves what is truth in distinction from error. Let students search for themselves, that they may know the deep things of God. Let this work be done in the Spirit of Christ. Put no restriction upon the students. [Cf: Sabbath School Worker 04-01-92 para. 04] p. 521, Para. 5, [1892MS].

In searching the Scriptures there is need of great humility of mind and contrition of heart, of seeking earnestly unto God. Those who come in a lowly spirit, seeking for truth, will be aided in their search by the angels of God. [Cf: Sabbath School Worker 04-01-92 para. 05] p. 521, Para. 6, [1892MS].

The Lord will raise up men to bear the message of truth to the world and to his people. If those in responsible positions do not move onward in the opening providences of God, bearing an appropriate message for this time, the words of warning will be given to others who will be faithful to their trust. Even youthful Christians will be chosen to "cry aloud and spare not." [Cf: Sabbath School Worker 04-01-92 para. 06] p. 522, Para. 1, [1892MS].

A new element must be brought into our Sabbath school work in every church, not an element of contention, but one of piety and purity. Self-esteem and self-sufficiency are so prevalent that the words of the True Witness apply to many members of the Sabbath school. The True Witness says: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." [Cf: Sabbath School Worker 04-01-92 para. 07] p. 522, Para. 2, [1892MS].

What is the character of the religious experience of those who take part in the Sabbath school work? The light of truth has been shining in the minds and hearts of teachers and scholars, that they may diffuse it to those who are out of Christ. The saving message is to be given to those who have not yet opened their hearts to receive the heavenly gift. The truth must be urged upon the attention of those who seem indifferent. If all felt a burden for the souls for whom Christ died, how intense would be the interest in every agency employed for the salvation of souls. How little our thoughts would be upon the indulgence of self, upon display in dress, and upon seeking for amusement. How little money would be expended for entertainments and pleasure if we realized the importance of investing our means in the cause of God, which demands every penny not needed for actual wants. [Cf: Sabbath School Worker 04-01-92 para. 08] p. 522, Para. 3, [1892MS].

Pray that the Holy Spirit may come to your hearts, and then you will wear Christ's yoke, and bear his burden, and grow into complete union with Jesus. Our views are too narrow; we need a more extended vision, that we may take in the wants of the cause. [Cf: Sabbath School Worker 04-01-92 para. 09] p. 522, Para. 4, [1892MS].

What the cause most needs is consecrated young men and women who feel a personal responsibility for the advance of the work, and who will cooperate with divine agencies to shed light into the moral darkness of the world. [Cf: Sabbath School Worker 04-01-92 para. 10] p. 522, Para.

5, [1892MS].

Many who profess to be Christians do not more than half believe the word of God. They do not study it earnestly, but waste precious time in reading novels and storybooks. A mere intellectual understanding of the word of God will not be sufficient to influence the habits of the life, for the life is regulated by the condition of the heart. When Sabbath school teachers have taught the lessons of external revelation, their work is but just begun, and they should not cease their labor until they have evidence that the precepts of heaven are not only accepted by the understanding of the pupil, but written upon the heart. When the living oracles are engraven on the tablets of the heart, the work is not in vain, for the inner life of the scholar has been changed, and the love of God will become an abiding principle in the soul. The seed of gospel truth must take deep root in the heart and be made manifest by precious fruits borne in the life. By Mrs. E. G. White. [Cf: Sabbath School Worker 04-01-92 para. 11] p. 522, Para. 6, [1892MS].

"Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: Sabbath School Worker 07-01-92 para. 01] p. 523, Para. 1, [1892MS].

Where sincere piety is lacking, where daily communion with God is neglected, the teacher in the Sabbath school will be dry and tedious in his manner of teaching. His words will have no power to reach the hearts of his pupils. To be laborers together with God means a great deal more than merely to go to Sabbath school and attend the services of the church, and take part in the work of teaching, and in bearing testimony in the social service. To be a laborer together with God means that your heart is drawn out in strong desire for the salvation of the sinful souls for whom Christ has died. It means that you are filled with solicitude for the work, that you are ever planning to make your instruction interesting, to devise ways that you may draw with every intrusted power of your nature along the lines in which Christ is drawing, that souls may be won to his service and be bound to him by the cords of his infinite love. [Cf: Sabbath School Worker 07-01-92 para. 02] p. 523, Para. 2, [1892MS].

Laborers together with God do not feel like shrinking from sacred obligations; but for Christ's sake they are willing to endure toil, to suffer privation and reproach. They are willing to meet with repulses, though this is hard to bear and humiliating to human pride. But the laborer together with God will remember that Jesus bore shame and insult, rejection and death, that he might save those who were lost. Every part of the varied labor in the harvest field means sacrifice and self-denial. It means that the time usually spent in matters of minor importance should be spent in searching the Scriptures, that you may know how to labor successfully in the work to which you are appointed. It means that you must become acquainted with the Spirit of God. It means that you must do much praying, and have much serious thought as to how you may put to use every capability of your nature, and carry forward the work of God effectively. [Cf: Sabbath School Worker 07-01-92 para. 03] p. 523, Para. 3, [1892MS].



You are God's employed servants, delegated to build up his kingdom in the earth, and you are to do your part in saving the souls for whom Christ has paid the price of his own blood. Is it then a slight matter to teach in the Sabbath school, without a preparation of heart for this momentous work? Many who undertake teaching a class feel little interest in it, and they mar the sacred work by their unconsecrated efforts. [Cf: Sabbath School Worker 07-01-92 para. 04] p. 523, Para. 4, [1892MS].

Teachers and workers in every department of the Sabbath school work, I address you in the fear of God, and tell you that unless you have a living connection with God, and are often before him in earnest prayer, you will not be able to do your work with heavenly wisdom, and win souls for Christ. The worker for God must be clothed with humility as with a garment. The Lord will recognize and bless the humble worker who has a teachable spirit, a reverential love for truth and righteousness, wherever such a worker may be. If you are thus, you will show a care for your scholars by making special efforts for their salvation. You will come close to them in loving sympathy, visiting them at their homes, learning their true condition by conversing with them concerning their experience in the things of God, and you will bear them in the arms of your faith to the throne of the Father. [Cf: Sabbath School Worker 07-01-92 para. 05] p. 523, Para. 5, [1892MS].

It will do no good to reprimand, and accuse, and fret at your scholars when they manifest a spirit of unrest and mischievousness. Remember you are to be a patient laborer together with God, and that all heaven is interested in the work you are doing, and any part in the work of God means toil and travail of soul. "Be strong, quit you like men." Ask of your Master, who submitted to humiliation, and who endured the death of the cross, what he would have you to do. Take all your intrusted talents with you into the work, and put them out to the exchangers. Through the grace of Christ you will be able to do a precious work for the Master. The wealth of divine resources is at your command, and through prayer and faith you may lay hold on the promises of God and appropriate them to your need. Consecrate yourself and your all to the service of him who hath loved you, and hath given himself for you. Jesus says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." This means in the Sabbath school work as much as in the work of the minister. Now is the golden opportunity to sow precious seed that will spring up and bear fruit unto eternal life. Now you may be a savor of life unto life, for when you can impart to others truth that you have gained through a deep experience, it has a life giving power that will impress hearts and draw them to Jesus. When Jesus is drawing and his colaborers are working in harmony with him, hard indeed must be the heart that will not be impressed and subdued by the power of divine love. By Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-92 para. 06] p. 524, Para. 1, [1892MS].

"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: Sabbath School Worker 08-01-92 para. 01] p. 524, Para. 2, [1892MS].

Unless the mind is continually disciplined by thorough work in

investigating lines of truth, it will be controlled by slothful habits, and do but the most superficial work. Those who permit themselves to sink into this state of indolence will take for truth the assertions of others, and their acquirements will be of a low and cheap order. The mind thus bound about will be satisfied with a limited round of thought, and its possessor will not even suspect that there are rich mines of truth to be worked, where they might become rich in the acquirement of heavenly treasures. I have been shown by the Lord that there are depths of truth beyond the short line of measurement which has been made by those who profess to believe the truth. Many think that they are rich and increased with goods, and have need of nothing, when they are poor and miserable and blind and naked, and have need of everything. They think that they know everything that is worth knowing, when the fact of the matter is that they know nothing that is worth knowing. In the greatness of their ignorance, in the poverty of their spirit, they feel that they have attained unto the measure of the full stature of men and women in Christ, when they are mere babes in understanding. They have grown to be conceited, egotistical; and the Lord says to them: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [Cf: Sabbath School Worker 08-01-92 para. 02] p. 524, Para. 3, [1892MS].

God calls upon the young men and women to bring earnest, vigorous, intellectual effort into the work. The mind's best powers will sustain high effort, and success will crown those who reach for an elevated attainment. If the young who are strong will put to the stretch their powers in searching the Bible, they will have minds stored with valuable knowledge that will shine as a light upon those with whom they associate. The Sabbath school should be a place where those who have made advancement in divine knowledge should be able to inculcate fresh ideas in regard to the faith of God's people. When all those who profess to be Christians are Christians in deed and in truth, the Sabbath school will be no longer a dry round of service. The teachers will then understand the lesson that Christ gave to Nicodemus, and will teach it in all its momentous bearing on human destiny. Jesus said to the ruler in Israel, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Except a man be born again, he cannot understand the character of the heavenly kingdom, or discern its spiritual nature. Christ was saying to Nicodemus in these words: "It is not learning you need so much as it is inward renovation. You need not to have your curiosity satisfied so much as to have a new heart, and until that change takes place, making all things new, it will result in no saving good to you for me to discuss with you my authority, my work, my mission as One who bears the credentials of heaven." [Cf: Sabbath School Worker 08-01-92 para. 03] p. 525, Para. 1, [1892MS].

The lesson which Christ gave to Nicodemus is important to every teacher, to every Sabbath school worker, to every youth and child. It is certainly important that we become acquainted with the reasons of

our faith, but the most important knowledge to be gained is the experimental knowledge of what it means to be born again. The great want in our Sabbath school work is the want of the light of life. All through our ranks are needed men and women who have learned at the feet of Jesus what is truth, and how to present it to others. It requires holy men, men who have humility, who are adding in Christ, to be educators of our youth in the Sabbath school. [Cf: Sabbath School Worker 08-01-92 para. 04] p. 525, Para. 2, [1892MS].

Nicodemus came to the Lord thinking to enter into a long discussion with him concerning points of minor importance, but Jesus laid bare the first principles of truth, and showed Nicodemus that his first need was humility of heart, a teachable spirit, a new heart; that if he would enter into the kingdom of God, he must be born again. Are there not those who hold responsible positions in the Sabbath school who would be irritated and annoyed if I should testify to them that though they are rulers in Israel, they too need to be born again? Nicodemus wondered that Christ should speak to him in the way which he did, not respecting his position as ruler in Israel, and he was not prepared to receive the truth, and he answered Christ in words full of irony. "Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?" He revealed the fact, as do many, when the cutting truth is brought home to the conscience, that the natural man receiveth not the things of the Spirit of God. There is nothing in them that responds to spiritual things; for spiritual things are spiritually discerned. But although Nicodemus did not comprehend his words, Jesus did not become impatient or discouraged, but sought to make more plain his statement of truth: In solemn, quiet dignity, Jesus repeated his words in a manner that would convince him of their divine truth, "Verily, verily, I say unto thee, 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: Sabbath School Worker 08-01-92 para. 05] p. 525, Para. 3, [1892MS].

While Jesus was speaking, the Spirit of God was impressing the heart of the proud rabbi, and it was in a hushed tone and humble manner that Nicodemus inquired, "How can these things be?" Jesus brought the truth home to his soul, saying: "Art thou a master in Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: Sabbath School Worker 08-01-92 para. 06] p. 526, Para. 1, [1892MS].

The work of the Holy Spirit upon the heart is shrouded in mystery. It can no more be explained than can the operation of the winds. The Lord has never explained to humanity how the soul is impressed by the Spirit

of God, affecting the mind and heart of the believer, or how the Spirit puts words into the mouth of the Lord's messengers to give to his people. The prophets, who were especially enlightened by the Spirit of God, often could not understand the meaning of the words they wrote upon the paper, or explain the significance of what they uttered when the Spirit caused them to speak, but the word of the Lord accomplished the very work which he designed that it should, and the fruits of the work testified to its divine character. [Cf: Sabbath School Worker 08-01-92 para. 07] p. 526, Para. 2, [1892MS].

The religion that comes from God is the only religion that will lead to God. The character of the work that comes forth will testify as to the fountain from which the worker has drawn. Those who go to Jesus with humble and contrite heart, with broken, submissive spirit, will be given freely of the water of the river of life. They will be refreshed and strengthened, and Christ will be in them as a well of water springing up unto everlasting life. Every true Christian is a living fountain, ever receiving of the unfailing streams of grace, ever refreshed and ever refreshing those that are around him. Those who are coworkers with God manifest a missionary spirit; for they are ever receiving, that they may ever be giving to others the light and blessing of heaven. Those who open their hearts to receive largely will be able to give largely. [Cf: Sabbath School Worker 08-01-92 para. 08] p. 526, Para. 3, [1892MS].

How sad it is to think of the great amount of mechanical work that is done in the Sabbath school, while there is little evidence that there is moral transformation in the souls of those who teach and who are taught! When the work of the Spirit of God is felt upon the heart, we shall see many earnestly seeking first the kingdom of God and His righteousness. Then earthly things will find their proper, subordinate position, and heavenly things will be supreme in the affections of the children of God. By Mrs. E. G. White. [Cf: Sabbath School Worker 08-01-92 para. 09] p. 526, Para. 4, [1892MS].

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." [Cf: Sabbath School Worker 09-01-92 para. 01] p. 526, Para. 5, [1892MS].

Those who engage in Sabbath school work should be persons who have consecrated themselves to God. They should be men and women of strong faith and warm sympathies, who are fervent of spirit, and interested in all that pertains to the cause of Christ. They should give themselves to the work with unselfish endeavor, and at whatever sacrifice it may require, laying themselves on the altar, and pleading, with strong crying and tears, for the conversion of the youth who have been committed to their charge. Among those who would work for the Lord in the Sabbath school, let all selfish ambition be crucified, and "let

nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Let it be the Sabbath school worker's first ambition to educate the youth to do their duty in the fear of God and with simplicity. [Cf: Sabbath School Worker 09-01-92 para. 02] p. 527, Para. 1, [1892MS].

The great want in the Sabbath school is not the want of machinery, but the want of knowledge in spiritual things. How greatly do the workers need a baptism of the Holy Spirit, that they may become true missionaries for God! They should learn to tax their minds to the utmost, that they may acquire a better knowledge of Bible truth. The teachers in the Sabbath school should pray daily for the enlightenment of heaven, that they may be able to open to the minds of the youth the treasures of the sacred word. Why not humble yourselves before the Lord, and let the impression of the Holy Spirit be manifested upon your character and work? There is far too much self-complacency among those who engage in Sabbath school work, too much machinery and routine, and all this tends to lead the soul away from the Fountain of living water. [Cf: Sabbath School Worker 09-01-92 para. 03] p. 527, Para. 2, [1892MS].

There was a time in the history of our work when the workers felt the necessity of counseling with those who had experience, when they realized the need of the guidance of the Lord in all that pertained to his work; but that time is past, and the true missionary spirit has departed from the hearts of many of our professed workers. The Lord desires that those who are engaged in the Sabbath school work shall be missionaries, able to go forth to the towns and villages that surround the church, and give the light of life to those who sit in darkness. He would not have the young men feel that they must confine themselves to the Sabbath school work to the exclusion of this missionary work, that so much needs to be done, for in making an effort for those who know not the truth, they would gain an experience that would enlarge their minds and deepen their sympathies. [Cf: Sabbath School Worker 09-01-92 para. 04] p. 527, Para. 3, [1892MS].

The Lord would have young men and women who are rooted and grounded in the truth take advantage of means that will serve to enlarge their conceptions of his work. Let the youth who have a solid experience in the things of God enter seminaries and colleges, and learn to meet the people on their own ground. In this way they may finish their education, and may become light bearers to those with whom they are called to associate. They will have to meet obstacles in presenting the truth, but these will but make them feel their dependence upon God, and will lead them to seek wisdom from above in order that they may conduct themselves in a way that will have a saving influence upon those for whose salvation they are working. [Cf: Sabbath School Worker 09-01-92 para. 05] p. 527, Para. 4, [1892MS].

In giving his Son to come into the world and die for fallen man, the Lord has done his part; for all heaven was poured out to man in that one rich gift; and now God waits for the cooperation of those who have a knowledge of the love of Christ. Let no one think that because he is poor, and has but a humble position in life, he cannot become a missionary for the Lord. The work of Christ, the Majesty of heaven, was begun in poverty and humiliation. The parents of Christ were in very humble circumstances, and the Prince of Life labored with his own hands

at the carpenter's bench, that he might help to meet the wants of the family. He took his place in the world as a common day laborer, and he has the tenderest sympathy for those who are struggling to obtain knowledge under difficulties. If those who cannot have advantages such as they would desire will but look at the experience of hardship, poverty, and humiliation that Christ endured for their sake, they will see that they have no need to be sad or discouraged. Let those who would work for God trust implicitly in him; for through the influence of the divine Spirit, through simple, living faith in God, men and women, however humble, may become powerful agents in his hands, to win souls to Christ; for genuine experience in the things of God is not gained through natural means. By Mrs. E. G. White. (*To be continued.*) [Cf: Sabbath School Worker 09-01-92 para. 06] p. 527, Para. 5, [1892MS].

There are some who depend upon their reasoning powers, and undertake to explain the mysteries of God's word through a process of reasoning; but such will find themselves at last ignorant both of the Scriptures and of the power of God. The Lord has endowed us with reasoning powers, that we may not be blindly credulous in our reception of truth; for reason has its part to act. In searching for truth, the Lord would have us put to the stretch all our powers of mind, that we may be intelligent in the deep things of his word. But let everyone remember that the world by wisdom knew not God; the Spirit of God must make the right impression upon the mind, or the searcher will not discern spiritual things. The Sun of Righteousness must shed forth his bright beams or the darkened mind will not be enlightened. [Cf: Sabbath School Worker 10-01-92 para. 01] p. 528, Para. 1, [1892MS].

He who receives the light and walks in it will follow the Lamb of God, that taketh away the sin of the world. But he who refuses the aid of the Holy Spirit in seeking to understand the word of God, will choose darkness rather than light; for he will walk in the sparks of his own kindling, and will lie down in sorrow. Then, accepting the enlightenment of the divine Spirit, let the youth search the word for themselves, remembering that they are under the tutorship of the greatest Teacher the world ever knew. Jesus has said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." The Lord would not have any of you rest satisfied with the expositions of others, with the current, popular opinions of those who are termed the leading men. Their expositions are not infallible, and you are not to accept their ideas until you have compared scripture with scripture, and know for yourself that they harmonize with the living oracles. You are to know for yourselves what saith the Scripture. The Lord has revealed his will in his precious word; he has laid out his truth in clear lines, that we all may become familiar with the plan of salvation and its object, and become workmen who need not to be ashamed, but able rightly to divide the word of truth. [Cf: Sabbath School Worker 10-01-92 para. 02] p. 528, Para. 2, [1892MS].

In order to do the will of God, we must search his word, that we may know his doctrine, and put to the task all our intrusted ability. We must be diligent in prayer, and fervent in simple, wholehearted service to God. Those who are engaged as teachers in the Sabbath school should hunger and thirst for divine truth that they may impart this spirit to those under their care, and lead their pupils to seek for truth as for

hidden treasure. We do not want our Sabbath schools conducted in such a way as to make hypocrites of the pupils, for such cannot advance the interests of true religion. Then let there be more attention given to seeking God that the Spirit of the Lord may be in your school than that you may have every mechanical arrangement you may desire. High pretensions of any kind are out of place in Sabbath school work, and the mechanical working of the school is of little value if the Spirit of God does not soften and mould the hearts of the teachers and pupils. [Cf: Sabbath School Worker 10-01-92 para. 03] p. 528, Para. 3, [1892MS].

Throughout our ranks there must be more earnest devotion to God, and less dependence on form and ceremony. Not only are there Sabbath school teachers who need the enlightenment of the Holy Spirit, but there are ministers whose lips must be touched with a live coal from off the altar, or they will not reach the souls of the lost. They must be awake to the value of the hidden treasures of truth, and never be satisfied until Christ is formed within, the hope of glory. They cannot refresh others with the waters of life if Christ is not within them as a well of water springing up unto everlasting life. There are some who profess to be ministers of Christ whose sole resource is a stated number of old, dry discourses. They preach on certain subjects over and over, and have lost sight of the fact that they might have a recourse to the treasure house of heaven, from which they could bring forth things both new and old. They fail to bring to the people the lessons which Christ taught to his disciples, and the people of God are starving for the bread of life, for they desire to know what they must do to be saved. [Cf: Sabbath School Worker 10-01-92 para. 04] p. 528, Para. 4, [1892MS].

Let not the teacher in Sabbath school follow the example of those who do not grow in the knowledge of our Lord and Saviour Jesus Christ, even though those who minister in the sacred desk have given them such an example. He who would be accepted as a laborer together with God must not be found imitating the tone, manners, or ideas of any other man. He must learn of God, and be endowed with heavenly wisdom. God has given the gift of reason and intellect to one worker the same as he has to another; and according to your ability, you are to put your talents out to the exchangers. The Lord would not have any worker a mere shadow of another whom he admires. The teacher must grow up into the measure of the stature of Christ, not to the measure of some finite erring mortal. You are to "grow in grace," and where is grace to be found?--Only in Christ, the divine Pattern. [Cf: Sabbath School Worker 10-01-92 para. 05] p. 529, Para. 1, [1892MS].

Then let everyone look to Christ and copy the divine Model. Let every worker tax his powers to the utmost to work in harmony with the plan of God. Let him learn in the school of Christ, that he may be wise in instructing others. Those who are committed to the care of the teacher in the Sabbath school will need the wisdom and experience that God can give to the follower of Christ. Let the teacher learn of Christ meekness and lowliness of heart, that he may be a true teacher, and win his pupils to Christ, that they, in turn, may become faithful missionaries in the great harvest-field. By Mrs. E. G. White. [Cf: Sabbath School Worker 10-01-92 para. 06] p. 529, Para. 2, [1892MS].

God has given us a revelation disclosing to us divine acquirements.

The Lord has presented our duties before us in relation to himself and to our fellow men. None of us are excusable in following our own way, choosing our own course of action; for God's will and God's way have been presented to us in clear light. We are to represent the character of Christ, to sever from us every disposition, every trait of character, that, if cherished, would make us an influence to lead souls away from Christ in place of leading them to him. As the Bible is a revelation of the will of God to man, we should earnestly study that we may know what is truth, and how to practice it. [Cf: Sabbath School Worker 12-01-92 para. 01] p. 529, Para. 3, [1892MS].

In Sabbath school work we shall be called upon to deal with those who make mistakes, who fall into sin and error. Christ has given us lessons in his word that are very plain in regard to the treatment of the erring; but many have failed to practice these lessons. They have not studied and treasured them in the heart, so that the Holy Spirit could enlighten the darkened understanding, and melt and break the stony heart of both teacher and pupil. The Holy Spirit will make the heart sensitive, sympathetic, and rid it of pride and selfishness. [Cf: Sabbath School Worker 12-01-92 para. 02] p. 529, Para. 4, [1892MS].

Pupils in Sabbath school are likely to do that which will annoy the teacher, by their misconduct. But the teacher must not speak sharp words, and manifest an uncontrolled spirit; for in so doing he will not be using the sword of the Spirit, but the weapons of Satan. Although the misconduct of the scholar is trying, although the evil must be corrected, the rules observed and justice respected, yet let the teacher keep the way of the Lord, and mingle mercy with justice. Let him look to the cross of Calvary, beholding there how mercy and truth have met together, how righteousness and peace have kissed each other. There, through the divine sacrifice, man may be reconciled to God. In contemplating the love of Christ your heart will be softened to deal with the youth as with younger members of the Lord's family. You will remember that they are Christ's property, and your disposition will be to deal with them after the manner in which Christ has dealt with you. [Cf: Sabbath School Worker 12-01-92 para. 03] p. 529, Para. 5, [1892MS].

Harsh dealing will never help the youth to see his errors, or aid him to reform. Let the rules and regulations of the school be carried out in the spirit of Jesus, and when reproof must be given, let this disagreeable work be done with sorrow blended with love. Do not feel that it is your work to openly rebuke the pupil, and thus humiliate him before the whole school. This will not be a proper example to set before the children, for it will be as seed that will bear a like harvest. Never publish the errors of any pupil outside the circle in which they must be known; for, if this is done, sympathy will be created for the wrongdoer, by leaving an impression on the mind that he has been dealt with unjustly. By exposing the wrongdoer, he may be thrown upon Satan's battle field, and from that moment go steadily downward. Christ bears long with us, and we must be Christlike. He does not cut us off because of our errors, but reproves in tenderness, and by love draws us close to himself. [Cf: Sabbath School Worker 12-01-92 para. 04] p. 530, Para. 1, [1892MS].

If teachers see that it is impossible to bring a student under the discipline of the class, let him be removed to another class, for it



may be that another teacher may be able to supply the deficiency. What one teacher lacks another may possess; but if you can obtain the confidence of the youth, and bind him to your heart through cords of sympathy and love, you may win a soul to Christ. The wayward, self-willed, independent boy may become transformed in character. [Cf: Sabbath School Worker 12-01-92 para. 05] p. 530, Para. 2, [1892MS].

But while it is necessary to manifest love and sympathy for your pupils, it is a manifest weakness to show partiality, and thus arouse suspicion and jealousy. Children are quick to discern the preferences of the teacher, and the favored student often measures his strength, his aptness and skill with that of the teacher in the management of the class. He may decide to be master, and, unless the teacher has the grace of Christ, he will manifest weakness, become impatient, exacting, and severe. The leading spirit of the class will generally impart his purpose to other students, and there will be a combined effort to obtain the mastery. If the teacher, through the grace of Christ, is self-controlled, and holds the lines with a steady, patient hand, he will quell the boisterous element, keep his self-respect, and command the respect of his students. When once order is restored, let kindness, gentleness, and affection be manifested. It may be that rebellion will rise again and again, but let not the hasty temper appear. Do not speak sharply to the evildoer, and discourage a soul who is struggling with the powers of darkness. Be still, and let your heart ascend in prayer to God for help. Angels will come close to your side, and help you to lift up the standard against the enemy, and, instead of cutting off the erring one, you may be enabled to gain a soul for Christ. By Mrs. E. G. White. [Cf: Sabbath School Worker 12-01-92 para. 06] p. 530, Para. 3, [1892MS].

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. He came to take upon him our nature, to be tempted in all points like as we are, and yet to leave before us an example of perfect purity and unblemished character. In that he was tempted in all points like as we are, he knows how to sympathize with us. He knows how to pity and how to aid the children and youth; for he too was a child, and he understands every trial and temptation with which children are beset. [Cf: The Youth's Instructor 06-23-92 para. 01] p. 530, Para. 4, [1892MS].

Children were attracted to Jesus, for his eyes shone with an expression of that love which led him to leave the heavenly courts, and come to earth to die in the sinner's place. In his countenance was revealed tender love and sympathy for all children. He pitied and loved not only those who sought to be obedient and loving, but those also who were wayward and perverse. Jesus has not changed; he is the same yesterday, today, and forever, and he still loves and pities the erring, seeking to draw them to himself, that he may give them divine aid. He knows that a demon power is struggling in every soul, striving for the mastery; but Jesus came to break the power of Satan and to set the captives free. [Cf: The Youth's Instructor 06-23-92 para. 02] p. 531, Para. 1, [1892MS].

In Christ the character of the Father was revealed. As children looked upon his countenance, they saw purity and goodness shining forth from his eyes. In his countenance gentleness, meekness, love, and conscious power were combined. But though every word, every gesture, every

expression of his face, betokened his divine supremacy, humility marked his deportment and bearing. He came but for one purpose; and that was the salvation of the lost. [Cf: The Youth's Instructor 06-23-92 para. 03] p. 531, Para. 2, [1892MS].

Jesus was our example in all things that pertain to life and godliness. He was baptized in Jordan, just as those who come to him must be baptized. The heavenly angels were looking with intense interest upon the scene of the Saviour's baptism, and could the eyes of those who were looking on, have been opened, they would have seen the heavenly host surrounding the Son of God as he bowed on the banks of the Jordan. The Lord had promised to give John a sign whereby he might know who was the Messiah, and now as Jesus went up out of the water, the promised sign was given; for he saw the heavens opened, and the Spirit of God, like a dove of burnished gold, hovered over the head of Christ, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." [Cf: The Youth's Instructor 06-23-92 para. 04] p. 531, Para. 3, [1892MS].

We have every reason to believe that the Lord Jehovah and the angels of heaven were looking upon Christ as he began his work of mercy for the lost world. At the beginning of his public labors, the heavenly indorsement was stamped upon his work and mission; but when he was baptized, the heavenly host knew that Jesus had placed his feet in the bloodstained path that led to Calvary. When his mission began, the heavens were opened, and the glory of God encircled the Son of God; but when it ended, he hung upon Calvary's cross, and even the sun which he had created, refused to shine upon the scene of his agony. Darkness, denser than that of midnight, enshrouded the Son of God. [Cf: The Youth's Instructor 06-23-92 para. 05] p. 531, Para. 4, [1892MS].

But what a scene was this on Jordan's banks! As man's substitute, Jesus presented his petition to Heaven, and was accepted. What hope does it give to man that the Father said to Christ, who represented humanity, "This is my beloved Son, in whom I am well pleased!" In the Father's acceptance of Christ in man's behalf, guilty man is assured that through the merits of Christ, he may find access to God. He may be accepted in the Beloved. Jesus, the world's Redeemer, has opened the way, so that the most sinful, the most needy, the most oppressed and despised, may find access to the Father, may have a home in the mansions which Jesus has gone to prepare for those who love him. Mrs. E. G. White. [Cf: The Youth's Instructor 06-23-92 para. 06] p. 531, Para. 5, [1892MS].

Immediately after his baptism, Jesus went into the wilderness, where for forty days he was tempted by Satan. He endured the fiercest temptation, in order to break the power of the tempter over the human race. As man's surety and substitute, he engaged in a conflict with the prince of darkness, and though enduring most terrible temptation, Christ did not fail or become discouraged. He was fighting the battle in our behalf, and had he faltered, had he yielded to temptation, the human family would have been lost. [Cf: The Youth's Instructor 06-30-92 para. 01] p. 532, Para. 1, [1892MS].

The Bible gives but a bare mention of the conflict with Satan in the wilderness of temptation, but it was a terrible ordeal. Christ came off conqueror, bearing the test and trial in our behalf. How little is man

able to comprehend the strength of the temptation of Christ! How little does he understand of that ordeal upon which hung the destiny of a lost world! The world's Redeemer was not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. All heaven was interested in this conflict, and what joy, what rejoicing there was in heaven because help had been laid upon One who is mighty to overcome, mighty to save! [Cf: The Youth's Instructor 06-30-92 para. 02] p. 532, Para. 2, [1892MS].

What an event was this when Christ placed himself in the position of Adam, and endured the test where Adam had failed, and by this act placed man on a vantage ground, in favor with God, where he might overcome on his own account through the merits of Jesus. In his name, through his grace, man may be an overcomer, even as Christ was an overcomer. In Christ divinity and humanity were united, and the only way in which man may be an overcomer is through becoming a partaker of the divine nature having escaped the corruption that is in the world through lust. Divinity and humanity are blended in him who has the spirit of Christ. The apostle Paul writes, "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." "We have not an 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: The Youth's Instructor 06-30-92 para. 03] p. 532, Para. 3, [1892MS].

Then, children, come to Jesus. Give to God the most precious offering that it is possible for you to make; give him your heart. He speaks to you saying, "My son, my daughter, give me thine heart. Though your sins be as scarlet, I will make them white as snow; for I will cleanse you with my own blood. I will make you members of my family--children of the heavenly King. Take my forgiveness, my peace which I freely give you. I will clothe you with my own righteousness, the wedding garment, and make you fit for the marriage supper of the Lamb. When clothed in my righteousness, through prayer, through watchfulness, through diligent study of my word, you will be able to reach a high standard. You will understand the truth, and your character will be moulded by a divine influence; for this is the will of God, even your sanctification." Mrs. E. G. White. [Cf: The Youth's Instructor 06-30-92 para. 04] p. 532, Para. 4, [1892MS].

He who calls upon the Lord in humble, fervent prayer will receive the strength and grace which he needs to battle with temptation and to endure trials. In coming to God, the petitioner must present Christ as his authority, Christ's merit as his plea; and the pledged word of God is given that when these conditions are fulfilled, heaven is open unto the cries of the penitent and humble soul. Jesus taught that it was essential that all his children should pray; because they are needy and sinful and dependent, and because there is a malignant foe who is ever seeking the ruin of souls. Satan and his angels are ever upon the track of those who would do the will of God, tempting them to do evil, that they may be unhappy in this life, and lose also the life eternal which Jesus died to purchase for his followers. Satan ever seeks to lead men

to do evil themselves, and to lead others into the snare of the enemy, in order that he may ruin souls, and lead men to do those things which are not pleasing to Christ. It is through leading us to yield to his temptations that Satan robs us of happiness here and eternal life at last. [Cf: The Youth's Instructor 07-07-92 para. 01] p. 532, Para. 5, [1892MS].

It is very necessary that we should pray in order that we may have strength from above to see and resist the temptations of the enemy; but Satan ever seeks to prevent men from praying, by filling up their time with business or pleasure, or by leading them into such wickedness that they will have no desire to pray. The Lord Jesus has made heaven accessible to all who will come unto him, and he invites the children and the youth to come. He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Jesus would have the children and the youth come to him with the same confidence with which they go to their parents. As a child asks his mother or father for bread when he is hungry, so the Lord would have you ask him for the things which you need. If your sins are heavy upon your heart, you are to come to God and say, "For Christ's sake, forgive my sins." Every sincere prayer will be heard in heaven, and every earnest petition for grace and strength will be answered. [Cf: The Youth's Instructor 07-07-92 para. 02] p. 533, Para. 1, [1892MS].

Jesus knows the needs of children, and he loves to listen to their prayers. Let the children shut out the world and everything that would attract the thoughts from God, and let them feel that they are alone with God, that his eye looks into the inmost heart, and reads the desire of the soul, and that they may talk with God. In humble faith you may claim his promises, and feel that although you have nothing in yourself whereby you may claim the favor of God, because of the merits and righteousness of Christ, you may come boldly to the throne of grace, and find help in time of need. There is nothing that can make the soul so strong to resist the temptations of Satan in the great conflict of life, as to seek God in humility laying before him your soul in all its helplessness expecting that he will be your helper and your defender. [Cf: The Youth's Instructor 07-07-92 para. 03] p. 533, Para. 2, [1892MS].

Then, children, ask God to do for you those things that you cannot do for yourselves. Tell Jesus everything. Lay open before him the secrets of your heart; for his eye searches the inmost recesses of the soul, and he reads your thoughts as an open book. When you have asked for the things that are necessary for your soul's good, believe that you receive them, and you shall have them. Accept his gifts with your whole heart; for Jesus has died that you might have the precious things of heaven as your own, and at last find a home with the heavenly angels in the kingdom of God. Mrs. E. G. White. [Cf: The Youth's Instructor 07-07-92 para. 04] p. 533, Para. 3, [1892MS].

In this age we are pained to see that children and youth look upon themselves as too far advanced to submit themselves to the control of their parents. When they reach the age of ten or twelve, they seem to imagine that to yield to parental authority would be an evidence of weakness, a sacrifice of their rightful independence. But instead of being capable of governing themselves, they are vacillating and weak in purpose. Their moral powers are feeble, and they have but little

spiritual power. The reason why they are thus weak and easily led away by temptation, is that they do not imitate the life of Christ. They get above the simplicity of Jesus. [Cf: The Youth's Instructor 07-14-92 para. 01] p. 533, Para. 4, [1892MS].

Instead of following in the footsteps of the divine Redeemer, they are filled with pride and self-esteem. They study inclination, and follow the bent of their unconsecrated minds instead of the teaching of the loving Saviour. They devote their time and the powers of the mind to that which will make a display, instead of seeking for the acquirement of a solid education. They think much more of sightseeing, of exciting amusement, of having what they call a good time with their associates, than of following the advice of their parents, whose knowledge and experience make them wise in advising their children. [Cf: The Youth's Instructor 07-14-92 para. 02] p. 533, Para. 5, [1892MS].

I present Jesus before you as the true pattern. He was the creator of the worlds, yet he consented to humble himself, to take upon himself man's nature, to live as a child, as a youth, in order that he might give them a perfect example. He was subject to his parents, obeying the commandment of the Lord which says, "Honor thy father and thy mother." [Cf: The Youth's Instructor 07-14-92 para. 03] p. 534, Para. 1, [1892MS].

There are many children and youth who see no attraction in Christ's life of humble toil and loving obedience; but it was for our sake, for our good, that he thus lived; for if he had chosen, he might have enjoyed the riches of glory. [Cf: The Youth's Instructor 07-14-92 para. 04] p. 534, Para. 2, [1892MS].

Even after he had proclaimed his divine relation to the Father, saying to his mother, "Wist ye not that I must be about my Father's business?" he was still obedient to the claims of Mary and Joseph. For eighteen years after he had declared himself the Son of God, he submitted to a life of toil, of restraint, yielding submission to the authority of his parents. He practiced self-denial, and worked with Joseph at the humble trade of a carpenter, thus forever dignifying toil. When we look upon his patient self-denial, his shrinking from all notoriety, devoting himself to his daily labor in a humble sphere, what a beautiful light is shed about his life! How clearly is pointed out the path in which children and youth should walk. If the youth would become strong in mind, pure in morals, firm in spiritual power, let them follow the example of Jesus in his simplicity, in his submission to parental restraint. For thirty years his life was veiled in obscurity; yet Jesus was no less the Son of God in his lowly home, in his submission to his parents, than when God spoke from his eternal throne, saying, "This is my beloved Son in whom I am well pleased." Mrs. E. G. White. [Cf: The Youth's Instructor 07-14-92 para. 05] p. 534, Para. 3, [1892MS].

"Seek ye the Lord while he may be found, call ye upon him while he is near." [Cf: The Youth's Instructor 07-21-92 para. 01] p. 534, Para. 4, [1892MS].

The time is coming when it will be too late to seek God, and I have been thinking how we shall feel when probation is closed, and all our lifework ended. With what feelings shall we review the past? Shall we then wish that our efforts to serve God had been more earnest? Shall we

wish that we had lived more in harmony with his revealed will? Shall we then be accounted as faithful servants? What if at this moment we should hear the voice of Christ saying, "It is done"? [Cf: The Youth's Instructor 07-21-92 para. 02] p. 534, Para. 5, [1892MS].

I had a dream once in which I saw a large company gathered together, and suddenly the heavens gathered blackness, the thunder rolled, the lightning flashed, and a voice louder than the heaviest peals of thunder, sounded through the heavens and the earth, saying, "It is done." Part of the company, with pallid faces, sprang forward with a wail of agony, crying out, "O, I am not ready." The question was asked, "Why are you not ready? Why have you not improved the opportunities I graciously gave you?" I awoke with the cry ringing in my ears, "I am not ready; I am unsaved--lost! lost! eternally lost!" [Cf: The Youth's Instructor 07-21-92 para. 03] p. 534, Para. 6, [1892MS].

In view of the solemn responsibilities that rest upon us, let us contemplate the future, that we may understand what we must do in order to meet it. In that day shall we be confronted with neglect and contempt of God and his mercy, with rejection of his truth and love? In the solemn assembly of the last day, in the hearing of the universe, will be read the reason of the condemnation of the sinner. For the first time parents will learn what has been the secret life of their children. Children will see how many wrongs they have committed against their parents. There will be a general revealing of the secrets and motives of the heart; for that which is hid will be made manifest. Those who have made sport of solemn things connected with the judgment, will be sobered as they face its terrible reality. [Cf: The Youth's Instructor 07-21-92 para. 04] p. 535, Para. 1, [1892MS].

Those who have despised the word of God, will then face the Author of the inspired oracles. We cannot afford to live with no reference to the day of judgment; for though long delayed, it is now near, even at the door, and hasteth greatly. The trumpet of the archangel will soon startle the living, and wake the dead. At that day the wicked will be separated from the just, as the shepherd divides the goats from the sheep. [Cf: The Youth's Instructor 07-21-92 para. 05] p. 535, Para. 2, [1892MS].

When you consider these solemn things, do you not realize, dear youth, that you must cease from your selfish, sinful course, cease to do evil, and learn to do good? It is your own course of action that will mold your character for destruction or for the bliss of the ceaseless ages of eternity. Should not the young, and those of mature age, forsake every practice that will weaken moral power, and retard spiritual growth? [Cf: The Youth's Instructor 07-21-92 para. 06] p. 535, Para. 3, [1892MS].

The Lord declares, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." The despisers of God and his truth may seem to prosper for a time; but their day of adversity is sure to come. The indifferent, the irreverent, those who are robbing God of their service, spread themselves in pride, and boast of their independence. They intrench themselves in resistance of every appeal that God sends to them; but ere long his hand will be laid upon them. Their dishonesty, their irreverence, their defiance of heaven, will all be revealed, and it will be seen that an exact record has been

kept, and the hour of their retribution has come. [Cf: The Youth's Instructor 07-21-92 para. 07] p. 535, Para. 4, [1892MS].

The all-seeing eye of God is upon us; the secret thoughts of our hearts are not hidden. Every one of us will be judged according to the deeds done in the body. I inquire of you today, How do you stand before God? How does he who can understand every motive, see every thought, hear every word, behold every action of your life, regard your case? Will you consider these solemn questions before every case shall be irrevocably fixed before it shall be everlastingly too late for wrongs to be righted? Will you heed the injunction, "Seek ye the Lord while he may be found, call ye upon him while he is near."? Mrs. E. G. White. [Cf: The Youth's Instructor 07-21-92 para. 08] p. 535, Para. 5, [1892MS].

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." [Cf: The Youth's Instructor 07-28-92 para. 01] p. 535, Para. 6, [1892MS].

It becomes us to seek God with all the heart in the days of youth, health, and prosperity, when the evil days draw not nigh when we shall say, "I have no pleasure in them." God and his cause should hold the first place in our regard; and in order that this may be so, we should observe regular seasons for prayer. The youth who would serve God, should go away by himself, seeking some retired place to pray, or, if he cannot do this, he should pray while he labors, coming often to the throne of grace, asking the Lord to breathe upon him the spirit of prayer, and teach him how to ask for the things that he needs. The childlike, humble spirit, the living faith that should animate the heart of the Christian, will lead him to make earnest supplication at the throne of mercy, and he will appreciate the intercession of Jesus, his advocate. [Cf: The Youth's Instructor 07-28-92 para. 02] p. 536, Para. 1, [1892MS].

Jesus knows our weakness; he is acquainted with our besetments and our infirmities; and he loves to help us. There is a great advantage in beginning to love and serve God in early youth; for the earlier in life you begin the service of God, the more distinctly you will reveal the impression of the heavenly Spirit. Let the youth who would serve God remember that only one day at a time is his own. Let him begin his day as if it were the last day he should pass upon earth, and let him close it in earnest prayer that God will bless his efforts and influence. [Cf: The Youth's Instructor 07-28-92 para. 03] p. 536, Para. 2, [1892MS].

While your hands are engaged in labor, if you desire to become intelligent in spiritual things, if you desire to have your mind directed heavenward, you might commit to memory texts or portions of the Scriptures, and thus train your mind to dwell upon things that are pure and lovely. The heart that is stored with the precious truths of God's word, is fortified against the temptation of Satan, against impure thoughts and unholy actions. It is essential that we search the Scriptures for ourselves; for we want to understand what is truth. The youth should read the Bible thoughtfully and prayerfully, and to some purpose, earnestly desiring to understand the sacred instruction of Christ. Whoever comes to the Bible with such a spirit, will receive the

pure light of truth, full of inspiration; and the soft, subduing power of the Holy Spirit will cleanse and sanctify the heart of the honest seeker. The angels of God will be near to instruct him who is of a teachable spirit. Then read the precious utterances of God's word slowly, patiently, reverently. [Cf: The Youth's Instructor 07-28-92 para. 04] p. 536, Para. 3, [1892MS].

In searching the word of God, do not be content with superficial work. Many of the gems of truth lie deep, and one who looks only on the surface will not discover them. You must dig deep in the mine of truth if you would find its richest treasures. Comparing scripture with scripture, you may find the true meaning of the text; but if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. The efficiency of truth is discovered only when it is carried out in practical life. If any part of God's word condemns any habit you have cherished, any feeling you have indulged, any spirit you have manifested, turn not from the word of God; but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promise of God, and showing your faith by your works. Mrs. E. G. White. [Cf: The Youth's Instructor 07-28-92 para. 05] p. 536, Para. 4, [1892MS].

Jesus has said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." [Cf: The Youth's Instructor 08-04-92 para. 01] p. 537, Para. 1, [1892MS].

Do you wish to enter the mansions Jesus has gone to prepare? Is heaven desirable? Then why not bring as much of heaven as possible into your daily life? Day by day you receive Heaven's blessings; but do you make a grateful recognition of the same by offering thanksgiving and praise to your heavenly Father? Is it a proper course for you to pursue to rise in the morning and go without prayer to your duties and responsibilities, to the dangers and temptations of the day? Is it not essential that you seek for guidance and protection, for help and grace from God? Let the youth who profess to love God make it a rule of their lives to engage in regular seasons of prayer. If two or three of you are together, who are servants of Christ, you may claim the promise of his presence. [Cf: The Youth's Instructor 08-04-92 para. 02] p. 537, Para. 2, [1892MS].

Suppose there are those around you who do not respond to the claims of God, who offer no grateful praise for his mercy, and who ridicule your faith, should you not seek protection from the only Source of strength, and plead with God to quicken those who ridicule his name, and bring them to repentance? How can you expect God's blessing if you have not moral courage to go to him, and ask him for his help before those who do not love God, or reverence his name? [Cf: The Youth's Instructor 08-04-92 para. 03] p. 537, Para. 3, [1892MS].

Many who profess the name of Christ are very poor soldiers of the cross. They profess to be seeking heaven as their home; but they do not bring heaven into their practical lives. Their thoughts and conversation are not upon heavenly things. Their conversation is vain and trifling, and their souls are as destitute of the grace of Christ



as were the hills of Gilboa of dew or rain. Let the youth who are called to associate together in family life be true to principle concerning the hour of prayer. Let them read tender words from the blessed Bible, and with humble, contrite hearts, let them bow before God, and pray for his blessing. Angels of God will be round about you. To this scene Jesus will be a witness. God will hearken to your petitions, and will be your helper, your strength when temptation comes upon you. Suppose in your company there are those who do not pray, who do not answer to the claims that God has upon them, should you be weakened by their presence, and be found unfaithful to your trust? No; you should be all the more earnest, faithful, and steadfast, gathering zeal for God because others utterly fail to do their duty. [Cf: The Youth's Instructor 08-04-92 para. 04] p. 537, Para. 4, [1892MS].

Those who refuse to be guided by the Spirit of God are always a hindrance to their companions. They are bodies of darkness, agents of Satan. The more pleasing their manners, and the greater their ability, the greater harm they can do through their influence upon others, and the greater will be their condemnation at last, unless they repent and forsake their sins. [Cf: The Youth's Instructor 08-04-92 para. 05] p. 537, Para. 5, [1892MS].

The young disciples of Christ should show faithfulness in cross bearing, in rendering vigorous service, manifesting unfaltering fidelity to the cause of their Master. They should let their light so shine that their young companions may be led to glorify God. You cannot let your light shine unless you have light, and there is only one source of light. In order to meet the mind of God, and exert a saving influence upon those around you, you must avail yourself of every help Jesus has made available to you, that you may daily grow in grace. Your faith must grow by exercise. Your love for Christ must increase more and more, and your lips will be prepared to express the love that is glowing in your heart. Your conversation will then be upon heavenly things, upon Christ, the Christian's hope, and the incorruptible inheritance. Mrs. E. G. White. [Cf: The Youth's Instructor 08-04-92 para. 06] p. 537, Para. 6, [1892MS].

There are many young men who pride themselves on their good behavior, and who think that their morality is all they need. They are self-righteous, as was Cain, who thought he could bring his offering to God without the blood of Jesus; but God refused to accept his sacrifice. He could offer only that which had been made his through the blood and merit of Jesus. The infinite offering was prefigured in the sacrifice required at his hand; but he came to God as though presenting that which he had obtained through his own merits and righteousness. He was not accepted of God, because he did not offer the merit of Christ with humble and contrite heart. The self-righteous youth need a Saviour today as much as did Cain when he came to God in the garments of his own righteousness. "Without me," Christ says, "ye can do nothing." We either gather with Christ, or we scatter abroad. The youth who glory in their independence apart from Christ should not have an influence to lure any of you away from your Saviour. Their self-righteous robes are stained with sin, and will not cover them in the day of God. [Cf: The Youth's Instructor 08-11-92 para. 01] p. 538, Para. 1, [1892MS].

The youth may receive grace from Christ daily, and find their light growing brighter and brighter as they follow in the path of holiness.

The psalmist says, "The path of the just is as a shining light, that shineth more and more unto the perfect day." [Cf: The Youth's Instructor 08-11-92 para. 02] p. 538, Para. 2, [1892MS].

Growth in grace will not lead you to be proud, self-confident, and boastful, but will make you more conscious of your own nothingness, of your entire dependence upon the Lord. He who is growing in grace will be ever reaching heavenward, obtaining clearer views of the fullness of the provisions of the gospel. [Cf: The Youth's Instructor 08-11-92 para. 03] p. 538, Para. 3, [1892MS].

The youth may be free in Christ; they may be the children of light, and not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. Jesus will help you, so that you need not remain in indolence, making no effort to correct your wrongs or improve your conduct. The sincerity of your prayers will be proved by the vigor of the effort you make to obey all of God's commandments. You may move intelligently, and at every step renounce evil habits and associations, believing that the Lord will renovate your heart by the power of his Spirit. [Cf: The Youth's Instructor 08-11-92 para. 04] p. 538, Para. 4, [1892MS].

Some have said that God pardons only the penitent. This is true; but whom he pardons, he first makes penitent. God calls upon every young man and woman who reads these words to put forth every effort to become all that it is possible through the grace and strength of Christ to become. If you meet the mind of God, you cannot be idle, you cannot be indifferent. Not one of you will be saved in indolence; you must learn in the school of Christ. [Cf: The Youth's Instructor 08-11-92 para. 05] p. 538, Para. 5, [1892MS].

Do not excuse your defects of character, but in the grace of Christ overcome them. Wrestle with the evil passions which the word of God condemns; for in yielding to them, you abase yourself. Repent of sin while Mercy's sweet voice invites you; for it is the first step in the noblest work you can do. Strive for the mastery with all the powers God hath given you and make straight paths for your feet. Heaven is worth every effort you can make. The angels of God are interested for your salvation, and Jesus is waiting to be to you a very present help in every time of need. He would have you gird up the loins of your mind, and hope to the end for the grace that is to be brought to you by the revelation of Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 08-11-92 para. 06] p. 538, Para. 6, [1892MS].

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." [Cf: The Youth's Instructor 09-01-92 para. 01] p. 539, Para. 1, [1892MS].

Through the plan of salvation, abundant provision has been made for

all. Those who choose to accept the invitation of Christ to come unto him may find grace through his divine merit to perfect a character for the future, immortal life. Christ is calling that souls may come to him; and it is for the present and eternal interest of each one of us to hear and obey the call. Jesus says, "Ye have not chosen me, but I have chosen you." Then let all who would be children of God respond to the invitation of Christ, and place themselves where the light of heaven will shine upon them, where they will realize that it is their privilege to be hearers and doers of the words of Christ, follow the Light of the world, and be accepted in the Beloved. [Cf: The Youth's Instructor 09-01-92 para. 02] p. 539, Para. 2, [1892MS].

It has been at an infinite cost that the salvation of man has been provided. The world may refuse the gift, but this will not lessen its value, or relieve men of responsibility. When he was here upon earth, Jesus said to those who refused him, "Ye will not come to me that ye might have life." There are many who are pursuing the same course today. Jesus calls, but those who avail themselves of the privilege, coming in humility and faith, know by experimental knowledge that his goings forth are prepared as the morning. Jesus will not be satisfied until he leads his followers into the realms of perfect joy and glory. [Cf: The Youth's Instructor 09-01-92 para. 03] p. 539, Para. 3, [1892MS].

Christ is the beginning and the end, the author and the finisher of our faith. He is our sacrifice, our substitute, our surety and advocate. We have a risen Saviour, and our completeness is in him; for he who entered upon the work of our salvation, humbling himself even to the death of the cross that we might be exalted, will complete that which he hath begun. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." [Cf: The Youth's Instructor 09-01-92 para. 04] p. 539, Para. 4, [1892MS].

The plans of God cannot fail. Men make great plans, but often fail to execute them. They begin to build, and are not able to finish. They do not count the cost; but Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means that, if they would but comply with the conditions, none need perish, but might have everlasting life. He has unfailing resources from which to draw to complete the great work of restoring fallen man. He took man's sin upon him, that he might impute his righteousness to the repenting soul. Every heavenly intelligence works as his agent to win man to God. Ten thousand times ten thousand and thousands of thousands of angels wait to do his bidding, seeking to draw souls to Christ. When men respond to the love of Christ, they unite with the heavenly angels in seeking to win souls; for in accepting Christ they become the sons of God, and are entitled to the privileges of sons, becoming laborers together with God. Mrs. E. G. White. [Cf: The Youth's Instructor 09-01-92 para. 05] p. 539, Para. 5, [1892MS].

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The spirit of bondage is engendered by seeking to live in accordance

with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus. The gospel preached to Abraham, through which he had hope, was the same gospel that is preached to us today, through which we have hope. Abraham looked unto Jesus, who is also the Author and the Finisher of our faith. [Cf: The Youth's Instructor 09-22-92 para. 01] p. 540, Para. 1, [1892MS].

In viewing the holiness and glory of the God of the universe, we are terrified; for we know that his justice will not permit him to clear the guilty. But we need not remain in terror; for Christ came to the world to reveal the character of God, to make plain to us his paternal love toward his adopted children. We are not to estimate the character of God by the stupendous works of nature alone, but by the simple, lovely life of Jesus, who presented Jehovah as more merciful, more compassionate, more tender, than our earthly parents. Jesus presented the Father as one to whom we could give our confidence and present our wants. When we are in terror of God, and overwhelmed with the thought of his glory and majesty, the Father points us to Christ as his representative. What you see revealed in Jesus of tenderness, compassion, and love, is the reflection of the attributes of the Father. The cross of Calvary reveals to man the love of God. Christ represents the Sovereign of the universe as a God of love. By the mouth of the prophet he said, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." [Cf: The Youth's Instructor 09-22-92 para. 02] p. 540, Para. 2, [1892MS].

We have access to God through the merits of the name of Christ, and God invites us to bring to him our trials and temptations; for he understands them all. He would not have us pour out our woes to human ears. Through the blood of Christ we may come to the throne of grace, and find grace to help in time of need. We may come with assurance, saying, "My acceptance is in the Beloved." "For through him we both have access by one Spirit unto the Father." "In whom we have boldness and access with confidence by the faith of him." As an earthly parent encourages his child to come to him at all times, so the Lord encourages us to lay before him our wants and perplexities, our gratitude and love. Every promise is sure. Jesus is our Surety and Mediator, and has placed at our command every resource, that we may have a perfect character. The blood of Christ in ever abiding efficacy is our only hope; for through his merits alone we have pardon and peace. When the efficiency of the blood of Christ becomes a reality to the soul through faith in Christ, the believer will let his light shine forth in good works, in bringing forth fruits unto righteousness. [Cf: The Youth's Instructor 09-22-92 para. 03] p. 540, Para. 3, [1892MS].

He will tell the sinner that Christ's love extends to him. He will present before him the merits of the blood of Christ, bidding him renounce all self-dependence, pointing him to the cross of Calvary, and encouraging him to say,--"In my hand no price I bring;--Simply to thy cross I cling." [Cf: The Youth's Instructor 09-22-92 para. 04] p. 540, Para. 4, [1892MS].

This is the story that the laborer together with God will repeat in earnest love to those who are the purchase of Christ's Blood. Mrs. E. G. White. [Cf: The Youth's Instructor 09-22-92 para. 05] p. 540, Para.

5, [1892MS].

"Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Cf: The Youth's Instructor 09-29-92 para. 01] p. 541, Para. 1, [1892MS].

Christians are to surrender their will to God's will, that they may maintain good works. They will be brought into circumstances where strong temptations will solicit them to indulge in evil. They will be brought into the society of those whose influence will tend to lead them to the indulgence of self in pleasure seeking, and in gratification of natural inclination. This influence will be dangerous to the spiritual health of the soul. The Christian should withdraw himself from the company of those who are as a snare to his soul. [Cf: The Youth's Instructor 09-29-92 para. 02] p. 541, Para. 2, [1892MS].

When you come in contact with those whom you cannot lift into a pure and holy atmosphere, because their moral tastes are wholly perverted, you must shun their society. Persons of this class have generally a strong will and positive temperament, and when wrought upon by the enemy of God, they become efficient agents in leading souls from the path of righteousness to paths that are false and dangerous. The moral atmosphere surrounding these souls is tainted with evil, and exerts only a defiling influence. [Cf: The Youth's Instructor 09-29-92 para. 03] p. 541, Para. 3, [1892MS].

Youthful Christian, let your mind be stayed upon Christ; look to him for guidance, and live with an eye single to the glory of God. If you put your entire trust in Jesus, he will give you power to control the motives which actuate you. The Lord designs that the mind of the youthful Christian should be trained and developed, that the young soldier may be capable of the highest effort; but this can be done only as you cooperate with the heavenly intelligences, appropriating to yourself every opportunity and privilege for your training and culture. The Lord desires that you should be faithful in little things, that you do the everyday duties which appear small and unimportant, thoroughly, and to the best of your ability. You are in danger the moment you are satisfied in doing carelessly the work committed to your hands. Remember that what is worth doing at all, is worth doing well. Satan is ever near to tempt him who would be a worker for God, suggesting to him that it will matter little if the work is slighted, for no one will know that it has been done negligently. Let none of you be deceived with this suggestion; for you will know yourself that you have not done your duty, and will lose respect for yourself, and confidence in yourself. You will know that you are not doing your best for God, and you will realize that God understands all your neglect. Do not be slack; for the habit will grow upon you, and be made manifest not only in your outward affairs, but in your spiritual life. [Cf: The Youth's Instructor 09-29-92 para. 04] p. 541, Para. 4, [1892MS].

In doing superficial work you will receive a training that will wholly unfit you for the duties of this life, or the enjoyment of the next; for unless you train yourself to do thorough work, you cannot have a symmetrical character, or be found worthy to be intrusted with heavenly

riches. [Cf: The Youth's Instructor 09-29-92 para. 05] p. 541, Para. 5, [1892MS].

Your reason and imagination should be touched with the lifegiving power of Christ, that forms of beauty and truth may be impressed thereon. There are great and precious truths that demand your contemplation, in order that you may have a sound foundation for your faith by having a correct knowledge of God. O that the superficial, vain seeker for truth, would learn that the world by wisdom, however much acquired, knew not God. It is proper to seek to learn all that is possible from nature, but do not fail to look from nature to Christ for the complete representation of the character of the living God. By contemplation of Christ, by conformity to the divine likeness, your conceptions of the divine character will expand, and your mind and heart will be elevated, refined, and ennobled. Let the youth aim high, not relying upon human wisdom, but living day by day as seeing him who is invisible, doing their work as in the sight of the intelligences of heaven. In today will work tomorrow. [Cf: The Youth's Instructor 09-29-92 para. 06] p. 542, Para. 1, [1892MS].

He who constantly depends upon God through simple trust and prayerful confidence, will be surrounded by the angels of heaven. He who lives by faith in Christ, will be strengthened and upheld, able to fight the good fight of faith, and lay hold upon eternal life. There are souls who are trembling in unbelief. They ask, "How can I know that God is reconciled to me? How can I be assured that he loves and pardons me?" It is not for you, dear youth, to make yourselves just with God. Jesus invites you to come to him with all your burdens and perplexities. Abandon the hope you have held that a legal religion can save you; and do just as Jesus has told you. He says, "Come unto me, learn of me, believe in me." Accept the promise and the provision that God has made. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." [Cf: The Youth's Instructor 09-29-92 para. 07] p. 542, Para. 2, [1892MS].

You need not be lost in seeking your way to heaven. Jesus said to Thomas, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Then look away from self to Jesus; for in Christ the character of the Father is revealed. Paul says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The character of God as revealed by Christ invites our faith and love; for we have a Father whose mercy and compassion fail not. At every step of our journey heavenward he will be with us to guide in every perplexity, to give us help in every temptation. Then be strong in the Lord, and in the power of his might, and render praise unto him who is the light and health of your countenance. Mrs. E. G. White. [Cf: The Youth's Instructor 09-29-92 para. 08] p. 542, Para. 3, [1892MS].

"Let this mind be in you, which was also in Christ Jesus." If you strive in all humility to understand what is the mind of Christ, you will not be left in darkness. Jesus says, "He that followeth me shall

not walk in darkness, but shall have the light of life." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." "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: The Youth's Instructor 10-13-92 para. 01] p. 542, Para. 4, [1892MS].

The youth are called upon to copy the pattern given them. They cannot do this in their own strength; for human nature is erring. Through studying the life and character of Jesus, desire is awakened in the heart to have the mind of Christ, to learn of him meekness and lowliness of spirit. Jesus said, "I sanctify myself, that they also might be sanctified." It is his desire that his followers shall reflect his image. One unsanctified act on the part of our Saviour, would have marred the pattern, and he could not have been a perfect example for us; but although he was tempted in all points like as we are, he was yet without one taint of sin. He proclaims his character by the mouth of the prophet, saying, "I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight." All who profess the name of Christ should delight in these things, by conversation and conduct making manifest to the world that they are copying the Pattern. [Cf: The Youth's Instructor 10-13-92 para. 02] p. 543, Para. 1, [1892MS].

Some souls respond to the drawing of Christ, and become learners in his school. They keep their eye fixed upon the Pattern, and seek to reproduce the characteristics of Christ in their practical life; for whoever believes in Christ must do the works of Christ. The Lord has been presented before them as one who exercises lovingkindness, judgment, and righteousness in the earth, and these are the fruits that are borne by the genuine Christian. The characteristics of Christ are to be manifested by every true believer; for those who are sanctified through the truth, are as bright, shining lights, giving light to all that are in the house. Good works will be revealed in every true believer. The Lord can accept of nothing short of perfection of character, wholeness to God. Any halfhearted service will testify before the heavenly intelligences that you have failed to copy the Pattern. [Cf: The Youth's Instructor 10-13-92 para. 03] p. 543, Para. 2, [1892MS].

Many are not interested in Christ, and are not charmed with the virtues of the Christian life. They seem to have an idea that by becoming Christians, they will become miserable; but if Christ abides in the heart by faith, you will not be wretched and gloomy, but happy, full of praise and joy. You will reveal Christ, and shine as lights amid the moral darkness of the world, holding forth the word of life. [Cf: The Youth's Instructor 10-13-92 para. 04] p. 543, Para. 3, [1892MS].

If you are Christlike, your influence will work as leaven upon those connected with you. Christ declares to his followers, "Ye are the salt of the earth." But there are very many who profess to be Christians that Jesus looks upon with sadness, saying, "But if the salt have lost its savor, wherewith shall it be salted.?" How shall the world then be saved? When human effort is not combined with divine agencies, it is as salt without savor. The Saviour puts his estimate upon the Christless

professors, saying, "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This is the description of those who profess to believe in Christ, and yet who do not imitate his virtues, his self-denial, manifest his sympathy, his goodness, his compassion and love. Their influence draws men away from Christ, because they present a false pattern to the world. They have not sanctified themselves to the service of Christ that he might make them vessels unto honor. They misrepresent the great example. Whether associated with those who believe or those who do not believe, their conversation is made up of jesting, joking, and vain, useless talk. They indulge their inclination, and live to please themselves instead of copying the Pattern. The record says, "For even Christ pleased not himself." [Cf: The Youth's Instructor 10-13-92 para. 05] p. 543, Para. 4, [1892MS].

How does Jesus look upon those who profess the truth, and in works deny him, manifesting the sad fact that they have not been partakers of the divine nature, and have not overcome the corrupt tendencies of the natural heart? Are such happy? Can such delight in the characteristics which should mark the true Christian, goodness, mercy, and the love of God? Jesus expects much of the youthful soldiers of his army, and let it be your determination that you will not disappoint your Captain and Leader. You are to wear his armor, to be marshaled under his banner, and become co-laborers with him in conquering his enemies and extending his kingdom. It is thus we are to be laborers together with God; for God has given to every man his work. You cannot betray sacred trust without imperiling your soul. You are to be found loyal and true, obedient to every word of command, presenting to others the highest motive to action, and showing them the attractions of the service of Christ. You are to show forth the praises of him who hath called you out of darkness into his marvelous light. If you follow the Pattern, you will love and win souls for whom Christ died. You will wear the yoke of Christ, not seeking to shun responsibilities, but finding his yoke easy and his burden light. Mrs. E. G. White. [Cf: The Youth's Instructor 10-13-92 para. 06] p. 544, Para. 1, [1892MS].

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor." [Cf: The Youth's Instructor 10-20-92 para. 01] p. 544, Para. 2, [1892MS].

You are to follow God as dear children, to be obedient to all his requirements, walking in love as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweetsmelling savor. Love was the element in which Christ moved and walked and worked. He came to embrace the world in the arms of his love. And Jesus says, "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." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." [Cf: The Youth's Instructor 10-20-92 para. 02] p. 544, Para. 3, [1892MS].



We are to follow the example set by Christ, and make him our pattern, until we shall have the same love for others as he has manifested for us. He seeks to impress us with this profound lesson of love. Will the Instructor family most earnestly seek to practice the words of Christ? If your hearts have been given to selfishness, let Christ imbue you with his love. He desires that we shall love him fully, and encourages, yes, even commands, that we shall love others as he has given us an example. He has made love the badge of our discipleship. He says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This is the measurement to which you are to reach,--"Love one another; as I have loved you." What height, what depth and breadth, of love! This love is not simply to embrace a few favorites, it is to reach to the lowliest and humblest of God's creatures. Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: The Youth's Instructor 10-20-92 para. 03] p. 544, Para. 4, [1892MS].

The Majesty of heaven identifies his interests with that of suffering humanity. Our associates and companions are in need of heartfelt kindness and tender sympathy. But the love and sympathy which Jesus would have us give to others does not savor of sentimentalism, which is a snare to the soul; it is a love that is of heavenly extraction, which Jesus exemplifies by both precept and example. But instead of manifesting this love, how often we are alienated and estranged one from another. Through yielding to temptation, strife, evil thinking, evil surmising, and evil speaking, censoriousness and criticism are manifested toward others. If they do not happen to meet our ideas, we fail to manifest friendliness toward them. But what is the result of estrangement from our brethren? The result is estrangement from God, a dwarfed experience, a blighting of Christian growth. [Cf: The Youth's Instructor 10-20-92 para. 04] p. 545, Para. 1, [1892MS].

It is impossible to grow up into Christ our living Head, unless we practice the lesson he has given us of sympathy, compassion, and love. It is impossible to reflect the image of Christ unless this love which is of heavenly birth, is in the soul. No one will pass the portals of the city of God who does not reflect this attribute. The love of Jesus is an active principle, uniting heart with heart in bonds of Christian fellowship. Every one who enters heaven will on earth have been perfected in love; for in heaven the Redeemer and the redeemed will be objects of our interest. [Cf: The Youth's Instructor 10-20-92 para. 05] p. 545, Para. 2, [1892MS].

Those who have experienced the love of Christ cannot be idlers in the Master's vineyard. They will see opportunities for helping others in their steps to Christ. Partaking of Christ's love, they will labor for the souls of others. Let every soul copy the Pattern, and become missionaries in the highest sense, winning souls to Jesus. Mrs. E. G. White. [Cf: The Youth's Instructor 10-20-92 para. 06] p. 545, Para. 3, [1892MS].

"Ye are not your own. For ye are bought with a price." We have been bought with the precious blood of Christ as of a lamb without blemish. What a price is this, unparalleled, infinite! But though Christ has bought us, and invites us to come to him, still the world holds out its

attractions to us, and strives for the mastery. Shall love for God, or love for the world, triumph in the conflict? Satan and his evil angels are watching at every avenue leading to the human heart, seeking to force souls to accept evil suggestions. The enemy presents bribes to win us to the world, as he presented bribes to Christ in the wilderness of temptation. Unless we depend upon a power out of and above ourselves, the enemy will succeed in accomplishing our ruin. But in looking to Jesus, by studying his life and character, by earnestly desiring to be like him, our minds will be balanced in the right direction, that we may overcome selfishness, and choose a course of righteousness. Looking unto Jesus, we shall hear a voice saying, "This is the way; walk ye in it." "If any man will come after me [now the conditions], let him deny himself, and take up his cross [which cuts directly across the natural inclinations], and follow me." [Cf: The Youth's Instructor 10-27-92 para. 01] p. 545, Para. 4, [1892MS].

Who will turn away from every worldly attraction, from earthly enterprises that promise great gain and selfish gratification, and count all things but loss if he may win Christ? Winning Christ, we win everything. Jesus says he will be in us "a well of water springing up into everlasting life." [Cf: The Youth's Instructor 10-27-92 para. 02] p. 545, Para. 5, [1892MS].

I appeal to the youth: "Choose ye this day whom ye will serve." There is a necessity for a decided choice; for Jesus said, "Ye cannot serve God and mammon." "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." [Cf: The Youth's Instructor 10-27-92 para. 03] p. 546, Para. 1, [1892MS].

He who is mighty in counsel speaks to you; will you hear his voice, will you obey his words? Jesus says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He invites you to step upon new and higher ground than that which you have occupied in the past. If your heart is filled with love to Christ, it will be demonstrated that he is stronger than the passions which have ruled you, whose indulgence have undermined noble impulses, and left the soul to the mercy of Satan's temptations. [Cf: The Youth's Instructor 10-27-92 para. 04] p. 546, Para. 2, [1892MS].

"Ye are not your own. For ye are bought with a price." The world is under the most solemn obligation to render to the Lord Jesus his purchased possession, soul, body, and spirit. But because the people of the world ignore their responsibility to God, and refuse to accept the great gift of salvation, they are not excused from their obligation to be faithful servants of Christ. In serving their own lust, they make it manifest that they are not subject to the rule of Christ, but day by day are robbing God of that which is his due. They refuse to be the children of Christ, and choose rather to be the slaves of Satan. In astonishment at their blindness, we reiterate the words of the apostle, "Who hath bewitched you, that ye should not obey the truth?" [Cf: The Youth's Instructor 10-27-92 para. 05] p. 546, Para. 3, [1892MS].

Christ invites the sinner to come to him. With what loving entreaties he follows the sinner! When the heart of the sinner is touched, he yields his will to God's will, and selfish inclination is no longer the controlling power; for the slavery of Satan is broken, and the soul

brought into subjection to Christ. Impressed with the sense of the Saviour's longsuffering, forbearance, compassion, and measureless love, the repenting soul is deeply conscious of his own unworthiness and guilt. He yields his will to the will of God, and longs to reveal his loyalty to Christ, watching for opportunities to speak forth his goodness and love. He sees in Jesus matchless charms, and his heart is captivated. He has tasted of the love of Christ, and the gratitude of his heart is expressed in speaking to those who do not know the goodness of the Lord. He becomes a partaker of the divine nature. Mrs. E. G. White. [Cf: The Youth's Instructor 10-27-92 para. 06] p. 546, Para. 4, [1892MS].

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: The Youth's Instructor 11-10-92 para. 01] p. 546, Para. 5, [1892MS].

Those who are true disciples of Christ will not be satisfied with surface work, but will fight the good fight of faith, and lay hold on eternal life. They will submit themselves to God, and heed not the suggestions of the enemy, but look to Jesus, bearing disinterested testimony before the universe concerning the power of Christ, which bringeth salvation to the believer. In proportion to the purity and piety of his life, in proportion to his growth in grace, will be the Christian's influence to save souls for whom Christ has died. The true follower of Christ will realize that he is a savor of life unto life or of death unto death. He will deny self, he will be a doer of the words of Christ, he will be sanctified through the truth. Those who take knowledge of him will know that he has been with Jesus, and learned of him. [Cf: The Youth's Instructor 11-10-92 para. 02] p. 546, Para. 6, [1892MS].

"He that sayeth he abideth in him ought himself also so to walk, even as he walked." He who professes to be a follower of Christ should set a Christlike example. Let him not be as those who have a form of godliness but deny the power thereof. When in company with those who are light and trifling, with the scorner and unbeliever, "let him refrain his tongue from evil, and his lips that they speak no guile: . . . 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." The following words are to instruct you as to what you shall do and say: "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 [mark the manner], with meekness and fear: having a good conscience; that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil-doing." You are to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; but what kind of fear are you to feel? It is a holy fear, lest self shall appear, lest feelings of self-esteem and superiority shall mingle with your testimony; for if you would rightly represent Christ, self must be hid in Jesus. [Cf: The

Youth's Instructor 11-10-92 para. 03] p. 547, Para. 1, [1892MS].

In relating your Christian experience, you are not to exalt self, but show forth the praises of him who hath called you out of darkness into his marvelous light. [Cf: The Youth's Instructor 11-10-92 para. 04] p. 547, Para. 2, [1892MS].

Let those who have entered the service of Christ be clothed with humility, and through faith in their Master, in kindness and love, do all in their power to draw souls to Christ. You cannot pass indifferently by those who do not know the Lord. You must be laborers together with God. The more you work in the missionary line, the more aptitude you will manifest; for you will be brought into circumstances where you will feel your need of wisdom from above, and in meeting special cases you will acquire valuable knowledge that will qualify you to labor for souls who are under temptation, separated from God by yielding to the suggestions of the enemy. There is need for every follower of Christ to press close to his side, to seek his counsel, and not venture to walk in human wisdom. Isaiah speaks of a class that walk in the imagination of their own hearts, saying, "Behold, all ye that kindle a fire, that compass yourselves about with sparks [ambitious projects, brilliant acts]: walk in the light of your fire, and in the sparks that you have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Mrs. E. G. White. [Cf: The Youth's Instructor 11-10-92 para. 05] p. 547, Para. 3, [1892MS].

"How much owest thou unto my Lord?" The Lord has given to the youth capabilities and talents with which they are to do the work of God. I ask you, dear youth, are you going to give yourselves to the Lord? Are you ready to engage in the work he has left you to do? Jesus said to his disciples, "Go ye into all the world, and preach the gospel to every creature." In the face of this command, will you appropriate your time and your energies as inclination may dictate, instead of following the counsel of God? Will you choose your own independent judgment, and walk in the sparks of your own kindling, instead of following the Light of the world? Years are rapidly passing away, and at any time disease may lay its relentless grasp upon you, and all too late you may see that you have made a terrible mistake. [Cf: The Youth's Instructor 11-17-92 para. 01] p. 547, Para. 4, [1892MS].

Satan is constantly telling the youth that in living for the world great rewards will be received in this life; but this is not so. The brightest expectations of this life will never be realized. Where is your reward? Can you look up and by faith see the crown awaiting you in heaven? Do you rejoice in the mansions that Christ has gone to prepare for those who love him? If you follow the path of your own choosing, your ruin will lie at your own door. No second probation can be granted to those who do not appreciate the privileges bought at an infinite price. If you are laying up treasure on earth, stop and estimate the value of the lifetime in which you are walking directly contrary to the will of God, misapplying your talents, and bringing no interest to your Master. Reckon up the years in which you have refused to accept God's way, refused to put out your talents to the exchangers as he has directed; reckon up the increase that might have been gained by a wise use of the Lord's goods, and answer the question, "How much owest thou unto my Lord?" [Cf: The Youth's Instructor 11-17-92 para. 02] p. 548, Para. 1, [1892MS].

Is it not time, dear youth, who have been wasting your Lord's goods, to consider what will be the end of a misspent life? What will be the terrible reckoning you will have to meet in the judgment, if by your words and actions you persist in saying, "I will not have this man Christ Jesus to rule over me; I will follow my own inclination, and do my own will"? Will you, who have hearts to feel, let this matter have weight with you before it is everlastingly too late? Will you, who have eyes to see, discern whither your feet are tending? Will you, who have ears to hear, open them to listen to the counsel of the Most High? [Cf: The Youth's Instructor 11-17-92 para. 03] p. 548, Para. 2, [1892MS].

There are souls to be saved. But in wasting your talent of influence, you cannot be laborers together with God, working for the salvation of others. God would have you rightfully direct every jot of influence you possess. He calls for you to whom he has given great light to cooperate with heavenly intelligences. Those who have great light and precious capabilities will have a large field in which their influence may tell unto life eternal; but if those who have been richly endowed of heaven, withhold their gifts from God's service, and misapply them in the service of self and the world, they will be punished in proportion to the light which they have persistently refused. [Cf: The Youth's Instructor 11-17-92 para. 04] p. 548, Para. 3, [1892MS].

God has made the youth the depositaries of the truth that is to be imparted to the world. Will you not now repent? Will you not now fall on the Rock, Christ Jesus, and be broken? Will you not seek the Lord while he is near, and call upon him while he may be found? He says, "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." Christ is calling for wholehearted, sincere servants, who will not be turned from their position of duty by allurements or opposition, who will not fail or be discouraged. Will you give him your names? Will you be among those who shall be lightbearers? Will you give yourself to him to be employed as his agents to arrest the steps of many who are going on the road to perdition? [Cf: The Youth's Instructor 11-17-92 para. 05] p. 548, Para. 4, [1892MS].

O, if we all had the spirit of our Saviour, what self-denial would be manifested, what uprooting of selfishness, what binding about of wants to save means to assist in the salvation of souls. How earnest would be our efforts that Christ might abide in the heart, that we might exert a heavenly influence upon those with whom we associate. How careful we should be that no word of unbelief, of jesting and joking, of lightness and trifling, should encourage one soul to be indifferent and unconcerned in regard to the future eternal interest. [Cf: The Youth's Instructor 11-17-92 para. 06] p. 548, Para. 5, [1892MS].

My heart is in deep sorrow; for I know that the age in which we live is not conducive to godliness. We have pleaded that the youth might be clothed with the beautiful garments of Christ's righteousness, that they might work with all their God given ability to rescue souls that are perishing. Dear youth, we appeal to you to pray to God that you may be converted, and show by your actions that you love Jesus, and carry a burden for the souls for whom Christ has died. Pray that the Holy Spirit may be poured upon you, that you may see afar off, and take in

the significance of the plan of salvation. Pray that the sanctifying influence may come upon you, that the presence of Christ may abide with you; for Jesus has said, "Without me ye can do nothing." Mrs. E. G. White. [Cf: The Youth's Instructor 11-17-92 para. 07] p. 549, Para. 1, [1892MS].

"As many as are led by the Spirit of God, they are the sons of God." Those who consent to be led by the Spirit of God will be illuminated and sanctified. They will discern the hatefulness of sin and the beauty of holiness. They will esteem it a great honor to be called the sons of God, knowing that they are wholly unworthy to be associated with Christ, the only begotten Son of the Father. Christ took upon him our nature, that he might associate us with himself. He suffered in the flesh suffered like a man, suffered with humanity, that he might be fully able to become the Captain of our salvation, being made a perfect Saviour through his sufferings, that he might bring many sons and daughters to God. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they that are sanctified, are all one: for which cause he is not ashamed to call them brethren." [Cf: The Youth's Instructor 12-08-92 para. 01] p. 549, Para. 2, [1892MS].

Who can refuse to become sons and daughters of God? Who does not desire to become like Jesus? "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Jesus is the head of the race, and (in his prayer for his followers) utters the truth of the unity of all believers. He says: "Neither pray I for these alone; but for them also that shall believe on me through their word: that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [Cf: The Youth's Instructor 12-08-92 para. 02] p. 549, Para. 3, [1892MS].

"The glory which thou gavest me, I have given them; that they may be one, even as we are one." This glory is the character of Christ, and through his righteousness, what a prospect is opened before the children of God! They may be one with him, as he is one with the Father; they are chosen in him, united with him in interest, and "as he is, so are we in the world." What a privilege is ours, to be called the sons and daughters of God, to be the objects of God's special love! In the prayer of Christ the relation of the believer to Christ is plainly revealed as one most tender and abiding. Christ loves the heavenly beings that surround his throne, but what shall account for the great love wherewith he hath loved us, who have accepted him as our personal Saviour? The rainbow encircling his throne is a pledge of his covenant of love. All heavenly gifts come to us through the work redemption has wrought, and the graces of his Spirit, the pledge of his word, are but the streams of life that flow from the fountain of his love. "Herein is love, not that we loved God, but that he loved us, and [because he loved us] sent his Son to be the propitiation for our sins," and "not for ours only, but for the sins of the whole world." [Cf: The Youth's Instructor 12-08-92 para. 03] p. 549, Para. 4, [1892MS].

Through the wonderful condescension of God in our behalf, we are entitled to peculiar dignity and honor. To what greater honor could we aspire than to be called the children of God? What greater rank could we hold, what greater inheritance could we find, than that which comes to those who are heirs of God and joint heirs with Christ? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Mrs. E. G. White. [Cf: The Youth's Instructor 12-08-92 para. 04] p. 550, Para. 1, [1892MS].

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil." We are to put to the stretch our powers, girding up the loins of the mind that we may understand how to glorify God; and at the same time we are to distrust our own wisdom. It is unsafe for us to put confidence in ourselves, because our capacities are limited. We are to search thoroughly, and to go deep in seeking to understand what is truth; and after we have sounded the depths, we are to understand that there is an infinity beyond. If we diligently search to understand the truth, our search will be rewarded with a better knowledge of the character of God and of Jesus Christ whom he has sent. As we behold the goodness, the benevolence, the mercy of God, our characters will be changed to the likeness of the divine character, and we shall be led to practice the Godlike virtues. In searching that we may understand God, we shall discern how Christ seeks to enlarge our views of the excellence of his Father's character, that we may be inspired to Godlike thoughts and deeds. [Cf: The Youth's Instructor 12-15-92 para. 01] p. 550, Para. 2, [1892MS].

In all the gracious deeds that Jesus did, he sought to impress upon men the parental, benevolent attributes of God. In all his lessons he was seeking to teach men the wonderful truth 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." Jesus would have us understand the love of the Father, and he seeks to draw us to him by presenting his parental grace. He would have the whole field of our vision filled with the perfection of God's character. In his prayer for his disciples he says, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. I have manifested thy name unto the men which thou gavest me out of the world." [Cf: The Youth's Instructor 12-15-92 para. 02] p. 550, Para. 3, [1892MS].

Jesus came into the world to illustrate the character of God in his own life, and he swept back the misrepresentations that Satan had originated, and revealed the glory of God. It was only by living among men that he could reveal the mercy, compassion, and love of his heavenly Father; for it was only by actions of benevolence that he could set forth the grace of God. The unbelief of men was deep seated, and yet they could not resist the testimony of his Godlike example, and his deeds of love and truth. John sent messengers unto him asking, "Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said

unto them, 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: The Youth's Instructor 12-15-92 para. 03] p. 550, Para. 4, [1892MS].

Christ has come to be our example, and we are to walk as he walked, and work as he worked, with unselfish purpose, ever keeping the Pattern before us. Weighted with the sense of responsibility, we are to represent Christ to the world. This is our work as Christians; for we are to let our light shine forth to the world in good works. Actions will tell, and therefore how important it is to study the life of Christ to see how he glorified the Father, that we may go and do likewise. [Cf: The Youth's Instructor 12-15-92 para. 04] p. 551, Para. 1, [1892MS].

The light that we have today was not given to Sodom. Like Chorazin, we are exalted to heaven; for it is our privilege to know God and Jesus Christ whom he has sent. If the mighty works that have been done among us, had been done in Sodom and Gomorrah, they might have remained unto this day. If the nations that have been destroyed had understood the grace that has been manifested toward us, they might have rejoiced in the glory of God. But it will be more tolerable for those nations in the day of judgment than for those who have failed to improve greater opportunities and privileges. [Cf: The Youth's Instructor 12-15-92 para. 05] p. 551, Para. 2, [1892MS].

But may it not be with us as with those who neglect so great salvation? Those who have been forgiven their sins will love Jesus, and will be laborers together with God. They will be missionaries wherever they may be. They will follow Him who is the light of the world, and will realize that God is light, and that in him is no darkness at all. They will know that they are his children, called out of darkness into his marvelous light. [Cf: The Youth's Instructor 12-15-92 para. 06] p. 551, Para. 3, [1892MS].

While Satan is working through his human agencies, seeking whom he may destroy, Christ is working to save the lost. The warfare is continually going on between Christ and Belial; but shall we expect that the agencies of Satan will be more powerful than the servants of God? Are not the weapons of our warfare mighty to the pulling down of strongholds? Have not the children of God access to the Father? Are they not to be partakers of the divine nature? Those who are in vital contact with Christ will manifest it in their actions and words, in their temper and spirit. The moral atmosphere that surrounds their souls will be pervaded with love, meekness, gratitude, and purity. In fervent zeal they will win souls to Christ, and bring sheaves to the heavenly garner. Mrs. E. G. White. [Cf: The Youth's Instructor 12-15-92 para. 07] p. 551, Para. 4, [1892MS].

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." He who believes in Christ becomes one with Christ, to show forth the glory of God; for God hath put a new song into his mouth, even praise unto the Lord. He daily desires to know more of Christ, that he may become more like him. He discerns spiritual things, and enjoys contemplation of Christ; and by beholding him, he is



changed, imperceptibly to himself, into the image of Christ. He is after the Spirit, and understands the things of the Spirit. He does not place his dependence for acceptance with God upon what he can do, but relies wholly upon the merits of Christ's righteousness. Yet he knows that he cannot be slothful and be a child of God. He searches the Scriptures that testify to him of Christ, that present before him the perfect Pattern. [Cf: The Youth's Instructor 12-22-92 para. 01] p. 551, Para. 5, [1892MS].

The believer finds in the word of God counsel and comfort; and in following the direction, he walks in the path of life. Precious truth is unfolded to his mind, and he receives it into the inner sanctuary of the soul. The attractions of the world become tame to him; for the glory and value of eternity are opened before him. He can say with the apostle, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." How can any one persuade himself that the word of God is but a cunningly devised fable? How can he imagine that the life vitally connected with Christ is uninteresting? O that all might count the cost, and conclude that the most profitable thing for any soul to do is to make his calling and election sure, that day by day he may stand on vantage ground, looking unto Jesus, the author and finisher of his faith! [Cf: The Youth's Instructor 12-22-92 para. 02] p. 552, Para. 1, [1892MS].

He who has a genuine experience in the things of God will not be indifferent to those who are in darkness, but will inquire, What would Jesus say to these poor, needy souls? He will seek to let his light shine forth. He will pray for wisdom, grace, and tact, that he may know how to speak a word in season to him who is weary. In place of engaging in trifling conversation, in jesting and joking, he will as a faithful steward of the grace of God, make the most of his opportunity, and the seed sown will spring up and bear fruit unto life eternal. The treasure of truth is in his heart, and he brings forth good things. The wellspring of life is in his soul, and the living waters flow forth. [Cf: The Youth's Instructor 12-22-92 para. 03] p. 552, Para. 2, [1892MS].

Young men and women, is this your experience? Are you growing up into Christ, your living Head? Are you laborers together with God, bearing fruit unto his glory? If not, you are not children of God, for you have not the image and superscription of Christ. You have not a clear title to the heavenly inheritance, and should sickness and death come upon you while you are thus neglecting the salvation so richly provided for you, what record would the books of heaven present? Could you meet that record with joy? [Cf: The Youth's Instructor 12-22-92 para. 04] p. 552, Para. 3, [1892MS].

The Lord has given to the youth abundant privileges whereby they may become laborers together with God. They are to be living witnesses for Christ. Their lives and characters should bear decided testimony concerning the riches of Christ; for they should represent the Master, and make manifest the power of the truth upon the soul. But O, how many in life and character show that they are not consecrated to the service of Christ! They live to please themselves. They do not strengthen the church by their efficient efforts, but are rather a burden than burden bearers. The church is what its members make it, and if names only are

added to its records, and there is in the members no zeal, no purity, no intelligence in spiritual things, the church does not have increased power. Those who remain stationary in their religious experience, who do not grow up into Christ, their living Head, seeking for perfection of character, are dead weights upon the church. They do not follow Jesus, the light of the world, and therefore have no light to diffuse to those who are sitting in darkness, and the world is no better because of their profession of godliness. Without an accession of spiritual power with its members, the church will fail to meet the expectation of the heavenly intelligences. [Cf: The Youth's Instructor 12-22-92 para. 05] p. 552, Para. 4, [1892MS].

O that the youth may consider the life of Christ, and copy the Pattern! If they will do this, they will not be like the foolish virgins, who had no oil in their vessels with their lamps; but they will be wise, having their lamps trimmed and burning. And the cause of truth will not retrograde, the church will not become sickly and ready to die, but its members will become spiritual, and be able to discern spiritual things. Mrs. E. G. White. [Cf: The Youth's Instructor 12-22-92 para. 06] p. 553, Para. 1, [1892MS].

North Fitzroy, January 5, 1892 Unity and Humility Among the Workers -- The stewards of God have not done their duty. If they had, the work would be far in advance of what it is today. But we labor under far less difficulty than the world's Redeemer had to encounter. We should feel that we are stewards of His grace, trusted with our Masters goods. If we do our best, exercise our entrusted capabilities with the sole purpose of doing our Master's work and promoting His glory, the smallest talent, the humblest service, may become a consecrated gift, made acceptable by the fragrance of His own merit. [Cf: Paulson Collection p. 141 para. 01] p. 553, Para. 2, [1892MS].

We have grant and mighty truths, and in presenting these truths to the world there is a field for the exercise of the highest capabilities. But the Lord will scorn your unwilling service. The truth is grand, eternal, because it proceeds from Him who is truth, and righteousness. And He will not accept the half-hearted, reluctant service of one of you. Unless you have a love for Jesus, unless you receive in your heart the Bible truth, and Christ as your personal Saviour, He will not accept your worthless sacrifice or your service. [Cf: Paulson Collection p. 141 para. 02] p. 553, Para. 3, [1892MS].

When it is evident that those who are engaged in the Lord's work have made mistakes in some things, Satan is jubilant; he taunts Jesus and the angels of God with the sins he tempts men to commit. He presents these mistakes in all their discouraging features, clothing the erring ones with filthy garments. As the accuser of the brethren he presents these errors and wrong-doings in the worst light possible, and parades them before those who will help him in his work. Then the murmurers and those who are far from God think they have an excuse to be stubborn and sullen. They do not see that hell is triumphing, and that if they had a sense of their responsibility they would like faithful soldiers seek to retrieve the disgrace of defeat, not by leaving the ranks, but by closing up the ranks and pressing to the charge against the enemy, that God might not be dishonored and His cause languish. [Cf: Paulson Collection p. 141 para. 03] p. 553, Para. 4, [1892MS].

The time when the work goes the hardest is the very time to test the spiritual strength and wisdom of every worker. When difficulties arise in any branch of the cause, as they will, for the church militant is not the church triumphant, all heaven is watching to see what will be the course of those who are entrusted with sacred responsibilities. [Cf: Paulson Collection p. 141 para. 04] p. 553, Para. 5, [1892MS].

Like their Master, those who are abiding in Christ will not fail nor be discouraged. (See Isa. 42:4-6) [Cf: Paulson Collection p. 141 para. 05] p. 554, Para. 1, [1892MS].

The Lord requires our undivided affection. If men are not whole hearted, they will fail in the day of trial. When the enemy shall put his forces in array against them, and the battle seems to go hard, at the very time when all the strength of intellect, all the tact of wise-generalship, is needed to repulse the enemy, those who are half-hearted will turn their weapons against their own soldiers; they weaken the hands that should be strong for warfare. God is testing all who have a knowledge of the truth to see if they can be depended on to fight the battles of the Lord when hard pressed by principalities and powers and the rulers of the darkness of the world and wicked spirits in high places. Perilous times are before us, and our only safety is in having the converting power of God every day, yielding ourselves fully to Him to do His will, and walk in the light of His countenance. (See 1 Peter 2;9) [Cf: Paulson Collection p. 141 para. 06] p. 554, Para. 2, [1892MS].

Now when we are just on the borders of the promised land, let none repeat the sin of the unfaithful spies. They acknowledged that the land they went up to see was a good land, but they declared that the inhabitants were strong, the giants were there, and they themselves were in comparison as grasshoppers in the sight of the people and in their own sight. All the difficulties were magnified into insurmountable obstacles. They made it appear as folly and presumption to think of going up to possess the land. Thus they leavened the whole congregation with their unbelief. The people broke forth into lamentations and loud outcries. But Caleb stilled them before Moses, and said, "Let us go up at once, and possess it; for we are well able to overcome it." [Cf: Paulson Collection p. 142 para. 01] p. 554, Para. 3, [1892MS].

This was the language of faith; but the men who had spoken discouragingly were not to be baffled in their attempts to prevent the people from going forward in doing the word of the Lord. They tried to cry down the voice of Caleb, saying, "We be not able to go up against the people; for they are stronger than we." And they exaggerated the difficulties until all the congregation were crazed with discouragement and fear. The people wept all night, and murmured against the very men in whom they should have had confidence. Then in their exasperation they cast reflections upon God, wishing that they had died in Egypt or in the wilderness; they planned rebellion, proposing to thrust aside their God-appointed leaders. "Let us make a captain," they said, "and let us return into Egypt." What sorrow can be brought upon the ones whose hearts are in the work, by those who are unconsecrated, stubborn, and rebellious. Amid all the lamentations and bitterness of feeling, Caleb and Joshua spoke to the congregation, "The land which we passed through to search it is an exceeding good land." (See Num. 14:8-10) but

the people wished to believe the worst, and while the ringing voice of Caleb was heard above the tumult they stood with stones in their hands to batter down the men who bore the right testimony. Then "the glory of the Lord appeared in the tabernacle of the congregation before the children of Israel. (See Nos. 14:1, 12) [Cf: Paulson Collection p. 142 para. 02] p. 554, Para. 4, [1892MS].

While the people were cherishing doubts, and believing the unfaithful spies, the golden opportunity for Israel passed by. The inhabitants of the land were aroused to make a determined resistance, and the work which the Lord had prepared to do, for them to manifest His greatness and His favor to His people could not be done because of their wicked unbelief and rebellion. [Cf: Paulson Collection p. 142 para. 03] p. 555, Para. 1, [1892MS].

Shall it be thus in these last days, just before we enter into the heavenly Canaan, that God's people shall indulge the spirit that was revealed by ancient Israel? Men full of doubts [Cf: Paulson Collection p. 142 para. 04] 143. and criticisms and complaints can sow seeds of unbelief and distrust that will yield an abundant harvest. The history of Israel was written for our admintion, upon whom the ends of the world are come. (See Heb. 3:7-14) (Heb. 4:1, 2) p. 555, Para. 2, [1892MS].

Our only safety is in a diligent searching of the Scriptures. If we waste our precious opportunities to become familiar with the word of God, we are losers in every respect. "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." (Signed) Ellen G. White [Cf: Paulson Collection p. 143 para. 01] p. 555, Para. 3, [1892MS].

North Fitzroy, August 30, 1892 Elder Uriah Smith Battle Creek, Michigan Dear Brother: I am deeply interested that in every move you make, you should have the Lord with you. God bestows upon His people great blessings in giving them faithful, upright ministers. In all ages He has wrought through human instrumentalities to give decided messages of warning to His people, that they may be aroused and convicted of their sins, and be led to repent and reform. But at the very time when He is thus empowering men by His Holy Spirit to cry aloud, to spare not, to lift up the voice like a trumpet, and to show His people their transgressions and the house of Jacob their sins, there are other influences at work to counteract the work of God through His appointed agencies. There are those to whom this Scripture is applicable, "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." . . . [Cf: Paulson Collection p. 145 para. 02] p. 555, Para. 4, [1892MS].

It is sin in some form that brings variance and disunion. The affections need transforming, a personal experience of the renewing power of Christ must be obtained. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;" The apostle speaking to Christian believers, called by God's grace says, "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 sins." Here are conditions plainly stated, If we

walk in the light as He is in the light, the sure result will follow; We have fellowship one with another. . . . [Cf: Paulson Collection p. 146 para. 01] p. 555, Para. 5, [1892MS].

True Christianity will always be aggressive, and wherever it exists, it will arouse enmity. All who live a conscientious life, who bear testimony of the claims of God, of the evil of sin, of the judgment to come, will be called the disturbers of Israel. [Cf: Paulson Collection p. 146 para. 02] p. 556, Para. 1, [1892MS].

Those whose testimony awaken the apprehension of the soul, offend pride, and arouse opposition. The hatred of evil against good exists as surely now as in the days of Christ, when the multitude cried, "Away with Him!" "Release unto us Barabbas." There is no kind of evil in our world, but that some have an interest in maintaining it. Evil is ever warring against good. And since we know that the conflict with the prince of darkness is constant, and must be severe, let us be united in the warfare. Cease to war against those of your own faith. Let no one help Satan in his work. . . . [Cf: Paulson Collection p. 146 para. 03] p. 556, Para. 2, [1892MS].

The first thing recorded in Scripture history after the fall was the persecution of Able. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it. . . . [Cf: Paulson Collection p. 146 para. 04] p. 556, Para. 3, [1892MS].

A passive piety will not answer for this time; let the passiveness be manifested where it is needed, in patience, kindness, and forbearance. But we must bear a decided message of warning to the world. The Prince of Peace thus proclaimed His work, "I come not to send peace on earth but a sword." Evil must be assailed; falsehood and error must be made to appear in their true character; sin must be denounced; and the testimony of every believer in the truth must be as one. All your little differences, which arouse the combative spirit among brethren, are devices of Satan to divert minds from the great and fearful issue before us. The true peace will come among God's people when through united zeal and earnest prayer the false peace that exists to a large degree is disturbed. Now there is earnest work to do. Now is the time manifest your soldierly qualities; let the Lord's people present a united front to the foes of God and truth and righteousness. . . . [Cf: Paulson Collection p. 146 para. 05] p. 556, Para. 4, [1892MS].

When the Holy Spirit was poured out upon the early church, "The whole multitude of them that believed were of one heart and of one soul." The spirit of Christ made them one. This is the fruit of abiding in Christ. But if dissensions, envy, jealousy, and strife are the fruit we bear, it is not possible that we are abiding in Christ. To draw nourishment from the Living Vine is the same that Christ represents as eating His flesh and drinking His blood. And if we are feeding upon Him, we shall manifest His spirit. [Cf: Paulson Collection p. 147 para. 01] p. 556, Para. 5, [1892MS].

Jesus longs to bestow the heavenly endowment in large measure upon His people. Prayers are ascending to God daily for the fulfillment of the promise, and not one of the prayers put up in faith is lost. Christ ascended on high, leading captivity captive, and gave gifts unto men. When after Christ's ascension the Spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled, what was the effect? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lighted with his glory. Then we shall behold an ingathering of souls similar to that witnessed on the day of Pentecost. [Cf: Paulson Collection p. 147 para. 02] p. 557, Para. 1, [1892MS].

But this angel comes bearing no soft, smooth, message, but words that are calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Come out of her, My people that ye be not partakers of her sins, and that ye receive not of her plagues." Are we indeed as the human agencies, to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory? . . . (Signed) Ellen G. White [Cf: Paulson Collection p. 147 para. 03] p. 557, Para. 2, [1892MS].

"But of how many will Christ say in the judgment, "Good and faithful servant." I think of how the angels must feel seeing the end approaching and those who claim to have a knowledge of God and Jesus Christ whom he hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls, and strengthen the church while they are doing literally nothing. If they are branches really and truly of the true vine, nourished by the sap which flows from the vine to the branches, they are indeed partakers of the divine nature. They have moral power from Christ to overcome Satan, to hate sin; and these cannot be silent. Souls are perishing for the light and knowledge of the truth which they have. It is their duty to put that knowledge to use to save souls. [Cf: Paulson Collection p. 346 para. 03] p. 557, Para. 3, [1892MS].

What self denial have our churches as a whole manifested? They may have given donations as a whole in money, but have withheld themselves. The heavenly agencies are waiting to cooperate with human agencies in a grand work of reflecting light to the world. Wherever there is even one soul converted on earth, there is a response of joy circulated through heaven. Whenever one soul is snatched from Satan's hand and given as a trophy to Jesus Christ, there is joy in the presence of God, Jesus Christ and Holy angels, because the lost is found. I send my appeal to the churches to "Arise, shine, for the light is come, and the glory of the Lord is risen upon thee." "Ye have not," said Christ, "chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain: that whosoever ye shall ask the Father in my name, he may give it to you." [Cf: Paulson Collection p. 347 para. 01] p. 557, Para. 4, [1892MS].

Have you tasted of the powers of the world to come? Have you been eating the flesh and drinking the blood of the Son of God? Then if

ministerial hands have not been laid upon you in the world, Christ has laid his hands upon you, and said, "Ye are my witnesses" go trade on the talents I have given you. . . . [Cf: Paulson Collection p. 347 para. 02] p. 558, Para. 1, [1892MS].

Let us ask why there are so few martyrs now? What is the reason that Christians and the world confederate together in confidence. Has the world become converted, or has the church lost her holy and peculiar character and assimilated to the world? They do not come out and separate from the world, and do not maintain her high and holy character. Many of the professed followers of Christ feel no more burden for souls than does the world. The lusts of the eye, and the pride of life, the love of display, the love of ease has separated the professed Christians from God, and the missionary spirit in reality exists in but few. What can be done to open the eyes of these sinners in Aion, and make hypocrites tremble? [Cf: Paulson Collection p. 347 para. 03] p. 558, Para. 2, [1892MS].

I have been alarmed for some years because I have seen the line of demarkation between the church and the world almost obliterated. The design of God in the formation of the church, was that the very action of the separation from the world, is itself sufficient to attract attention. [Cf: Paulson Collection p. 347 para. 04] p. 558, Para. 3, [1892MS].

It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professionally serving God, but they are very earnestly serving mammon. This half and half work is a constant denying of Christ rather than a confessing of Christ. So many have brought their own unsubdued spirit, unrefined, their spiritual taste is perverted by their own immoral, debasing corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life; living as sinners claiming to be Christians. Those who claim to be Christians and will confess Christ, should come out from among them and touch not the unclean thing and to be separate. There is a Satanic policy that is practiced by those who are spirit-blind, that they can mingle safely with the worldly element, confederate with them, be in co-operation with them, but it will not require a great length of time to discern that they are no longer with Christ, or place the least value upon living one with their brethren. They have left the cool snows coming from Lebanon for the putrid stream of the valley. The words of God, "Come out from the world, and be ye separate, and touch not the unclean thing" has to a great extent lost its effect upon many. The words of the great deceiver are, you will greatly augment your influence if you confederate with the world. Your influence in receiving their knowledge will greatly increase your popularity, and will by connection with them be much larger. Let all who are not completely deluded pray as never before that they may be kept from the bewitching snares of Satan to delude unwary souls in these last days. The work of every Christian has ever been to sprinkle the door posts with blood, gather their children into their houses with the, that the destroying angel might see the mark of God pointing to the only begotten Son of the Father. [Cf: Paulson Collection p. 347 para. 05] p. 558, Para. 4, [1892MS].

"He is the rock, his work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he. They have corrupted themselves, their spot is not the spot of their children; they are a perverse and crooked generation." Is he not thy Father that hath brought thee? Hath he not made thee and established thee?" [Cf: Paulson Collection p. 348 para. 01] p. 559, Para. 1, [1892MS].

I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon his backsliding people, which are as dry bones, and they shall live. The end is near, stealing upon us stealthily, so imperceptibly, no noiselessly, like the muffled tread of the thief in the night to surprise the sleepers off guard and unready. May the Lord grant to bring his Holy Spirit to bear upon the hearts of all who are now at ease, that they may no longer sleep as others but watch and be sober. [Cf: Paulson Collection p. 348 para. 02] p. 559, Para. 2, [1892MS].

Who will consent even now, after wasting much of your lifetime, to give your will as clay into the hands of the potter, and you cooperate with God in becoming in his hands molded a vessel unto honor. - L. T. [Cf: Paulson Collection p. 348 para. 03] p. 559, Para. 3, [1892MS].

"As Christ was riding into Jerusalem, on the crest of Olivet, He broke forth in uncontrollable grief, exclaiming in broken utterances, as he looked upon Jerusalem, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. " He wept not for himself, but for the despisers of his mercy, long suffering and forbearance. The course taken by the hardhearted and impenitent inhabitants of the doomed city, is similar to the attitude of churches and individuals toward Christ at the present time. They neglect his requirements and despise his forbearance. There is a form of godliness, there is ceremonial worship, there are complimentary prayers; but the real power is wanting. The heart is not softened by grace but is cold and unimpressionable. Many like the Jews are blinded by unbelief, and know not the time of their visitation. So far as the truth is concerned, they have had every advantage; God has been appealing to them for years, in warnings, in reproofs, corrections, and instructions in righteousness but special directions have been given only to be disregarded and placed on a level with common things." T. 32, p. 14 [Cf: Paulson Collection p. 349 para. 01] p. 559, Para. 4, [1892MS].

"The only hope for our churches of today is to repent and do their first work. The name of Jesus does not kindle the heart with love. A mechanical, formal orthodoxy has taken the place of deep, fervent charity and tenderness to one another. Will any give heed to the solemn admonition, "Turn ye, turn ye; for why will ye die?" Fall upon the rock and be broken; then let the Lord Jesus prepare you, mould and fashion you, as a vessel unto honor. Well may the people fear and tremble under these words: "Except thou repent, I will come unto thee quickly, and will remove thy candlestick out of his place." What then? "If therefore the light that is in thee be darkness, how great is that darkness!" [Cf: Paulson Collection p. 349 para. 02] p. 559, Para. 5, [1892MS].

One matter burdens my soul; the great lack of the love of God, which has been lost through continued resistance of light and truth, and the



influence of those who have been engaged in active labor, who in the face of evidence piled upon evidence, have exerted an influence to counteract the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warning God has given, it is the Seventh-day Adventists. Those who have had great light, blessed opportunities, who like Capernaum have been exalted to heaven in point of privileges, shall they, by nonimprovement, be left to darkness corresponding to the greatness of the light given?" T. to Ministers No. 2 pp. 25-28, September 1892. [Cf: Paulson Collection p. 349 para. 03] p. 560, Para. 1, [1892MS].

Camp Meeting Appeal "The Lord has seen our backslidings, and he has a controversy with his people." Their pride, selfishness, their opening of the mind to doubt and unbelief, are manifest in his sight and grieve his heart of love. Many gather darkness about their souls as a garment, and virtually say, We want not a knowledge of thy way, O God; we choose our own way. These are the things which separate the soul from God. There is in the soul of man an obstacle which he holds there with stubborn persistency, and which interposes between his soul and God. It is unbelief. God gives sufficient evidence, but man with his unsanctified will refuses to receive evidence unless it comes in his own way, to favor his own ideas. With a spirit of bravado he cries, "Proof, proof, is what we want," and turns away from the evidence that God gives. He talks doubt, unbelief, sowing the seeds of evil, which will spring up and yield their harvest. He is separating his soul farther and farther from God. [Cf: Paulson Collection p. 337 para. 02] p. 560, Para. 2, [1892MS].

Why is it that men do not believe upon sufficient evidence - because they do not want to be convinced. They have no disposition to give up their own will for God's will. They are willing to acknowledge that they have cherished sinful unbelief in resisting the light of God has given them. They have been hunting for doubts, for pegs upon which to hang their unbelief. They have been willing to accept testimony which is weak and insufficient, testimony which God has not given them in his word, but which pleases them because it agrees with their ideas and is in harmony with their disposition and will. These souls are in great peril. If they will bow their proud wills and put it on God's side of the question, if they will, with humble, contrite hearts, seek for light, believing that there is light for the, then they will see the light because the eye is single to discern the light which comes from God. They will acknowledge the evidence of divine authority. Spiritual truths will shine forth from the divine page. But the heart must be open for the reception of light, for Satan is ever ready to obscure the precious truth which would make them wise unto salvation. If any do not receive it, it will forever remain a mystery of mysteries to them. [Cf: Paulson Collection p. 338 para. 01] p. 560, Para. 3, [1892MS].

"We should earnestly seek to know and appreciate the truth, that we may present it to others as it is in Jesus. We need to have a correct estimate of the value of our own souls; then we would not be as reckless in regard to our course of action as at present. We would seek most earnestly to know God's way; and we would work in an opposite direction from selfishness, and our constant prayer would be that we

might have the mind of Christ, that we might be molded and fashioned after his likeness. It is in looking to Jesus and beholding his loveliness, having our eyes steadfastly fixed upon him, that we become changed into his image. He will give grace to all who keep his way and do his will and walk in truth. But those who love their own way, who worship their ideas of opinion and do not love God and obey his word, will continue to walk in darkness. Oh, how terrible is unbelief! As well let light be poured upon the blind as to present truth to these souls; the one cannot see; the other will not see. [Cf: Paulson Collection p. 338 para. 02] p. 561, Para. 1, [1892MS].

"I beseech you whose names are registered on the church books as worthy members, to be indeed worthy through the virtue of Christ. Mercy and truth and the love of God are promised to the contrite soul. The displeasure and judgments of God are against those who persist in walking in their own ways, loving self, loving the praise of men. They will certainly be swept into the Satanic delusions of these last days because they receive not the love of the truth. Because the Lord has in former days blessed the honored them, they flatter that they are chosen and true, and do not need warning, instruction, and reproof. The True Witness says, "As many as I love, I rebuke and chasten; be zealous therefore and repent! The professed people of God have the charge against them. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, and do the first works; or else I will come quickly, and will remove thy candlestick out of its place, unless thou repent. [Cf: Paulson Collection p. 338 para. 03] p. 561, Para. 2, [1892MS].

"The love of Jesus that once burned in the heart has become dim and almost extinguished. Spiritual strength has become enfeebled. The displeasure of the Lord is against his people. In their present condition it is impossible for them to represent the character of Christ. And when the True Witness has sent them counsel, reproof, and warning because he loves them, they have refused to receive the message; they have refused to come to the light, lest their deeds should be reproved. Jesus said, "I lay down my life for the sheep. . . Therefore doth my Father love me." By taking your sins upon myself, I am opening a channel through which his Grace can flow to all who will accept it. In giving myself for the sins of the world, I have prepared a way for the unrepressed tide of his love to flow to men. [Cf: Paulson Collection p. 339 para. 01] p. 561, Para. 3, [1892MS].

"All heaven is filled with amazement that when this love, so broad, so deep, so rich, so full, is presented to men who have known the grace of our Lord Jesus Christ, they are so indifferent, so cold and unmoved. What does it mean that such amazing grace does not soften our hard hearts? Oh, it is because of the power of unbelief - because "thou hast left thy first love." This is why the Word of God has so little influence. It is as a fire, but it cannot penetrate nor warm the ice bound heart that cherishes unbelief. [Cf: Paulson Collection p. 339 para. 02] p. 562, Para. 1, [1892MS].

"The infinite treasures of truth have been accumulating from age to age. No representation could adequately impress us with the extent, the richness of those vast resources. They are waiting the demand of those who appreciate them. These gems of truth are to be gathered up by God's

remnant people, to be given by them to the world; but self confidence and obduracy of soul refuse the blessed treasure. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Such love cannot be measured, neither can it be expressed. John calls upon the world to "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." It is a love that passeth knowledge. In the fulness of the sacrifice nothing was withheld. Jesus gave himself. God designs that his people should love one another as Christ love us. They are to educate and train the soul for his love. They are to reflect this love in their own character, to reflect it to the world. Each should look upon this as his work. In his prayer to the Father, Jesus said, "As thou hast sent me into the world, even so have I sent them into the world." Christ's fullness is to be presented to the world by those who have become partakers of his grace. They are to do that for Christ which Christ did for the Father, represent his character. [Cf: Paulson Collection p. 339 para. 03] p. 562, Para. 2, [1892MS].

"There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves The members do not give evidence that they are members of the True Vine by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ died. They have ceased to be true and faithful. It is a sad picture - the lack of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. [Cf: Paulson Collection p. 340 para. 01] p. 562, Para. 3, [1892MS].

"In our largest churches the greatest evils exist because these have had the greatest light. They have not a true knowledge of God and of Jesuschrist whom he has sent. The leaven of unbelief is working, and unless these evils which bring the displeasure of God are corrected in its members, the whole church stands accountable for them. The deep movings of the Spirit of God are not with them. Many come to the assembly as worshippers like a door upon its hinges. They understand not the true application of the Scriptures nor the power of God. They have eyes but they see not; ears have they but they hear not; they continue in their evil ways yet regard themselves as the privileged obedient people, who are doers of the word. A carnal security and ease in Zion prevail. Peace, peace, is sounded in her boarders when God has not spoken peace. They have forfeited the terms of peace; there is reason for an alarm to be sounded in all my holy mountain. The sinners in Zion should be afraid; in a time when they do not expect it, sudden destruction will surely come upon all who are at ease. [Cf: Paulson Collection p. 340 para. 02] p. 562, Para. 4, [1892MS].

"The Holy Spirit strives to make apparent the claims of God, but men pay heed only for a moment and turn their minds to other things. Satan catches away the seeds of truth; the gracious influence of the spirit of God is effectually resisted. Thus many are grieving away the Holy Spirit for the last time and they know it not. [Cf: Paulson Collection p. 340 para. 03] p. 563, Para. 1, [1892MS].

Will the church see where she has fallen? A coldness, a hardness of heart, a want of sympathy for the brethren exists in the church. An absence of love for the erring is manifested. There is a withdrawing from the very ones who need pity and help. A severity, an overbearing spirit, such as existed among the Pharisees, exists in our churches, and especially in those entrusted with sacred responsibilities. They are lifted up in self-esteem and self-assurance. The widow and the fatherless have not their sympathy or their love. This is entirely unlike the spirit of Christ. The Lord looks with displeasure upon the coarse, harsh spirit that has been manifested by some - a spirit so devoid of sympathy, of tender appreciation of those whom he loves. Brethren, you who close the heart against Christ's suffering ones, remember that as you deal with them, God will deal with you. When you call, he will not say, "Here am I;" when you cry, he will not answer. Satan is watching, preparing his delusions to ensnare those who are filled with self-importance while they are spiritually destitute. [Cf: Paulson Collection p. 340 para. 04] p. 563, Para. 2, [1892MS].

"The road to Paradise is not one of self-exaltation but of repentance, confession, humiliation, of faith and obedience. The message to the Laodicean church is appropriate to the church at this time: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the Faithful and True Witness, the beginning of the creation of God: I know thy works that thou are neither cold nor hot; I would thou wert cold or hot. So then because thou are lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and annoint thine eyes with eye salve that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent." There are many who are priding themselves upon their spiritual riches, their knowledge of the truth, and are living in guilty self-deception. When the members of the church humble themselves before God by zealous, not half-hearted, lifeless action, the Lord will receive them. But he declares, "I will come unto thee quickly and remove thy candlestick out of its place except thou repent." How long shall this warning be resisted? How long shall it be slighted? [Cf: Paulson Collection p. 341 para. 01] p. 563, Para. 3, [1892MS].

"The True Witness declares: "I know thy works," "Repent, and do the first works." This is the true test, the evidence that the Spirit of God is working in the heart to imbue with his love. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The church is like the unproductive tree, which, receiving the dew, and rain, and the sunshine, should have produced an abundance of fruit, but on which the divine Searcher finds nothing but leaves. Solemn thought for our churches, solemn indeed for every individual. Marvelous is the patience and forbearance of God, but "except thou repent," it shall be exhausted; the churches, our institutions, will go from weakness to weakness, from cold formality to deadness while they are saying, "I am rich and increased in goods, and have need of nothing." The True Witness says, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Will

they ever see clearly their true condition? [Cf: Paulson Collection p. 341 para. 02] p. 564, Para. 1, [1892MS].

"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations they will oppose the work. "Why," they say, "should not be know the spirit of God when we have been in the work for so many years?" Because they did not respond to the messages, the warnings, and entreaties of the Lord, but persistently said, "I am rich and increased in goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called and chosen and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment, men rich in the grace of his Spirit. [Cf: Paulson Collection p. 342 para. 01] p. 564, Para. 2, [1892MS].

"The end is near. We have not a moment to lose. Light is to shine forth from God's people in clear, distinct rays, bringing Jesus before the churches and before the world. God will give additional light, and old truths will be recovered and replaced in the framework of truth; and wherever the laborers go they will triumph. As Christ's ambassadors, they are to search the Scriptures to seek for the truths that have been hidden beneath the rubbish of error, and every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up all others, Christ our Righteousness. 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 exerciseth loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Cf: Paulson Collection p. 342 para. 02] p. 564, Para. 3, [1892MS].

"As the Saviour came to glorify the Father by the demonstration of his love, so the Spirit came to glorify Christ by revealing to the world the riches of his love and grace. If the Holy Spirit dwells in us, our work will testify to the fact. We will lift up Jesus. Not one can afford to be silent now. The Burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph." T. Oakland, Cal. Aug. 1, 1891. [Cf: Paulson Collection p. 343 para. 01] p. 565, Para. 1, [1892MS].

"There has been an abundance of slipshod work done. The only conclusion that the world can come to is that those who profess to believe that the end of all things is at hand, do not really believe

the tremendous truth that Christ is at the door. Do they believe the mission of Christ was to save the lost and perishing; that Christ is the only remedy for sin; that the world's Redeemer came to the world all seered and marred with the curse to *lift* up fallen man, to reveal to the perishing the love of the Father, and bring them to look and live, and thereby bring many sons and daughters to glory. . . . [Cf: Paulson Collection p. 343 para. 02] p. 565, Para. 2, [1892MS].

The most grievous sin of idolatry exists in the church. Anything that interposes between the Christian and the whole hearted service to God, takes the form of an idol, and the most grievous sin of idolatry is idolatry itself. The testimonies of God's word are plain and clear in regard to the snares of the devil. But these are not only church members on the devil's ground, but those who are opining the Scriptures to others, practice evil, and defile soul and body. They are guilty before God because they are unholy. Were the church living by faith and had they the oil of grace in their vessels with their lamps, the guilty repose would end. Those who believe the sacred, elevating truths for this time, they cannot sleep over them. . . [Cf: Paulson Collection p. 343 para. 03] p. 565, Para. 3, [1892MS].

Is this exclusively addressed to the few individuals who have been ordained to the ministry? No; but to every Christian young or old, rich or poor. If Christ has forgiven them of their sins, if the truth has made them free, have they not a work to do for the Master? If they are Christians, they will present the truth to others. They will not consider that all they have to do is to serve themselves, live to please and glorify themselves. [Cf: Paulson Collection p. 343 para. 04] p. 565, Para. 4, [1892MS].

Sins of a grave character are in our borders, and unless there is an awakening such as we have not seen for some time which will convict and convert professed Sabbath keepers, they will die in their sins; and the punishment of Sodom and Gomorrah will be light in comparison with those who have had great light and precious opportunities, but have been worldly minded, corrupt in thoughts and practices, and have not purified their souls by obeying the truth. [Cf: Paulson Collection p. 343 para. 05] p. 565, Para. 5, [1892MS].

Now we see need of workers in the opening fields before us, but where are the men who can be trusted, men who have been year by year growing into a better knowledge of God and his ways, and the movings of his providence? I want to sound in the ears of these sleepy, half paralyzed souls the words spoken to Nicodemus, "Except a man be born again he cannot see the kingdom of God." There is need to ask God with all the heart, to elevate the standard. The commonness, the cheapness of conversation reveal the measure of spirituality of the members of the church. Now, those who have lived years in this same experience know not God nor Jesus Christ whom he hath sent; and should such go forth as representatives of Jesus Christ? These men will never give the right mold to other minds. They have not grown up to the full stature of men and women in Jesus Christ. They simply live the name of Christian, but are not fitted for the work of God, and never will be until they are born again, and learn their A.B.C.'s in the religion of Jesus Christ. There is hope in one direction. Take the young men and women and place them where they will come as little as possible in contact with our churches, that the low grade of piety which is current in this day

shall not leaven their ideas of what it means to be a Christian. The worshippers of God are in need of transforming grace to subordinate the world to religion. In the place of making the temporal interest first, exhausting soul, body, and spirit to secure temporal advantages, Jesus points us to the heavenly treasure, and tells us not to lay up our treasure in earth which will perish, but to lay up for ourselves treasure in heaven which will not perish, for where our treasure is there will our heart be also. Jesus would have all that profess to believe in him deal in the currency of heaven, handling those things upon which God has stamped his image and superscription. These he presents before us of infinite value. We see the need of a deep and thorough work in our churches; but the Lord alone can by his Holy Spirit make the hearts that are as steel, soft and sympathetic, and true to the service of Christ. We are far behind because the churches have folded their hands in a peace and safety attitude, and are at ease in Zion, doing almost nothing when the living zeal should be in their hearts as never before. Satan is stirring the powers from beneath to make one last desperate effort to convert the world to his own principles. He has his plans laid with Satanic subtlety, and destruction cometh suddenly while these that have the light, the warnings that such a crisis is before us are almost unmoved. . . [Cf: Paulson Collection p. 344 para. 01] p. 566, Para. 1, [1892MS].

Those who quibble over the authenticity of the Scriptures, and question the authenticity of Revelation will not be influenced. Their hearts are not sound. They are not at enmity with Satan. The heart is the treasure house of sin. Not being expelled, it is hidden until an hour of opportunity, and then is revealed and springs into action. The first work is with the heart. Truth, the love of Jesus must supply the vacuum, Saith Christ, Make the tree good and the fruit will be good. . . . [Cf: Paulson Collection p. 344 para. 02] p. 566, Para. 2, [1892MS].

We must as a people rise up from our formality. We must enter the straight gate. Satan has placed his active agents all along the passage to dispute the way of every soul. Christ has encouraged his followers not to be intimidated, but to press, urge your way through. Strive to enter in at the straight gate, "For many I say unto you, shall seek to enter in, but shall not be able." Darling cherished idols will have to be given up, the sins that have been indulged in, even if it comes as close as the plucking out of the right eye, or cutting off the right arm. Arouse! Force your way through the very armies of hell that oppose your passage. [Cf: Paulson Collection p. 345 para. 01] p. 567, Para. 1, [1892MS].

Oh, we must be terribly in earnest to impress every soul that there is a hell to shun and a heaven to be won. Every energy of the soul must be aroused to force their passage, and seize the kingdom of heaven by force. Satan is active, and we must be active. Satan is untiring and persevering, and we must be. This is no time now to make excuses and blame others for our backslidings; no time now to flatter the soul: if circumstances had only been more favorable, how much easier for us to work the work of God. We must tell even those who profess the truth that they must cease to offend God by their sinful excuses. Jesus has provided for every emergency. If they will walk where he leads the way, he will make rough places plain. He, with his presence, will create an atmosphere for the soul. He closes the door and brings the soul into

seclusion with God, and the needy soul is to forget everyone and everything but God. Satan will walk with him; but speak aloud to God, and he will drive back the hellish shadow of Satan. With humble, subdued, thankful hearts, they will come forth saying, Thy gentleness hath made me great. The sincere seeker comes forth from the audience with God, rich in the assurance of his love to go forth to distill a heavenly fragrance wherever he goes. He can talk of the righteousness of Christ; he can talk the love of God with sincerity. He has tested, and he knows the Lord is good. This work is to be done in all our churches. Christ his love, his forgiveness, his purity is to be the theme upon which we dwell. The charms of Jesus are to be kept ever before our minds, charged with the elevated character of the true model that every soul should copy. Let us turn our hearts from everything that would dishearten and discourage. Satan will seek to distort everything to our vision, and make a mountain of a mole hill. Our eyes must be steadily fixed on Jesus. The Lord Jesus is our leader. We must follow where he leads the way. We are not to commence to plan for the second step. We are not to say, Lord, after I have taken this step, what shall I do, for I shall meet with difficulties? But by faith we must take that one step, come what will, and trust in Jesus. [Cf: Paulson Collection p. 345 para. 02] p. 567, Para. 2, [1892MS].

The reason why our ministers are so inefficient is, that they go to their labors and come from their labors, if they have any success, full of themselves. The disciples of Christ did this when they came and said, "Even the devils are subject unto us." Jesus could discern their danger, and he said, "Come ye yourselves apart into a desert place, and rest awhile - come out of the din of the battle, away from the conflict, and hold communion with God." Thus it is with many workers, they are too strong, too full of self. The Lord cannot lead them or teach them, or use them to his glory, for they are wise in their own conceit, and vainly imagine that the Lord cannot do without them. Self must be buried. We must educate the people to seek the Lord. We must speak plain words to the ministers who are walking in the sparks of their own kindling. The praise and flattery of men make ministers hungry for more, until they think as did Elder Daniels, the praise and flattery of men of more value than the approval of God. [Cf: Paulson Collection p. 346 para. 01] p. 568, Para. 1, [1892MS].

We must, if saved, imbibe the spirit and power of Christ, self must be hidden in Christ, and Christ alone appear. Our work is to elevate, not by praising any one, but by upholding Jesus, bringing the mind to Jesus. Lift him up, the Man of Calvary, before the people, and he can do all things for the humble, trusting, believing soul. E. G. White, Preston, Melbourne, Victoria, May 9, 1892 [Cf: Paulson Collection p. 346 para. 02] p. 568, Para. 2, [1892MS].

We have been plainly told that the standard of the ministry must be raised, and also that if we do not come where we will meet the mind of God; we will be severed from the work. These are very solemn words to me, and I desire that they shall have their full effect upon my own heart. Nothing can be more certain than that if we do not take heed to the counsel from the Lord, we shall be left to go into a still greater darkness. O.A. Olsen [Cf: Paulson Collection p. 349 para. 04] p. 568, Para. 3, [1892MS].

After the truth has been proclaimed as a witness to all nations, at a



time when every conceivable power of evil is set in operation, when minds are confused by the many voices crying, "Lo, here is Christ; Lo, he is there; This is truth, I have the message from God, he has sent me with great light." and there is a removing of the landmarks and an attempt to tear down the pillars of our faith - then a more decided effort is made to exalt the false sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. - To Brethren In Responsible Positions, 1892. [Cf: Paulson Collection p. 423 para. 01] p. 568, Para. 4, [1892MS].

You are getting the coming of the Lord too far off. I saw the latter rain was coming as the midnight cry, and with ten times the power. [Cf: Spaulding-Magan Collection p. 4 para. 03] p. 569, Para. 1, [1892MS].

Praying for the Sick.--The Need of Instruction on Health Principles.-- During my sickness I have thought much in reference to praying for the sick, and I believe that if prayer should be offered for the sick at any place (and it certainly should), it should be offered at the Sanitarium for the relief and restoration of the suffering. [Cf: Spaulding-Magan Collection p. 5 para. 01] p. 569, Para. 2, [1892MS].

But in this matter of praying for the sick, I should not move in exactly the same lines as have my brethren. I have been considering many things that have been presented to me in the past in reference to this subject. Suppose that twenty men and women should present themselves as subjects of prayer at some of our campmeetings. This would not be unlikely, for those who are suffering will do anything in their power to obtain relief and to regain their health. Of these twenty, few have regarded the light on the subject of purity and health reform. They have neglected to practice right principles in eating and drinking, and in taking care of their bodies: and those who are married have formed gross habits, and indulged in unholy practices, while those who are unmarried have been reckless of life and health. In clear rays the light has shone upon them; but they have not had respect to the light, nor have they walked circumspectly; yet they solicit the prayers of God's people, and call for the elders of the church. Should they regain the blessing of health, many of them would pursue the same course of heedless transgression of nature's laws, unless enlightened and thoroughly transformed. [Cf: Spaulding-Magan Collection p. 5 para. 02] p. 569, Para. 3, [1892MS].

They solicit the prayers of God's people, and call for the elders, of the church; but little is known of their private life. Sin has brought many of them where they are, to a state of feebleness of mind and debility of body. Shall prayer be offered to the God of heaven for His healing power to come upon them then and there, without specifying any conditions? I say No! decidedly no! [Cf: Spaulding-Magan Collection p. 5 para. 03] p. 569, Para. 4, [1892MS].

What then shall be done? Present their cases before Him who knows every individual by name. Present their cases to Him who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Present these thoughts to the persons who come asking for your prayers. We are human, we can not read the mind or heart or know the secrets of your life, these are known only to yourself and God. If you now repent of your sin, if you can see that in any instance you have walked contrary to the light

given you of God, and have neglected to give honor to the body, the temple of God, and by wrong habits have degraded the body which is Christ's property, make confession of these things to God. [Cf: Spaulding-Magan Collection p. 5 para. 04] p. 569, Para. 5, [1892MS].

Unless you are wrought upon by the Spirit of God in a special manner to confess your sins of a private nature to man, do not breathe them to any human soul. Christ is your Redeemer, He will take no advantage of your humiliating confessions. If you have a sin of a private character, confess it to Christ, who is the only Mediator between God and man. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If you have sinned by withholding from God His own in tithes and offerings, confess your guilt to God and to the church, and heed the injunction that has been given you, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: Spaulding-Magan Collection p. 5 para. 05] p. 569, Para. 6, [1892MS].

Praying for the sick is a most solemn thing, and we should not enter upon this work in any careless, hasty way. Examination should be made as to whether those who would be blessed with health have indulged in evil speaking, alienation, and dissension. Have they sowed discord among the brethren and sisters in the church? If these things have been committed, they should be confessed, before God and the church. When wrongs have been confessed, the subjects for prayer may be presented before God in earnestness and faith, as the Spirit of God may move upon you. [Cf: Spaulding-Magan Collection p. 6 para. 01] p. 570, Para. 1, [1892MS].

But it is not always safe to ask for (un?) conditional healing. Let your prayer include this thought, "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons, for Jesus their advocate gave His life for them. He loved them better than we possibly can. If therefore it is for Thy glory, and the good of these afflicted ones to raise them up to health, we ask in the name of Jesus, that health may be given them at this time." [Cf: Spaulding-Magan Collection p. 6 para. 02] p. 570, Para. 2, [1892MS].

In a petition of this kind, no lack of faith is manifested. There are cases that are clear, and the Lord works with His divine power in their restoration. The will of God is evidenced too plainly to be misunderstood. The Lord does not afflict willingly nor grieve the children of men. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame, He remembereth what we are dust. He knoweth our hearts, for He reads every secret of the soul. He knows whether or not those for whom petitions are offered would be able to endure the trial and test that would come upon them if they lived. He knows the end from the beginning. [Cf: Spaulding-Magan Collection p. 6 para. 03] p. 570, Para. 3, [1892MS].

Many will be laid away to sleep in Jesus before the fiery ordeal of the time of trouble shall come upon our world. This is another reason why we should say after our earnest petition, "Nevertheless, not my will, but Thine, O Lord, be done." Such a petition will never be registered in heaven as a faithless prayer. The Apostle was bidden to

write: "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labors; and their works do follow them." From this we can see that every one is not to be judged as unworthy of eternal life. If Jesus, the world's Redeemer, prayed, "O My Father, if it be possible, let this cup pass from me," and then added, "Nevertheless not as I will, but as Thou wilt," how very appropriate is it for poor, infinite mortals to make surrender to the wisdom and will of God. [Cf: Spaulding-Magan Collection p. 6 para. 04] p. 570, Para. 4, [1892MS].

In praying for the sick, we are to pray that if it be God's will, they may be raised up, but if not, that He will give them His grace to comfort, His presence to sustain them in their suffering. Many who should set their house in order, neglect to do it when they have hope that they will be raised to health in answer to prayer. Buoyed up by a false hope, they do not feel the need of saying words of exhortation to their children, parents, or friends, and it is a great misfortune. Accepting the assurance that they should be healed when prayed for, they dare not make a reference as to how their property should be disposed of, how their family is to be cared for, or express any wish concerning their matters of which they would speak if they thought they should be removed by death. In this way disasters are brought upon the family and friends. For many things are left unmentioned, because they fear expressions on these points would be a denial of their faith that should be understood. Believing that they will be raised to health by prayer, they fail to make use of hygienic measures that are in their power to use, fearing that it would be a denial of their faith. I thank the Lord that it is our privilege to cooperate with Him in the work of restoration, availing ourselves of all possible advantages in the recovery of health. It is no denial of our faith to place ourselves in the condition most favorable to recovery. [Cf: Spaulding-Magan Collection p. 7 para. 01] p. 570, Para. 5, [1892MS].

The use of drugs has not been specified as in the Lord's order, but He has given special light concerning our health institutions, directing His people to practice and cultivate hygienic principles. Such should be taught those who are in ignorance as to how to live in accordance with pure principles, practicing those things that will preserve the body in a healthy condition. Man is to cooperate with God-given ability. He is not to be ignorant as to what are right practices in eating and drinking, and in all his habits of life. The Lord designs that His human agents shall act as rational, accountable beings in every respect. [Cf: Spaulding-Magan Collection p. 7 para. 02] p. 571, Para. 1, [1892MS].

Light upon this matter has been shining upon the pathway of our people for nearly thirty years, yet a large number are far behind the light. Our churches are ignorant of hygienic principles and practices. We ought to be far advanced in wisdom, understanding what the will of the Lord is. We ought to know how to keep our minds pure and our bodies in a healthful condition. [Cf: Spaulding-Magan Collection p. 7 para. 03] p. 571, Para. 2, [1892MS].

But though we have sinned, we may come to Christ in penitence, and find pardon. We can not afford to neglect one ray of light God has given. To be sluggish in the practice of those things which require diligence, is to commit sin. The human agent is to cooperate with God,

and keep under those passions which should be in subjection. To do this he must be unwearied in his prayers to God, ever obtaining grace to control his spirit, temper, and actions. Ellen G. White--July 5, 1892. [Cf: Spaulding-Magan Collection p. 7 para. 04] p. 571, Para. 3, [1892MS].

Dear Brother and Sister: When the last mail was enveloped and sent to the office, I had six pages written that, by some mistake of mine, were left out of the envelope. . . . [Cf: Notebook Leaflets, Volume 1 p. 25 para. 01] p. 571, Para. 4, [1892MS].

You will not forget that I am doing considerable writing. Every mail has taken from one to two hundred pages from my hand, and most of it has been written either as I am now propped up on the bed by pillows, half lying or half sitting, or bolstered up sitting in an uncomfortable chair. [Cf: Notebook Leaflets, Volume 1 p. 25 para. 02] p. 571, Para. 5, [1892MS].

It is very painful to my hip and to the lower part of my spine to sit up. If such easy chairs were to be found in this country as you have at the Sanitarium, one would be readily purchased by me, if it cost thirty dollars. . . . It is with great weariness that I can sit erect and hold up my head. I must rest it against the back of the chair on the pillows, half reclining. This is my condition just now. [Cf: Notebook Leaflets, Volume 1 p. 25 para. 03] p. 571, Para. 6, [1892MS].

But I am not at all discouraged. I feel that I am sustained daily. In the long weary hours of the night when sleep has been out of the question, I have devoted much time to prayer; and when every nerve seemed to be shrieking with pain, when if I considered myself, it seemed I should go frantic, the peace of Christ has come into my heart in such measure that I have been filled with gratitude and thanksgiving. I know that Jesus loves me and I love Jesus. Some nights I have slept three hours; a few nights four hours and much of the time only two, and yet in these long, Australian nights, in the darkness, all seems light about me, and I enjoy sweet communion with God. [Cf: Notebook Leaflets, Volume 1 p. 25 para. 04] p. 571, Para. 7, [1892MS].

When I first found myself in a state of helplessness I deeply regretted having crossed the broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears. I said to myself, "Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the Conference judged it best for you to go? Has not this been your practice?" I said, "Yes." "Then why do you feel almost forsaken and discouraged? Is not this the enemy's work?" I said, "I believe it is." I dried my tears as quickly as possible and said, "It is enough; I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me." [Cf: Notebook Leaflets, Volume 1 p. 25 para. 05] p. 572, Para. 1, [1892MS].

I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt. I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country, and for those in America, and for my good. I cannot explain why or how, but I believe

it. And I am happy in my affliction. I can trust my heavenly Father. I will not doubt His love. I have an ever-watchful guardian day and night, and I will praise the Lord; for His praise is upon my lips because it comes from a heart full of gratitude.-- *Letter 18a, 1892.* [Cf: Notebook Leaflets, Volume 1 p. 25 para. 06] p. 572, Para. 2, [1892MS].

No Compromise With Sin--Let my brethren be very careful how they present the subject of faith and works before the people, lest minds become confused. The people need to be urged to diligence in good works. They should be shown how to be successful, how to be purified, and their offerings may be fragrant before God. It is by virtue of the blood of Christ. Messages of a decided character must be borne to the people. Men must go forth reprovng, rebuking every manner of evil. [Cf: Notebook Leaflets, Volume 1 p. 64 para. 04] p. 572, Para. 3, [1892MS].

If there is given to the angel of any church a commission like unto that given to the angel of the church of Ephesus, let the message be heard through human agents rebuking carelessness, backsliding, and sin, that the people may be brought to repentance and confession of sin. Never seek to cover sin; for in the message of rebuke, Christ is to be proclaimed as the first and the last, He who is all in all to the soul. [Cf: Notebook Leaflets, Volume 1 p. 64 para. 05] p. 572, Para. 4, [1892MS].

His power awaits the demand of those who would overcome. The reprover is to animate his hearers so that they shall strive for the mastery. He is to encourage them to struggle for deliverance from every sinful practice, to be free from every corrupt habit, even if his denial of self is like taking the right eye, or separating the right arm from the body. No concession or compromise is to be made to evil habits or sinful practices.-- *MS 26a, 1892.* [Cf: Notebook Leaflets, Volume 1 p. 64 para. 06] p. 572, Para. 5, [1892MS].

No Short Route to Holiness--This is an age famous for surface work, for easy methods, for boasted holiness aside from the standard of character that God has erected. All short routes, all cut-off tracks, all teaching which fails to exalt the law of God as the standard of religious character, is spurious. Perfection of character is a lifelong work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps. We cannot afford to make any mistake in this matter, but we want day by day to be growing up into Christ, our living head.-- *5T 500.* [Cf: Notebook Leaflets, Volume 1 p. 65 para. 01] p. 572, Para. 6, [1892MS].

Co-operation with God--Man is to co-operate with God, employing every power according to his God-given ability. He is not to be ignorant as to what are right practices in eating and drinking, and in all the habits of life. The Lord designs that His human agents shall act as rational, accountable beings in every respect. . . . [Cf: Notebook Leaflets, Volume 1 p. 65 para. 02] p. 573, Para. 1, [1892MS].

We cannot afford to neglect one ray of light God has given. To be sluggish in our practice of those things which require diligence is to commit sin. The human agent is to co-operate with God, and keep under those passions which should be in subjection. To do this he must be

unwearied in his prayers to God, ever obtaining grace to control his spirit, temper, and actions. Through the imparted grace of Christ, he may be enabled to overcome. To be an overcomer means more than many suppose it means. [Cf: Notebook Leaflets, Volume 1 p. 65 para. 03] p. 573, Para. 2, [1892MS].

Repentance the Gift of God--The Spirit of God will answer the cry of every penitent heart; for repentance is the gift of God, and an evidence that Christ is drawing the soul to Himself. We can no more repent of sin without Christ, than we can be pardoned without Christ, and yet it is a humiliation to man with his human passion and pride to go to Jesus straightway, believing and trusting Him for everything which he needs. . . . [Cf: Notebook Leaflets, Volume 1 p. 65 para. 04] p. 573, Para. 3, [1892MS].

From First to Last, A Laborer Together With God--Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his co-operation. Neither say that after you have done all you can on your part, Jesus will help you. Christ has said, "Without Me ye can do nothing." From first to last man is to be a laborer together with God. Unless the Holy Spirit works upon the human heart, at every step we shall stumble and fall. [Cf: Notebook Leaflets, Volume 1 p. 65 para. 05] p. 573, Para. 4, [1892MS].

Man's efforts alone are nothing but worthlessness; but co-operation with Christ means a victory. Of ourselves we have no power to repent of sin. Unless we accept divine aid we cannot take the first step toward the Saviour. He says, "I am Alpha and Omega, the beginning and the end," in the salvation of every soul. [Cf: Notebook Leaflets, Volume 1 p. 65 para. 06] p. 573, Para. 5, [1892MS].

But though Christ is everything, we are to inspire every man to unwearied diligence. We are to strive, wrestle, agonize, watch, pray, lest we shall be overcome by the wily foe. For the power and grace with which we can do this comes from God, and all the while we are to trust in Him, who is able to save to the uttermost all who come unto God by Him. Never leave the impression on the mind that there is little or nothing to do on the part of man; but rather teach man to co-operate with God, that he may be successful in overcoming. [Cf: Notebook Leaflets, Volume 1 p. 65 para. 07] p. 573, Para. 6, [1892MS].

Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone. (Matt. 25:34-40.) [Cf: Notebook Leaflets, Volume 1 p. 66 para. 01] p. 573, Para. 7, [1892MS].

Effort and Labor Required--Effort and labor are required on the part of the receiver of God's grace; for it is the fruit that makes manifest what is the character of the tree. Although the good works of man are of no more value without faith in Jesus than was the offering of Cain, yet covered with the merit of Christ, they testify [to] the worthiness of the doer to inherit eternal life. That which is considered morality in the world does not reach the divine standard and has no more merit before heaven than had the offering of Cain. -- MS. 26a, 1892. [Cf: Notebook Leaflets, Volume 1 p. 66 para. 02] p. 574, Para. 1, [1892MS].

Angels Are Amazed --Angels are amazed that men regard so lightly and indifferently the vital truths which mean so much to the sinner, and continue willing subjects under the captivity of Satan and sin, when so much has been endured in the divine person of the Son of God. O that we may cultivate habits of contemplation, of the self-denial and self-sacrifice of the life of Christ, until we shall have a deep sense of the aggravating character of sin; and hate it as the vile thing it is. [Cf: Notebook Leaflets, Volume 1 p. 133 para. 02] p. 574, Para. 2, [1892MS].

Let the mind awaken to gratitude that through Christ Jesus, the Father is faithful to fulfill the promise to forgive all sin. His mercy and His love are forever an assurance as we look upon Christ uplifted upon the cross of Calvary. Will we individually rise to the appreciation as far as we have capacity to comprehend the truth, that God Jehovah, loves and forgives us if we believe in and love Jesus? [Cf: Notebook Leaflets, Volume 1 p. 133 para. 03] p. 574, Para. 3, [1892MS].

O what a glorious truth! God is waiting to forgive all who come unto Him with repentance. Preach it. Lift up Jesus high that the people may behold Him. Let the salvation of the souls of men, women, and children be the great aim and purpose of our labor. . . . [Cf: Notebook Leaflets, Volume 1 p. 133 para. 04] p. 574, Para. 4, [1892MS].

The Jews saw in the sacrificial offerings the symbol of Christ whose blood was shed for the salvation of the world. All these offerings were to typify Christ and to rivet the great truth in their hearts that the blood of Jesus Christ alone cleanseth from all sin, and without the shedding of blood there is no remission of sins. Some wonder why God desired so many sacrifices and appointed the offering of so many bleeding victims in the Jewish economy. [Cf: Notebook Leaflets, Volume 1 p. 133 para. 05] p. 574, Para. 5, [1892MS].

Every dying victim was a type of Christ, which lesson was impressed on mind and heart in the most solemn sacred ceremony, and explained definitely by the priests. Sacrifices were explicitly planned by God Himself to teach this great and momentous truth, that through the blood of Christ alone there is forgiveness of sins. [Cf: Notebook Leaflets, Volume 1 p. 133 para. 06] p. 574, Para. 6, [1892MS].

This grand and saving truth is oft repeated in the hearing of believers and unbelievers, and yet it is with amazement that angels behold the indifference on men to whom these truths mean so much. How little is evidenced that the church feels the force of the wonderful plan of redemption. How few make this truth, that only through faith in the cleansing blood of Jesus Christ there is forgiveness of the sins that cling to human beings like the foul leprosy, a living reality. [Cf: Notebook Leaflets, Volume 1 p. 133 para. 07] p. 574, Para. 7, [1892MS].

What depths of thought should this awaken in every mind. He needed no suffering to atone for Himself. His was a depth of suffering, proportionate to the dignity of His person, and His sinless exalted character.-- *Letter 43, 1892.* [Cf: Notebook Leaflets, Volume 1 p. 133 para. 08] p. 575, Para. 1, [1892MS].

Argumentative Sermons.--The many argumentative sermons preached, seldom soften and subdue the soul. . . . It should be the burden of every messenger to set forth the fulness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and lambs are not fed. Said Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy and glory of Jesus Christ be dwelt upon; for Christ formed within is the hope of glory.-- *Letter 15-1892*. [Cf: Notebook Leaflets, Volume 2 p. 155 para. 05] p. 575, Para. 2, [1892MS].

"I walk with trembling before God, I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, 'Who is sufficient for these things?'"-- *Letter 40-1892*. [Cf: Notebook Leaflets, Volume 2 p. 191 para. 02] p. 575, Para. 3, [1892MS].

"I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold." [Cf: Notebook Leaflets, Volume 2 p. 192 para. 02] p. 575, Para. 4, [1892MS].

"This unreconciliation was at the beginning of my sufferings and helplessness, but it was not long until I felt that my affliction was a part of God's plan. I found that by partly lying and partly sitting I could place myself in position to use my crippled hands, and although suffering much pain, I could do considerable writing. Since coming to this country, I have written sixteen hundred pages. . . . [Cf: Notebook Leaflets, Volume 2 p. 192 para. 03] p. 575, Para. 5, [1892MS].

"Many nights during the past nine months, I was enabled to sleep but two hours a night, and then at times darkness would gather about me; but I prayed and realized much sweet comfort in drawing nigh to God. . . . I was all light in the Lord. Jesus was sacredly near and I found the grace given sufficient."-- *Letter 7-1892*. [Cf: Notebook Leaflets, Volume 2 p. 192 para. 04] p. 575, Para. 6, [1892MS].

Jesus could have flashed bright beams of light on the darkest mysteries of science, but He would not spare a moment from teaching the knowledge of the science of salvation. His time, His knowledge, His faculties--His life itself--were appreciated only as the means of working out the salvation of the souls of men. O, what love, what matchless love! Contrast our tame, lifeless, half-paralyzed efforts with the work of the Lord Jesus. Listen to His words, to His prayer to the Father, "I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them" (John 17;26). What language is this! How deep, how broad, how full! The Lord Jesus desires to shed abroad His love through every member of the body, His church, that the vitality of that love may circulate through every part of the body, and dwell in us as it dwells in Him. The Lord then can love fallen man as He does His own Son; and He declares that He will be satisfied with nothing less than this in our behalf.--*Manuscript 11, 1892, pp. 6, 7*. [Cf: Unpublished



Manuscripts, Volume 1 p. 86 para. 2] p. 575, Para. 7, [1892MS].

The selection of a president for the conference was by no means a small affair, in consideration of the feeling that existed. The people were divided. Some clung to Elder Tenney and others urged that Elder Curtis be chosen; but we moved guardedly in selecting the man for the place. Few thought that Elder Daniells could be the one for the place of president; but with W. C. White as his counselor he has done well, and we are sure he is the best choice that could be made out of the material from which we had to choose. [Cf: Unpublished Manuscripts, Volume 1 p. 89 para. 3] p. 576, Para. 1, [1892MS].

I told the board plainly that not one of these men was competent for the situation; but we must have a president; and I presented before them the objectionable features in each case. I told them that Elder Daniells was certainly standing in the best condition spiritually of any of them, and would be better fitted for the work than any other man in Australia.--*Letter 40, 1892.* [Cf: Unpublished Manuscripts, Volume 1 p. 89 para. 4] p. 576, Para. 2, [1892MS].

Elder Daniells and his wife, Elder Tenney and his wife, and Sarah Belden took dinner with us today. We talked about the prospect of establishing a school in Australia to train workers for the islands of the sea.--*Manuscript 19, 1892.* [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 9] p. 576, Para. 3, [1892MS].

*E.G. WHITE'S COUNSEL FOR PROFESSOR G.--Oh, For Wisdom From on High.* [Mrs. White expresses her perplexity over the case of Professor G. who, five years earlier, had married a second time, after his first wife had divorced him. See W. C. White statement in the document "The Spirit of Prophecy and Adultery, Divorce, Remarriage, and Church Membership," pages 32-34. There were no BIBLICAL grounds for the divorce. The first wife had not remarried. He was an educator, not a minister. There is no record that he ever held ministerial credentials and no indication Ellen White considered his entering the ministry in Australia.] [Cf: Unpublished Manuscripts, Volume 2 p. 85 para. 3] p. 576, Para. 4, [1892MS].

If only G had kept himself straight, he would be just the one to come. But the question is whether his record will not follow him. We scarcely dare venture the matter and run the risk. That the man has sincerely repented I have not a doubt, and I believe the Lord has forgiven him. But if obliged to make explanations it would not be an easy matter to do; so what shall we do with G? Leave him where he is, a prey to remorse, and to be useless the remainder of his life? I cannot see what can be done. Oh, for wisdom from on high! Oh, for the counsel of One who reads the heart as an open book! How Satan watches for souls to bind them with his hellish cords that they become lost to the work and almost helpless in his hands. "Watch and pray, lest ye enter into temptation."--*Letter 13, 1892.* (Aug 22, 1892, to S.N. Haskell, written from Australia.) [Cf: Unpublished Manuscripts, Volume 2 p. 85 para. 4] p. 576, Para. 5, [1892MS].

*Letter A. North Fitzroy, Victoria. July, 1892* Dear Brother: ... In our experience we have often found that Providence was preparing the way for enlarging the work when the difficulties we were obliged to encounter in planting the standard of truth were neither small nor few.

Satan seemed to contest every inch of the way of progress, and trials and obstacles had to be met and overcome, and reproach endured before success crowned our efforts. How many times the workers were heard to say, "If I had only known how much this undertaking would have cost me, I would never have entered upon it." But if our Saviour was the Leader of the undertaking, He saw the whole length of the dark and discouraging path that would have to be traveled in order to seek and to save that which is lost. Did Jesus hesitate in this work? [Cf: Unpublished Manuscripts, Volume 2 p. 127 para. 1] p. 576, Para. 6, [1892MS].

Was the life of the Prince of life and glory without trial? No. He was a man of sorrows and acquainted with grief. Not a pang that rent his lowly heart, not an insult that was heaped upon His head, not a privation that He was called to endure, but was all open before Him before He laid aside His royal crown, His royal robe, and stepped down from the throne to clothe His divinity with humanity. [Cf: Unpublished Manuscripts, Volume 2 p. 127 para. 2] p. 577, Para. 1, [1892MS].

The path from the manger to Calvary was all before His eyes and He knew what fearful anguish would come upon Him. He knew it all, and yet He said, "Lo, I come" in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." Then since the Saviour had to pass through all this experience, shall we expect that Satan will let us alone, undisturbed, to do the grand work of planting the standard of truth in new fields? [Cf: Unpublished Manuscripts, Volume 2 p. 127 para. 3] p. 577, Para. 2, [1892MS].

Christ said to the caviling Jews, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.) The very fact that Jesus spoke the truth, and that with certainty, is the reason why the Jews did not believe Him. He said, "Because I tell you the truth, ye believe me not." (John 8:45.) [Cf: Unpublished Manuscripts, Volume 2 p. 128 para. 1] p. 577, Para. 3, [1892MS].

It was the truth that offended these self-righteous men. The truth exposed the fallacy of error, and it was unwelcome. They would rather close their eyes to truth, than humble themselves to say that they had been in error. They did not love the truth, because it condemned their teaching and practices. They did not love it even if it was truth. Their own ungodly course made them cavilers against a ministry of truth. They treated the truth as heresy and idle tales, and they deceived themselves and deceived others. Christ said to the Pharisees, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." [Cf: Unpublished Manuscripts, Volume 2 p. 128 para. 2] p. 577, Para. 4, [1892MS].

We shall find exactly such blindness on every side; but we are never to become discouraged, or to fail in setting forth the truth. Never are we to become impatient, because Christ bore with us in all our perversity, and He will teach us how to labor to present the truth as it is in Jesus. Go forth in the power and Spirit of Christ. With this power is combined the tenderest compassion for those who are in darkness. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 128 para. 3] p. 577, Para. 5, [1892MS].

Let these words ring like musical bells in our ears and heart. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." How urgently my soul pleads for the heavenly endowment. Of myself I can do nothing. The power and the glory is all of God. "The Son can do nothing of himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." "Believest Thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." I see the work of God is so sacred, that I dare not touch it without the presence of Jesus by my side. All might, all power and all glory belong to Him who loved us and gave Himself for us. [Cf: Unpublished Manuscripts, Volume 2 p. 128 para. 4] p. 577, Para. 6, [1892MS].

We are certainly nearing the close of this earth's history, and God hath commended His love toward us in giving us the truth that has filled our hearts with such joy, that we may exercise love toward others. Look to the man of Calvary giving his life for the sins of the world. Why? That in beholding such love for man, that all who believe shall not perish, we shall manifest the same love for our fellow-men. Love for lost souls brought Christ to Calvary's cross. Love for souls will lead us to self-denial, self-sacrifice in order to seek and to save that which was lost. Ye are laborers together with God. Self must die and our life be hid with Christ in God. Love for souls for whom Christ died means crucifixion of self. [Cf: Unpublished Manuscripts, Volume 2 p. 129 para. 1] p. 578, Para. 1, [1892MS].

Love for souls cannot exist without first having supreme love to God. Then all our desires, all our will is on the Lord's side of the question. Pride and desire for display cannot live in the heart where there is love for perishing souls. We want to be diligent students to learn in the school of Christ. Those who do not deny self, and lift the cross and follow Jesus, cannot be His disciples. [Cf: Unpublished Manuscripts, Volume 2 p. 129 para. 2] p. 578, Para. 2, [1892MS].

Jesus said of His disciples, "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." That love wherewith the infinite God loved His Son is to be conveyed to fallen man who believes in Jesus Christ. He transfuses this love through those who believe. As our life-blood, so is the circulating vitality of that love diffused through every part of our nature, that it may dwell in us as it does in Him. Wonderful statement! That it is possible for God to love us as He loves Christ. He loves the believing soul because he is a part of Christ, a partaker of the divine nature. [Cf: Unpublished Manuscripts, Volume 2 p. 130 para. 1] p. 578, Para. 3, [1892MS].

Then how grievous to the Spirit of God is anything like alienation, discord and strife. The heart that is filled with the love of Christ will be exercised in love toward all for whom Christ has died. There will be the same self-denial practiced by the wealthy man who believes in Jesus, as by men who have little of this world's goods, because he acts from unselfish principles. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." [Cf: Unpublished

Manuscripts, Volume 2 p. 130 para. 2] p. 578, Para. 4, [1892MS].

The Lord Jesus has given man an example in His own life. For the selfish heart of sin, He gives the new heart of love. He changes the heart, and produces an entire revolution in the soul. He brings light out of darkness, love out of enmity, and holiness out of impurity, that those who believe in Christ may represent Christ's life and character to the world. Says the Apostle, "We are laborers together with God; ye are God's husbandry, ye are God's building."--Letter 28, 1892. [Cf: Unpublished Manuscripts, Volume 2 p. 130 para. 3] p. 578, Para. 5, [1892MS].

Letter B. August 1, 1892 Dear Brother and Sister \_\_\_\_: I would be glad to see you this morning, and converse with you about many things; but this is not possible. Pen and ink will have to answer. I feel an interest for the mission in Africa, and every mission field in the world. How much we now need Jesus as our counsellor, and how grateful should we be that the Lord has blessed and exalted us, so that we may have communion with Himself. [Cf: Unpublished Manuscripts, Volume 2 p. 131 para. 1] p. 579, Para. 1, [1892MS].

Oh, how much we need the quickening influence of the Holy Spirit; for we are living in a time of peril. The love of God shed abroad in our hearts by the Holy Spirit which is given unto us, will lead to right actions. Partaking of the divine nature, we shall work as Christ worked, I am assured that we have everything for which to be thankful. It is our privilege to enjoy the richness of the promises that may be made fully ours. The Lord is ready to do large things for all those who believe. Jesus longs to quicken our hearts with healthful spiritual life. Jesus dwelling in the soul, purifying and ennobling all our faculties, guiding us into all truth, makes us a bright and shining light unto the world. Then let not this light burn dim. Moment by moment we need to live looking unto Jesus, who is the author and finisher of our faith. ... [Cf: Unpublished Manuscripts, Volume 2 p. 131 para. 2] p. 579, Para. 2, [1892MS].

We do not feel that it would be in accordance with the mind of the Spirit of God to lay plans for building an expensive structure, even if we had plenty of means to invest, for the reason that new fields are constantly opening, and we should take every precaution that not a dollar shall be laid out for the sake of display, or for the indulgence of pride. Every dollar of means will be needed to start the work in new mission fields, and plant the banner of truth where they are in darkness. ... [Cf: Unpublished Manuscripts, Volume 2 p. 131 para. 3] p. 579, Para. 3, [1892MS].

The enemy will tempt those who have means to gratify pride and ambition in the erection of fine buildings. But the very means employed for the gratification of ambition ought to be employed in assisting others to make a beginning. The influence of a commodious, neat, attractive building, constructed without any extravagance, would be in harmony with the life and mission of Jesus, in harmony with the sacred, solemn, truth we profess to believe--that the end of all things is at hand. Our power is not to be found in grand buildings calling for a large outlay of means. Our strength will be found in the devotion and piety of the believers, for if they represent Jesus, they will be a bright, shining light unto the world. Everything we do makes its

impression on the world as favorable or unfavorable to Christ and the truth. If we would see Jesus, all worldliness and human pride must lie in the dust. ... [Cf: Unpublished Manuscripts, Volume 2 p. 132 para. 1] p. 579, Para. 4, [1892MS].

I will now have to close this letter. I wish to be remembered to your brothers and relatives whom I have met. May the blessing of the Lord rest upon you in large measure. "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee."--Letter 29, 1892. [Cf: Unpublished Manuscripts, Volume 2 p. 132 para. 2] p. 579, Para. 5, [1892MS].

Letter C. Hanover Road, Victoria Park, Adelaide, S.A. Nov. 7, 1892. Dear Brother and Sister\_\_\_\_\_: ... Sunday I visited Brother \_\_\_\_'s family. His wife once belonged to the church but she read what Elder Canright wrote about me and became disaffected and left the church. If she had received the watchful care of a faithful shepherd she would have been saved to the cause of God. I spent two hours with this brother and sister and talked to them and prayed with them. She was bathed in tears all the time I was talking. Oh, how sorry I felt for this poor sheep who strayed from the fold and was left to perish because no shepherd's tender sympathy and loving care was exercised to bring her back to the fold! Our only hope is that the Lord will in His wisdom clear the doubts and fog from the mind of this sister. [Cf: Unpublished Manuscripts, Volume 2 p. 133 para. 1] p. 580, Para. 1, [1892MS].

One soul--how precious it is, and how carefully should we deal with the purchase of the blood of God's only begotten Son! Precious souls cost too much to be handled roughly. They need tenderness, kindly forbearance and very gentle and wise treatment. I could not rest until I went to find the lost sheep, although I had no invitation. Oh, how glad I am that we have Jesus, who knows every heart! All our churches need much ministering done in them. [Cf: Unpublished Manuscripts, Volume 2 p. 133 para. 2] p. 580, Para. 2, [1892MS].

We are glad to report that our school has thus far proved a success. We pray the Lord to work in a manifest manner for the school that men and women may be qualified to go forth as missionaries, and be enabled to work in the various lines. [Cf: Unpublished Manuscripts, Volume 2 p. 133 para. 3] p. 580, Para. 3, [1892MS].

We feel that much has been lost in many ways in the past history of Seventh-day Adventists because they have not heeded the testimonies given them of God for the last thirty years. These testimonies have plainly pointed how the children should be educated; that they are God's property, and should wisely improve the ability and talents that God has entrusted them. This should be their subject of thought and conversation--the heathen nations who are in darkness and the nations who have received the gospel. Every missionary meeting should be alive with interest, every one who loves Jesus carrying to the meeting a spirit of zeal enthused with the Spirit of Christ. The necessities of those who have not the truth should be upon the naked soul and we present them to God and say, "Here am I, send me." But there are fields already ripe for the harvest in civilized countries who need the truth for this time. We must not close the eye and the mind to the

necessities of the world. The spirit of Paul, the great apostle to the Gentiles, was stirred, when he saw the city wholly given to idolatry. How was it that Jesus wept over Jerusalem? It was when He drew near and beheld the city. [Cf: Unpublished Manuscripts, Volume 2 p. 134 para. 1] p. 580, Para. 4, [1892MS].

There is work for every one to do who has named the name of Christ. Will he do it? If we would be duly impressed with the value of souls we must oft look to Calvary and see the dying Son of the infinite God giving up His life for a lost world. We must look, and contemplate how He estimated man. We must be imbued with His spirit. The sight of our eyes, the contemplation of the mind will certainly affect the soul, and set in operation practical effort to save the perishing. Thus the missionary work will be placed upon its proper basis. [Cf: Unpublished Manuscripts, Volume 2 p. 134 para. 2] p. 581, Para. 1, [1892MS].

In every family, especially where there are children, there is a want of deeper piety, of the sanctifying grace of Christ brought into the home. Missionary endeavor should consist more in imparting than in receiving. The question is, Are not home duties--home missionary work--neglected? I answer, Yes. Were the love and fear of God circulating through every household, the children and youth instructed as they should be, the conversation of an educational character, that they should feel their accountability to use their intellect and hearts to do the work assigned them of God, the children would co-operate with their parents in the dedication of their time and talents to the service of God. In this kind of education and labor the expenditure would not exceed the receipts. Christian activity and growth of personal piety will be symmetrical and proportionate. [Cf: Unpublished Manuscripts, Volume 2 p. 134 para. 3] p. 581, Para. 2, [1892MS].

Those who are most actively employed in doing with interested fidelity their work to win souls to Jesus Christ are the best developed in spirituality and devotion. Their very active working formed the means of their spirituality. There is danger of religion losing in depth that which it gains in breadth. This need not be, if, in the place of long sermons, there is wise education given to those newly come to the faith. Teach them by giving them something to do, in some line of spiritual work, that their first love will not die but increase in fervor. Let them feel that they are not to be carried and to lean for support on the church; but they are to have root in themselves. They can be in many lines, according to their several abilities, useful in helping the church to come nearer to God, and working in various ways to act upon the elements outside the church which will be a means of acting beneficially upon the church. The wisdom and prosperity of the church casts a telling influence upon her favor. The psalmist prayed for the prosperity of the church, "God be merciful unto us, and bless us; and cause His face to shine upon us. ... That Thy way may be known upon the earth, Thy saving health among all nations." [Cf: Unpublished Manuscripts, Volume 2 p. 135 para. 1] p. 581, Para. 3, [1892MS].

Our Redeemer spent whole nights in prayer to His Father; and the foundation of the Christian church and missionary activity was laid in the very element of prayer. The disciples were of one accord in one place, calling upon the Lord that the outpouring of His Holy Spirit might come upon them. While the Holy Spirit is given richly through various channels, the more we seek it the wider will be the diffusion.

Thus earnest work being done to save souls, there will be constantly furnished us a necessity for renewed application to the Source of all power; and thus there will be established an habitual communication between the soul and God. The fountain of the water of life is constantly drawn upon by faith, and is never exhausted. [Cf: Unpublished Manuscripts, Volume 2 p. 136 para. 1] p. 581, Para. 4, [1892MS].

The work is progressive--action and reaction. Love and devotion to God will give activity to benevolence, and benevolence will increase faith and spirituality. Oh, how much we need heavenly wisdom! Well, is it not promised us? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." Oh, what an assurance is this! How full and broad! Let us take the promise just as it reads. The Lord wants us to come unto Him with full assurance of faith, believing His word, that He will do just as He said He would. [Cf: Unpublished Manuscripts, Volume 2 p. 136 para. 2] p. 582, Para. 1, [1892MS].

Would that we might feel the importance of educating every individual member of the church to do something. We should individually sense the solemn obligation of the Christian to bring into activity all his divinely entrusted resources and capabilities, to do to the utmost of his power the work the Lord expects him to do. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Cf: Unpublished Manuscripts, Volume 2 p. 136 para. 3] p. 582, Para. 2, [1892MS].

Were our sensibilities alive we would discern the designs of God. "I have put you in possession of the seas, put the world in possession of my gospel that missionary ships might be sent out to the islands of the sea." We need more faith, more sanctified ability. High and ennobling motives are before us. We have no time, no words to spend in controversy. That time devoted to debating is needed in sending up the prayer of faith to God for the descent of the Holy Spirit to subdue and break the heart of stone, that it shall become a heart of flesh. There is need of sanctified energy. The armies of heaven are on the move and where is the human agent to co-operate with God? [Cf: Unpublished Manuscripts, Volume 2 p. 137 para. 1] p. 582, Para. 3, [1892MS].

We now need skillful generals to organize into working companies the Lord's believing children. Nothing must be looked upon as too great for us to undertake, if the Captain of the Lord's host plans the work and arranges the battle and leads us forth, "terrible as an army with banners." Every movement will be a victory. We need Jesus as our constant Leader. [Cf: Unpublished Manuscripts, Volume 2 p. 137 para. 2] p. 582, Para. 4, [1892MS].

Men and means are needed in this field. I think of poor Melbourne, bound about with poverty and in need of a church. As the work increases there must be plans devised to keep alive the interest, that it shall not die. The Lord has means for us somewhere. Appeals must be made to the stewards of God for help. We need wisdom from above to calculate wisely and to proportionate the improvements that must be made with

economy. Self-denial must be practiced everywhere. Many of the scanty rills of beneficence which now water and enrich the garden of the Lord are brought there by much effort. More, very much more must be done by individuals in economizing their resources that they may do more for God. I feel deeply over the restricted resources in this country. There must be help for us to carry forward the work. All we can do is to pray the Lord to move upon the hearts of men to do the work that devolves upon them. Self-indulgence, selfishness exists to a large degree. May the converting power of God change the hearts and characters.--Letter 44, 1892. [Cf: Unpublished Manuscripts, Volume 2 p. 137 para. 3] p. 582, Para. 5, [1892MS].

North Fitzroy, Victoria. July, 1892. Dear Brother: ... There are lessons for each child to learn in the line of firm trust, and implicit obedience. Jesus gave His life for us, that we should not perish, but believe in Him and have everlasting life. And shall we distrust God for one moment, when He has given us such evidence of His love? No, no; my soul cries out for the living water of life that I may refresh others. ... [Cf: Unpublished Manuscripts, Volume 2 p. 159 para. 1] p. 583, Para. 1, [1892MS].

As a people we must practice self-denial and economy. Every soul should make a covenant with God by sacrifice. We should not expend money in extra expensive clothing, and rich furniture. We are pilgrims and strangers seeking a better country, even an heavenly. Time is short, and every dollar not necessary to be used in supplying positive wants, should be brought in as a thank offering to God. It is the Lord's, and the Lord has presented to me that houses of worship, and schoolhouses should be erected through this country, and in the islands of the sea; that our leading men should not build for display, or to gratify ambition and pride. If the Lord has favored them above their brethren in other countries, let them in true liberality assist those who greatly need to be helped to find a standing place, and give character to the work. [Cf: Unpublished Manuscripts, Volume 2 p. 159 para. 2] p. 583, Para. 2, [1892MS].

The Lord is no respecter of persons or of places. The work is one great whole. The world is our field, and I have made decided appeals to our brethren in America to bind about their wants, and to devise and plan everything in a simple, modest, comfortable style, that corresponds with our faith. [Cf: Unpublished Manuscripts, Volume 2 p. 159 para. 3] p. 583, Para. 3, [1892MS].

When I consider that the Lord has placed ample means in the hands of His servants to be used not improvidently, but wisely, not extravagantly, but economically as the case seems to demand, there would not be a dearth of means in the treasury, but an ample supply to meet the demands for this time, to plant the banner of truth in many dark places of the earth. But the blessing which the Lord has bestowed upon His stewards, with few exceptions, is misappropriated, bound up in selfish enterprises where God does not direct. Carefully should every dollar be considered, that it shall not be expended to please fancy, to administer to pride in expensive buildings, but to administer where there is a necessity, working in lines where God is working to establish His kingdom in the earth, in harmony with the prayer given by Christ, "Thy kingdom come. Thy will be done in earth, as it is in heaven." Let the works harmonize with the prayer, for men are the human



agents through whom the divine agents are working. "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord's work calls for laborers everywhere. As God bountifully gives, we should deliberately, prayerfully resolve that we will honor God with our substance, and with the firstfruits of our increase. [Cf: Unpublished Manuscripts, Volume 2 p. 160 para. 1] p. 583, Para. 4, [1892MS].

All things belong to God, and all the good which man enjoys is the result of divine beneficence. He is the great and bountiful Giver. God lays His hand upon all possessions and says, "I am the rightful owner of all these goods." Oh, that the hearts of the people of God would be moved! To every man to whom the Lord has entrusted goods, will come the temptation of the enemy to withhold it from its rightful channel. Satan will seek to divert the means so that it shall not serve the cause of God. ... [Cf: Unpublished Manuscripts, Volume 2 p. 160 para. 2] p. 584, Para. 1, [1892MS].

Souls are perishing for the bread of life, for the waters of salvation. There is no time now for the building of grand edifices. Let everything be done with an eye single to the glory of God. We are to lift up the cross of Calvary before all nations, tongues and people; but instead of doing this, many are hiding their talents of ability under a bushel, and the means which should carry forward the work is buried in the world. [Cf: Unpublished Manuscripts, Volume 2 p. 160 para. 3] p. 584, Para. 2, [1892MS].

Lift the cross higher, that many may behold, and look and live. Christ died for the world, and His command is, "Go ye into all the world, and preach the gospel to every creature." The Lord would give us no such commission without placing resources at our command sufficient for the work. Will men act the part of faithful stewards, appropriating God's means where He designed it should be used? Shall souls famishing for the bread of life be denied the heavenly manna? Who will sacrifice for Christ's sake? Who will present in its rich fulness the righteousness of Christ? Will the church who claim to believe the truth, the blood-bought church, do this work? [Cf: Unpublished Manuscripts, Volume 2 p. 161 para. 1] p. 584, Para. 3, [1892MS].

If you know the grace of our Lord Jesus Christ, if His love can move your heart, and His glory be dear to you, be faithful to your trust. Unite your influence with that of the heavenly agencies, and devote your God-given energies, your entrusted talents to the work of saving souls. Your talents will increase by winning souls to Christ. Paul may plant, Apollos water; but God giveth the increase. God calls for the co-operation of a devoted church. Their co-operation with Him will prove that they really believe that which they teach. Let the children of God give evidence of their faith by their actions. Every one is pledged before God to do all that is possible to win souls to Christ. God calls for the dedication of soul, body and spirit to the work. [Cf: Unpublished Manuscripts, Volume 2 p. 161 para. 2] p. 584, Para. 4, [1892MS].

Unless the truth sanctifies the soul, unless it leads to humility and meekness, self-denial and self-surrender, the enemy will gain influence on his side. Let the effort made be in harmony with sacred truth of heavenly origin. The Holy Spirit will be imparted and the church will

be consistent, and will fulfill the injunction, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." They will live not unto themselves, but unto Christ who died for them, and rose again, and liveth to make intercession for the saints. [Cf: Unpublished Manuscripts, Volume 2 p. 161 para. 3] p. 584, Para. 5, [1892MS].

In God we can do valiantly, for the Lord will move upon the heart by His Holy Spirit, and add daily unto the faith of such as shall be saved. How I long to direct our brethren in America to look to Jesus, to study His life and character, and manifest disinterestedness, self-denial, and devotion to the service of Christ, becoming thereby a power for good in the world. [Cf: Unpublished Manuscripts, Volume 2 p. 162 para. 1] p. 585, Para. 1, [1892MS].

Brother \_\_\_\_\_, tell all who labor in Africa that they must have characters that can be identified as Christ like. Property will not give us a character; but union with Christ will invest every movement we make with interest, give power to all our actions, and bring us into harmony with Christ's perfection.--Letter 23c, 1892. [Cf: Unpublished Manuscripts, Volume 2 p. 162 para. 2] p. 585, Para. 2, [1892MS].

Manuscript Release No. 1405. Ms. 34, 1892. EXCERPTS From DIARY, JULY 6-31, 1892; STRONG EXPRESSIONS OF FAITH IN SPITE OF PHYSICAL TRIALS. [Cf: Unpublished Manuscripts, Volume 5 p. 180 para. 1] p. 585, Para. 3, [1892MS].

Preston, Melbourne, Australia, July 6, 1892. I am so thankful that I can tell the Lord all my fears and perplexities. I feel that I am under the shield of His wings. An infidel once asked a God-fearing youth, "How great is the God you worship?" "So great," was the reply, "that He fills immensity, and yet so small that He dwells in every sanctified heart." [Cf: Unpublished Manuscripts, Volume 5 p. 180 para. 2] p. 585, Para. 4, [1892MS].

O precious Saviour, I long for Thy salvation! "As the hart panteth after the waterbrooks, so panteth my soul after Thee" (Ps. 42:1). I long for a clearer view of Jesus. I love to think of His spotless life, to meditate upon His lessons. How many times I repeat the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). [Cf: Unpublished Manuscripts, Volume 5 p. 180 para. 3] p. 585, Para. 5, [1892MS].

Much of the time my body is full of pain, but I will not by complaining become unworthy of the name "Christian." I am assured that this lesson of suffering will be to the glory of God, and [a] means of warning others to avoid continuous labor under circumstances so unfavorable to health of the body. [Cf: Unpublished Manuscripts, Volume 5 p. 180 para. 4] p. 585, Para. 6, [1892MS].

Preston, Melbourne, July 7, 1892. The Lord strengthens me by His grace to write important letters. The brethren frequently come to me for counsel. I feel a strong assurance that this tedious affliction is for the glory of the Lord. I will not murmur, for when I wake in the night it seems that Jesus is looking upon me. The fifty-first chapter of

Isaiah is exceedingly precious to me. He bears all our burdens. I read this chapter with assurance and hope. Manuscript Release No. 1405--Ms. 34, 1892. [Cf: Unpublished Manuscripts, Volume 5 p. 180 para. 5] p. 585, Para. 7, [1892MS].

Preston, Melbourne, July 8, 1892. The mail for America closed today. I sent off one hundred and thirty pages--letters to Elder Haskell, Elder Butler, J. E. White, Frank and Hattie Belden, Dr. Maxson, Ella and Mable White, Sister L. M. Hall, Elder Smith, Elder Corliss, C. H. Jones, and many more. [Cf: Unpublished Manuscripts, Volume 5 p. 181 para. 1] p. 585, Para. 8, [1892MS].

Preston, Melbourne, July 9, 1892. Last night I was not able to sleep after twelve o'clock. It was my thoughts more than pain of body that troubled me. There are some trials that it is not best to dwell upon, because there seems no clear way out of them. I try to cast my burden upon the Lord, but I do not always leave it there. I take it up again when I should leave it with the Saviour. I feel deeply grieved that all connected with me in my work are not in a favorable state of mind to be controlled by the Holy Spirit. I cannot keep in my employ some of those now connected with me unless the Lord converts them, leading them to see that their hearts must be brought into harmony with His will. When self is not sanctified, it becomes a ruling power for evil. [Cf: Unpublished Manuscripts, Volume 5 p. 181 para. 2] p. 586, Para. 1, [1892MS].

Preston, Melbourne, July 10, 1892. I awoke Emily at five o'clock to build my fire and help me to dress. I thank the Lord that I had a better night's rest than usual. My wakeful hours I employ in prayer and meditation. The question forces itself upon me, Why do I not receive the blessing of restoration to health? Shall I interpret these long months of sickness as evidence of the displeasure of God because I came to Australia? I answer decidedly, No, I dare not do this. [Cf: Unpublished Manuscripts, Volume 5 p. 181 para. 3] p. 586, Para. 2, [1892MS].

At times before leaving America, I thought that the Lord did not require me to go to a country so far away, at my age and when I was prostrated by overwork. But I followed the voice of the [General] Conference, as I have ever tried to do at times when I had no clear light myself. I came to Australia and found the believers here in a condition where they must have help. For weeks after reaching here I labored as earnestly as I have ever labored in my life. Words were given me to speak in regard to the necessity of personal piety. [Cf: Unpublished Manuscripts, Volume 5 p. 181 para. 4] p. 586, Para. 3, [1892MS].

There is need of a decided change in the administration of the Echo office. The lack of proper planning has kept this institution bound down and limited in its influence, when the Lord has a large work that must be done. [Cf: Unpublished Manuscripts, Volume 5 p. 182 para. 1] p. 586, Para. 4, [1892MS].

During the conference the Lord wrought for us, but at its close I became aware that I had overdone. We moved into a retired cottage five miles out of North Fitzroy, and ever since I have been an almost helpless invalid. [Cf: Unpublished Manuscripts, Volume 5 p. 182 para.

2] p. 586, Para. 5, [1892MS].

I think of this, and the mist and fog gathers about me. But the Lord speaks to me saying, "Come up higher. Breathe the pure atmosphere of faith." As I look to Jesus, the darkness flees away, and I am happy in Christ. How exceedingly precious is the promise, "Arise, shine; for thy light is come. and the glory of the Lord is risen upon thee" (Isa. 60:1). [Cf: Unpublished Manuscripts, Volume 5 p. 182 para. 3] p. 586, Para. 6, [1892MS].

I am in Australia. and I believe that I am just where the Lord wants me to be. Because suffering is my portion, I have no thought of beating a retreat. The blessed assurance is given me that Jesus is mine and that I am His child. The darkness is dispelled by the bright beams of the Sun of Righteousness. Who can understand the pain I suffer but the One who is afflicted in all our afflictions? To whom can I speak but to Him who is touched with the feeling of our infirmities, and who knows how to succor those who are tempted? [Cf: Unpublished Manuscripts, Volume 5 p. 182 para. 4] p. 587, Para. 1, [1892MS].

When I pray earnestly for restoration, and it seems that the Lord does not answer, my spirit almost faints within me. Then it is that the dear Saviour makes me mindful of His presence. He says to me. "Cannot you trust Him who has purchased you with His own blood? I have graven thee on the palms of My hands." Then my soul is nourished with the divine Presence. I am lifted out of myself, as it were, into the presence of God. [Cf: Unpublished Manuscripts, Volume 5 p. 182 para. 5] p. 587, Para. 2, [1892MS].

Today I rode to the Echo office and back. I have not been able to do this for weeks. I praise the Lord with heart and soul and voice that I am growing stronger. I long to bear my testimony to the people in the Colonies. [Cf: Unpublished Manuscripts, Volume 5 p. 183 para. 1] p. 587, Para. 3, [1892MS].

Preston, Melbourne, July 11, 1892. I did not sleep very well last night. I was urged to ride out in the afternoon. because the sun shone so beautifully. I did so, but it was too much of a tax on my strength. [Cf: Unpublished Manuscripts, Volume 5 p. 183 para. 2] p. 587, Para. 4, [1892MS].

I am weighed down by the thought of the work to be done in these Colonies. We have so few workers, and these do not always try in the best way to seek and save the lost sheep. Some seem to think that to preach is the sum and substance of their work. But there is much more than preaching to do. Personal work must on no account be neglected. The faithful minister will watch for souls with the deep interest that a shepherd [has who] guards his sheep. He will do personal work for those to whom he preaches, talking and praying with them. Such effort will bear fruit to God's glory. [Cf: Unpublished Manuscripts, Volume 5 p. 183 para. 3] p. 587, Para. 5, [1892MS].

Preston, Melbourne, July 12, 1892. This afternoon I wrote a number of pages on the life of Christ. I long for a large portion of the Spirit of God, that I may write the things which the people need. There is a great work to be done in this country. Some who are laboring for the people do not know what true conversion means. Some seem to think that

if they can do a certain work, they are converted. but they are not submissive to the Spirit of the Lord. [Cf: Unpublished Manuscripts, Volume 5 p. 183 para. 4] p. 587, Para. 6, [1892MS].

Preston, Melbourne, July 13, 1892. Last night I rested better. May Walling, my adopted daughter, kept up a good fire all day, and I felt no chill. In the morning I wrote on the life of Christ, and in the afternoon I rode out. I am sure that my work is not yet done. I feel great comfort in the thought that the Lord has a watchcare over me. I must assure all that the truth lived and practiced will have a convincing power over all who come under its influence. [Cf: Unpublished Manuscripts, Volume 5 p. 183 para. 5] p. 587, Para. 7, [1892MS].

Preston, Melbourne, July 14, 1892. I was very nervous last night. The chills that I had on Monday and Tuesday resulted in very lame, painful shoulders and hips. I have done much earnest praying to the Lord for the presence of His Spirit. We must learn to live by faith. Then my dark and painful hours will be the brightest. Faith is not sight. It is the substance of things hoped for, the evidence of things not seen. I have no hope except in Christ. Salvation is of grace through faith it is the gift of God. [Cf: Unpublished Manuscripts, Volume 5 p. 184 para. 1] p. 588, Para. 1, [1892MS].

My heart longs after the Lord. I want to be led by His counsel every hour. I dare not trust my own judgment. I praise my Redeemer for His sustaining grace. I praise Him because He has not allowed the enemy to touch my head. My entire body--bone, muscle, and nerves--has been afflicted, but my head has been clear, my memory good. I have suffered much pain in my arms and across my shoulders, making it impossible for me to dress or undress myself. For months I was unable to get on or off the bed without assistance. But my health is certainly improving. After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me. During each month of my sickness, I have written nearly two hundred pages of letter paper. [Cf: Unpublished Manuscripts, Volume 5 p. 184 para. 2] p. 588, Para. 2, [1892MS].

I am now writing on the life of Christ. I know that the enemy will make every possible effort to hinder me, but I shall cling to Jesus, for He is my dependence. [Cf: Unpublished Manuscripts, Volume 5 p. 184 para. 3] p. 588, Para. 3, [1892MS].

During my wakeful hours I have sought the Lord most earnestly, asking Him to join my weakness to His strength, my ignorance to His wisdom, my unworthiness to His merit, my frailty to His enduring might, my poverty to His boundless wealth. When the affliction under which I have been suffering for several months came upon me, I was surprised that it was not removed at once in answer to prayer. But the promise "My grace is sufficient," has been fulfilled in my case. There can be no doubt on my part. My hours of pain have been hours of prayer; for I have known to whom to take my sorrows. I have the privilege of reinforcing my feeble strength by laying hold upon infinite power. By day and night I stand on the solid rock of God's promises. [Cf: Unpublished Manuscripts, Volume 5 p. 184 para. 4] p. 588, Para. 4, [1892MS].

My heart goes out to Jesus in loving trust. He knows what is best for me. My nights would be lonely did I not claim the promise, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. 50:15). [Cf: Unpublished Manuscripts, Volume 5 p. 185 para. 1] p. 588, Para. 5, [1892MS].

Preston, Melbourne. July 75, 1892. The Lord has brought me through another night. I did not sleep well. The weather this winter has not been unpleasant, but the air is very penetrating, and I cannot manage to keep comfortably warm in these high rooms, with only a grate fire. I have had two severe chills, and this has greatly increased the lameness in my shoulders and hips. But notwithstanding this, I was able to spend most of yesterday writing on the life of Christ. I praise the Lord because I feel a nearness to my Saviour. My faith feeds on the rich promises of God, which are full of comfort and hope. [Cf: Unpublished Manuscripts, Volume 5 p. 185 para. 2] p. 588, Para. 6, [1892MS].

"Jesus, lover of my soul, let me to Thy bosom fly, While the billows near me roll, while the tempest still is high. Hide me, O my Saviour, hide! Till the storm of life is past. Safe into the haven guide, Oh, receive my soul at last. Other refuge have I none; hangs my helpless soul on Thee; Leave, Oh, leave me not alone! Still support and comfort me; All my trust on Thee is stayed, all my help from Thee I bring. Cover my defenseless head with the shadow of Thy wing." [Cf: Unpublished Manuscripts, Volume 5 p. 185 para. 3] p. 589, Para. 1, [1892MS].

My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more. "If any man thirst," Christ said, "let him come unto Me, and drink" (John 7:37). "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). [Cf: Unpublished Manuscripts, Volume 5 p. 185 para. 4] p. 589, Para. 2, [1892MS].

Preston, Melbourne, July 16, 1892. Another night has passed. I slept and rested more than I thought I should when I went to bed. The weather has been cold and boisterous, and the chills that I have had for two days have made me suffer much pain. I cannot move without pain, but I am not cast down. I am of good courage in the Lord. God is pleased when we keep our faces turned toward the Sun of Righteousness. On this Sabbath day I wish to bear the testimony that the Lord is good, and that His mercy endureth forever. When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us. [Cf: Unpublished Manuscripts, Volume 5 p. 186 para. 1] p. 589, Para. 3, [1892MS].

During my sickness I have experienced the love of God in large measure. He comes to all His children in their affliction. In time of danger He is their refuge. In sorrow He offers them joy and consolation. Shall we turn from the Redeemer, the fountain of living water, to hew out for ourselves broken cisterns, which can hold no water? When danger approaches, shall we seek for help from those as weak as ourselves, or shall we flee to Him who is mighty to save? His arms are open wide, and He utters the gracious invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). [Cf: Unpublished Manuscripts, Volume 5 p. 186 para. 2] p. 589, Para. 4, [1892MS].

The Saviour is our Comforter. This I have proved Him to be. I do not understand why I am so afflicted. At first I tried to reason out why I did not have strength to bear my testimony to the people in this country. But I try no longer. I have given my way and my will into the hands of God; for He knows what is best for me. It is not the manifestation of His great and awful majesty and unparalleled power that will leave us without excuse if we refuse Him our love and obedience. It is the love, the compassion, the patience, the long-suffering that He has shown which will witness against those who do not offer Him the willing service of their lives. [Cf: Unpublished Manuscripts, Volume 5 p. 186 para. 3] p. 589, Para. 5, [1892MS].

Those who turn to God with heart and soul and mind will find in Him peaceful security. [Cf: Unpublished Manuscripts, Volume 5 p. 187 para. 1] p. 590, Para. 1, [1892MS].

Preston, Melbourne, July 17, 1892. I thank the Lord that the long, painful night has passed. Today I am suffering more than usual. I am almost helpless with weakness and pain, yet I am trusting in my Helper. He never fails me. He makes me feel young in heart, cheerful in spirit, and thankful, so thankful, for His grace. I have much pain, but I have peace and comfort also. [Cf: Unpublished Manuscripts, Volume 5 p. 187 para. 2] p. 590, Para. 2, [1892MS].

Preston, Melbourne, July 18, 1892. I had a very trying night. I was very weary, but was unable to rest because my body was full of pain. I longed for the morning, so that I might sit up. In these trying times I look to Jesus, for I know that He is touched with the feeling of my infirmities. In His humanity He was made perfect through suffering. He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us. [Cf: Unpublished Manuscripts, Volume 5 p. 187 para. 3] p. 590, Para. 3, [1892MS].

My constant prayer is for a greater nearness to God. I long for deeper spirituality, for more vigor in the Christian life. I want to be lifted above all earthliness into a purer, holier atmosphere. I find that self must be kept in subjection. My words must be well chosen, my spirit constantly guarded, lest the heart shall not be pure and holy. Satan is ever trying to lead our thoughts in a wrong direction, and I must guard every avenue of the soul, lest he gain the victory over me. [Cf: Unpublished Manuscripts, Volume 5 p. 187 para. 4] p. 590, Para. 4, [1892MS].

I praise God this morning for the peace of Christ. I prize every token of favor from heaven. I long to be clothed with the righteousness of Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 187 para. 5] p. 590, Para. 5, [1892MS].

Preston, Melbourne, July 19, 1892. I slept little during the night, but though I suffer much pain I am not discouraged. How weak is humanity! How little we can do by depending on self. But when enlightened by the Spirit of God, the believer beholds the perfection of Jesus, and, beholding this perfection, he rejoices with joy unspeakable. In self he sees sin and helplessness; in the Redeemer, sinlessness and infinite power. The sacrifice that Christ made in order

that He might impart to us His righteousness--this is a theme upon which we may dwell with deeper and still deeper enthusiasm. Self is nothing; Jesus is everything to me. My prayer is, "Be Thou my strong habitation, whereunto I may continually resort." [Cf: Unpublished Manuscripts, Volume 5 p. 189 para. 1] p. 590, Para. 6, [1892MS].

Preston, Melbourne, July 20, 1892. During the past night I slept but little, but I am not going to look on the dark side. I turn my face to the Sun of Righteousness, and dwell with pleasure upon the Saviour's willingness to pardon my sins and sanctify my soul. It is by beholding that we may reflect Christ's image. The transforming power of grace can make me a partaker of the divine nature. On Christ the glory of God has shone, and by looking upon Christ, contemplating His self-sacrifice, remembering that in Him dwells all the fullness of the Godhead bodily, the believer is drawn closer and closer to the Source of power. His love in our hearts leads us to seek for lost sheep. By working to win souls to Christ, believers give evidence of their love for Him. The path that He trod is the one in which His children will choose to follow. [Cf: Unpublished Manuscripts, Volume 5 p. 189 para. 2] p. 590, Para. 7, [1892MS].

Preston, Melbourne, July 21, 1892. The mail from America came last evening, and Willie and I had a feast indeed in reading our letters. During the past night I slept but little. My heart longs for more of the presence of Jesus. My constant prayer is that I may be uplifted into a purer, holier atmosphere. I am pleading with God to remove my suffering. And although I continue to suffer, I am comforted by the thought that Jesus knows, and that He will help me. I shall see light in His light. My right arm is free from pain, and for this blessing I thank the Lord. The dear Saviour will not leave nor forsake us. I will praise Him because in all our afflictions He encourages and enables me to rejoice in His great mercies. [Cf: Unpublished Manuscripts, Volume 5 p. 189 para. 3] p. 591, Para. 1, [1892MS].

Preston, Melbourne, July 22, 1892. My nights are filled with pain and restlessness, but I will not complain. I will not let unbelief take possession of my heart. I will talk faith; I will praise God for His wonderful goodness to the children of men. [Cf: Unpublished Manuscripts, Volume 5 p. 190 para. 1] p. 591, Para. 2, [1892MS].

Preston, Melbourne, July 23, 1892. The nights are long and painful, but Jesus is my Comforter and my Hope. Today I have been able to sit up very little. I receive no encouragement from my neighbors, who are unbelievers, They say that I will certainly be a cripple for life; but I know that they do not know. They do not realize that the truth obeyed binds our hearts up with God. We have a Saviour who can heal. David was one who made the Most High his habitation. And although David was rebuked and punished by God for his departing from righteousness, yet the Lord, seeing him penitent and humble, forgave his sins and took him into covenant relation with Himself. [Cf: Unpublished Manuscripts, Volume 5 p. 190 para. 2] p. 591, Para. 3, [1892MS].

Preston, Melbourne, July 24, 1892. I passed a very restless night, and feel somewhat depressed. But I will not yield to despondency. I will not look on the dark side. I wrote a twelve-page letter to Dr. Kellogg today. I am instructed to caution him to move guardedly, else he will surely lose his bearings. There are many perplexing questions coming up



for decision, and he will need great wisdom in order to keep the way of the Lord. May God give him special grace. He needs a humble, contrite heart, and he needs to walk in constant dependence upon God, abiding under the shadow of the Almighty. I have urged him to remember that the Lord has greatly favored him. His experience will be governed by the dependence that he places upon the High and Holy One. I am afraid for Dr. Kellogg that he will follow unwise advisers. [Cf: Unpublished Manuscripts, Volume 5 p. 190 para. 3] p. 591, Para. 4, [1892MS].

Preston, Melbourne, July 25, 1892. Last night I spent many wakeful hours in prayer. I am resolved to cast myself, body, soul, and spirit, upon the Lord. I cannot take drugs. They do me no good, but harm. I long for the blessing of the Lord. My heart goes out after God. I tremble at His word. I am encouraged as I look to Jesus and recount His lovingkindnesses: "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even into His ears." "He brought me forth also into a large place; He delivered me, because He delighted in me" (Ps. 18:6, 19). "I love the Lord, because He hath heard my voice and my supplications" (Ps. 116:1). This has been my experience day and night during my sickness. [Cf: Unpublished Manuscripts, Volume 5 p. 191 para. 1] p. 591, Para. 5, [1892MS].

Preston, Melbourne, July 26, 1892. I thank the Lord that I am His child, that I can cry, Abba Father. Although I am in pain day and night, yet the grace of Christ sustains me. If I had not hope in Jesus, how lonely I should be! I have a Saviour who is the light of life. How precious to me is the sight that I catch of Jesus during my long, wakeful hours. "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). [Cf: Unpublished Manuscripts, Volume 5 p. 191 para. 2] p. 592, Para. 1, [1892MS].

How essential that we have the enlightenment of the Spirit of God; for thus only can we see the glory of Christ, and by beholding become changed from character to character in and through faith in Christ. We turn from the picture of our shortcomings to behold the atonement made for us, and we rejoice as we know that we may be clothed with Christ's righteousness, in Him all fullness dwells. He has grace and pardon for every soul. As by faith we look to Jesus, our faith pierces the shadow, and we adore God for His wondrous love in giving Jesus the Comforter. [Cf: Unpublished Manuscripts, Volume 5 p. 191 para. 3] p. 592, Para. 2, [1892MS].

Preston, Melbourne, July 27, 1892. I desire that Jesus shall be in my thoughts continually. I pray most earnestly that my will may be completely submerged in the will of God. I pray for the restoring power of Jesus, that I may bear a message to the people of this country. I long to present the simplicity of true godliness, to show that before we enter the kingdom of heaven we must become as little children. We must be as trustful as a child, believing every word that God speaks to us. I am sorry to see that many who are preaching the Word of God have not themselves been refreshed by drinking of the pure water of life. Jesus is not in them a well of water springing up into everlasting life. They are losing much that they might have, and are failing to answer the prayer of Christ, because they do not sit at the feet of Jesus and learn of Him. [Cf: Unpublished Manuscripts, Volume 5 p. 192

para. 1] p. 592, Para. 3, [1892MS].

Preston, Melbourne, July 28, 1892. Last night I obtained some rest for which I thank my heavenly Father. I am cheered and blessed as I contemplate the life and mission of Christ on this earth. He was in a world which He had created, but He was unrecognized and unhonored by the many. "Foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay His head" (Matt. 8:20). He came to show man the way to the haven of eternal rest. [Cf: Unpublished Manuscripts, Volume 5 p. 192 para. 2] p. 592, Para. 4, [1892MS].

The sinner may become a child of God. an heir of heaven. He may rise from the dust. and stand forth arrayed in garments of light. Transformed by beholding Jesus, he becomes a partaker of the divine nature. At every step of advance, he sees new beauties in Christ, and becomes more like Him in character. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). Amen and amen. [Cf: Unpublished Manuscripts, Volume 5 p. 192 para. 3] p. 592, Para. 5, [1892MS].

Preston, Melbourne, July 29, 1892. I praise the Lord that in my affliction I may have the light and love of Jesus. His presence is everything to me--comfort, hope, and soothing balm. Sometimes perplexing thoughts crowd upon my mind, but I will not cherish these thoughts. Jesus will take my troubles if I bring them to Him and ask Him to carry them for me. It is not always easy to have trusting faith. We must behold Jesus by faith as an ever-present help in time of need. We must drink deep of the water of salvation if we would be spiritually refreshed. The Lord is good and merciful. He is my Saviour, my joy and my crown of rejoicing. I will magnify His name. [Cf: Unpublished Manuscripts, Volume 5 p. 193 para. 1] p. 593, Para. 1, [1892MS].

Preston, Melbourne, July 30, 1892. I praise the Lord this morning for His goodness and mercy. In the night season He reveals Himself to me as full of tender compassion. He encourages me with His sympathy to trust in His love. I know that He does all things well, and that I must be patient and wait for His salvation. The Lord is good. His praise shall be in my heart and on my lips. [Cf: Unpublished Manuscripts, Volume 5 p. 193 para. 2] p. 593, Para. 2, [1892MS].

Preston, Melbourne, July 31, 1892. Another month has nearly gone. It has passed quickly, although I have suffered so very much pain. [Cf: Unpublished Manuscripts, Volume 5 p. 193 para. 3] p. 593, Para. 3, [1892MS].

The spiritual darkness that covers the earth is the result of a separation from God. Christ is the light and life of the world. -- Ms. 34, 1892. [Cf: Unpublished Manuscripts, Volume 5 p. 193 para. 4] p. 593, Para. 4, [1892MS].

Selections from "Gospel Workers." "There are but few preachers among us. And because the cause of God seemed to need help so much, some have been led to think that almost any one claiming to be a minister would be acceptable. Some have thought that because persons could pray and exhort with a degree of freedom in meeting, they were qualified to go

forth as laborers. And before they were proved, or could show any good fruit of their labors, men whom God has not sent have been encouraged and flattered by some brethren lacking experience. But their work shows the character of the workman. They scatter and confuse, but do not gather in and build up. A few may receive the truth as the fruit of their labors; but these generally rise no higher than those from whom they learned the truth. The same lack which marked their own course is seen in their converts. [Cf: Pamphlet 002 p. 13 para. 01] p. 593, Para. 5, [1892MS].

"The success of this cause does not depend upon our having a large number of ministers; but it is of the highest importance that those who do labor in connection with the cause of God should be men who really feel the burden and sacredness of the work to which he has called them. A few self-sacrificing, godly men, small in their own estimation, can do a greater amount of good than a much larger number, if a part of these are unqualified for the work, yet self-confident and boastful of their own talents."-- Page 141. [Cf: Pamphlet 002 p. 13 para. 02] p. 593, Para. 6, [1892MS].

"Some ministers fail of success because they do not give their undivided interest to the work, when very much depends upon persistent, well-directed labor. Many are not laborers; they do-not pursue their work outside of the pulpit. They shirk the duty of going from house to house, and laboring wisely in the home circle. They need to cultivate that rare Christian courtesy which would render them kind and considerate toward the souls under their care, working for them with true earnestness and faith, teaching them the way of life."-- P. 72. [Cf: Pamphlet 002 p. 13 para. 03] p. 594, Para. 1, [1892MS].

"The duties of a pastor are often shamefully neglected because the minister lacks strength to sacrifice his personal inclinations for seclusion and study. The pastor should visit from house to house among his flock, teaching, conversing, and praying with each family, and looking out for the welfare of their souls. Those who have manifested a desire to become acquainted with the principles of our faith should not be neglected, but thoroughly instructed in the truth. No opportunity to do good should be lost by the watchful and zealous minister of God. [Cf: Pamphlet 002 p. 14 para. 01] p. 594, Para. 2, [1892MS].

"Certain ministers who have been invited to houses by the heads of families, have spent the few hours of their visit in secluding themselves in an unoccupied room to indulge their inclination for reading and writing. [Cf: Pamphlet 002 p. 14 para. 02] p. 594, Para. 3, [1892MS].

The family that entertained them derived no benefit from their visit. The ministers accepted the hospitality extended them without giving an equivalent in the labor that was so much needed. [Cf: Pamphlet 002 p. 14 para. 03] p. 594, Para. 4, [1892MS].

"People are easily reached through the avenues of the social circle. But many ministers dread the task of visiting; they have not cultivated social qualities, have not acquired that genial spirit that wins its way to the hearts of the people. It is highly important that a pastor should mingle much with his people, that he may become acquainted with the different phases of human nature, readily understand the workings

of the mind, adapt his teachings to the intellect of his people, and learn that grand charity, possessed only by those who closely study the nature and needs of man. [Cf: Pamphlet 002 p. 14 para. 04] p. 594, Para. 5, [1892MS].

"Those who seclude themselves from the people are in no condition to help them. A skillful physician must understand the nature of various diseases, and must have a thorough knowledge of the human structure. He must be prompt in attending to the patients. He knows that delays are dangerous. When his experienced hand is laid upon the pulse of the sufferer, and he carefully notes the peculiar indication of the malady, his previous knowledge enables him to determine concerning the nature of the disease and the treatment necessary to arrest its progress. As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the former, as eternal life is more valuable than temporal existence. The pastor meets with an endless variety of temperaments; and it is his duty to become acquainted with the members of families that listen to his teachings, in order to determine what means will best influence them in the right direction." P. 76. [Cf: Pamphlet 002 p. 15 para. 01] p. 594, Para. 6, [1892MS].

"Those who have been most successful in winning souls, were men and women who did not pride themselves in their ability, but who went in humility and faith, and the power of God worked with their efforts in convicting and converting the hearts of those to whom they appealed. Jesus did this very work. He came close to those whom he desired to benefit. How often, with a few gathered about him, he began the precious lessons, and one by one the passers-by paused to listen, until a great multitude heard with wonder and awe the words of God through the heaven-sent Teacher. He did not wait for congregations to assemble. The grandest truths were spoken to single individuals. The woman at the well in Samaria heard the wonderful words, 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'"-- P. 337. [Cf: Pamphlet 002 p. 15 para. 02] p. 595, Para. 1, [1892MS].

"While in the midst of a religious interest, some neglect the most important part of the work. They fail to visit and become acquainted with those who have shown an interest to present themselves night after night to listen to the explanation of the Scriptures. Conversation upon religious subjects, and earnest prayer with such at the right time, might balance many souls in the right direction. Ministers who neglect their duty in this respect are not true shepherds of the flock. At the very time when they should be the most active in visiting, conversing, and praying with these interested ones, some are employed in writing unnecessarily long letters to persons at a distance. O, what are we doing for the Master! When probation shall end, how many will see the opportunities they have neglected to render service to their dear Lord who died for them. And even those who were accounted most faithful will see much more that they might have done, had not their minds been diverted by worldly surroundings."-- P. 38. [Cf: Pamphlet 002 p. 16 para. 01] p. 595, Para. 2, [1892MS].

Preaching not Sufficient. Personal Work of Utmost Importance. "He preaches to the people, but makes no after effort to follow up the

sermons given. He said he could not visit families, that he just despised that kind of labor." You can imagine the condition of a flock unvisited by the shepherd. I have repeatedly had this matter presented before me, that the men who are ordained to preach the word should be educated to make full proof of their ministry in their personal labors in families, talking with the members of the family, understanding their spiritual condition, encouraging, reproving with all long-suffering and doctrine, praying with them, binding up his interest with their hearts and souls. This is the work of a faithful shepherd. [Cf: Pamphlet 002 p. 17 para. 01] p. 595, Para. 3, [1892MS].

But there have been solemn duties neglected in accepting ministers to labor in word and doctrine who can only preach. They do not watch for souls as they that shall give an account. They sermonize; but the work is left undone which the sheep and lambs need to have done for them. And this half-hearted kind of work has been done all through America, and money paid to men employed, when they should have been dismissed to find work less responsible and care taking. In sending men to foreign fields, let there be great caution used. Those who have been accepted as preachers, and have not been educated to watch for souls as they that must give an account, are not the men to enter new fields as missionaries. If there is any corner of the world where churches can be built up and kept in a prosperous condition by sermonizing, while they neglect personal labor, I have yet to learn of this. Men who are accepted to preach, and not to minister, should not go into foreign countries. Better have one thorough shepherd who will care for the flock as a faithful shepherd should, than to have twenty sermonizers who will excuse themselves, saying, "It is not in my line to visit; I cannot visit the church in their families." Then let there not be a moment's hesitation in telling them, "We do not propose to accept you and give you credentials. You cannot labor. But educate yourself to do a shepherd's work, to care for the sheep and lambs, and you will not be like Ephraim, 'a cake unturned.' You will give full proof of your ministry." Those who can only preach, are not missionaries, and never can be, until they learn the skill, the watchful, tender compassion of a shepherd. The flock of God have a right to expect to be visited by their pastor, to be instructed, advised, counseled, in their own homes. And if a man fails to do this part of the work, he can not be a minister after God's order. The churches that have such labor are disorganized, weak, and sickly, and ready to die. The sermons are not vitalized by the Spirit of God, because the blessing of God will not rest upon any man who is neglecting the flock of God. [Cf: Pamphlet 002 p. 17 para. 02] p. 596, Para. 1, [1892MS].

It is in the labor out of the pulpit, among families, that the richest and most valuable experience is gained, and that the minister learns how he can feed the flock of God, giving to each his portion of meat in due season. If there is a backslider, the shepherd knows how to present the truth in such a manner that the soul will be convicted. He will leave the ninety and nine, and seek the lost sheep. But if the shepherd does not visit his flock, he knows not their condition, he knows not what truths to set before them, nor what is appropriate to their case. And more than this, as the preacher manifests so little interest in the souls under his charge, he cannot set an example to the flock to have an interest and love and watch-care for souls. Every thing is at loose ends; his work is strongly mixed with self, and is not bound off, but left to ravel out; and because of those neglects, you often hear, "I do

not have success in bringing souls into the church." The Lord cannot work for those who are unfaithful, who neglect their manifest duty, the most important part of a shepherd's duty. Should the Lord move upon the hearts of the sinners, and they become converted, who will watch for them as one who must give an account? Who will visit them? Who will strengthen the diseased and the feeble ones? The truth, if presented to those of our faith and outsiders, should be as it is in Jesus. See with what love, tender sympathy, and perseverance he labored. "He shall not fail nor be discouraged." This spirit should be with all the laborers. Better, far better, have fewer preachers and far more earnest, humble, God-fearing workers. We are laborers together with God. Now it is highly essential that men be the right kind of laborers, for they are moulding the churches to do as the preacher does; they feel that it is the right way to have just as little interest in the prosperity of their brethren and sisters in the church as the minister has given them an example in their way of laboring. They may raise up churches; but they will always be weak, and inefficient, and unreliable. Such kind of work at such an expense will not pay. [Cf: Pamphlet 002 p. 18 para. 01] p. 596, Para. 2, [1892MS].

After they have become dyed in the wool, it is not easy to transform such men. A slack, shiftless, irresponsible shepherd will lose more sheep than he will gather in. It will require more earnest labor to counteract the mould given such people organized into a church than to raise up new churches; for the members seem to have no right and just ideas of doing anything, or in bearing any responsibilities in building up a healthful, growing church. If there are good, sensible men who can speak the word of life, and then follow up their labor with personal instruction, they are needed everywhere.-- *Mrs. E. G. White, Melbourne, Aus., March 12, 1892.* [Cf: Pamphlet 002 p. 19 para. 01] p. 597, Para. 1, [1892MS].

The Need of Thoroughness and Growth of the Ministry. While some ministers carry but little burden, and go light-loaded, others are pressed as a cart beneath sheaves, because they realize the responsibility of the work. While these are wearing, there are others who are not expanding, whose souls are not enlarged by the Spirit of God, and who are not growing at all. They are simply drifting. They do not lack capability, but they are not willing to train their ability to do the highest service for the Master. Thus some laborers are worked nearly to death, while others are weak in moral power and feeble in experience, because they do not feel the importance of growing in grace. [Cf: Pamphlet 002 p. 20 para. 01] p. 597, Para. 2, [1892MS].

I have been shown that the presidents of our Conferences are not doing all their duty. They are not all becoming more and more efficient. Their experience is cheapened, and as they do not exercise their powers by taxing them, trusting in God to give them efficiency, their work is defective in every respect. The mere possession of qualifications is not enough; the ability must be diligently used. [Cf: Pamphlet 002 p. 20 para. 02] p. 597, Para. 3, [1892MS].

Can nothing be devised to arouse presidents of Conferences to a sense of their obligations? Would they could see that their position of trust only increases and intensifies their responsibility. If each president would feel the necessity of diligent improvement of his talents in devising ways and means for arousing ministers to work as they should,

what a change would take place in every Conference. Do these men realize that the solemn scrutiny of every man's work is soon to begin in heaven? When the Master went away, he gave to every man in every age and in every generation, his work; and he says to us all, "Occupy till I come." Have ministers thought how much is comprehended in these words? Verily there may be but a step between them and death. How stands the record of sacred trusts committed for wise improvement? Misused talents, wasted hours, neglected opportunities, duties left undone, sickly churches, the flock of God not strengthened by having their portion of meat in due season. [Cf: Pamphlet 002 p. 20 para. 03] p. 597, Para. 4, [1892MS].

What is to be done? Shall the president of the General Conference carry the burden of the neglects of presidents and ministers, and weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thy heritage to reproach"? Shall he feel that he is responsible for the deep sleep, the paralysis that is upon the people of God? If he works as he has done to arouse the careless and set in order the things that others have neglected, he will become unable to labor, and will go down to an untimely grave. Will the presidents of Conferences and the ministers of the people seek the Lord earnestly, put away their sins, empty their souls of their idols? or will they continue to go on half-hearted, neglecting solemn duties, while Satan triumphs, whispering to his evil angels, and to his human confederacy in evil, "Hopeless, irredeemable bankruptcy"? Let there be no more wasted hours, neglected duties, despised privileges. Open your eyes to what is taking place around you in the signs of the times. The warnings of God have been given; why not heed them? Do not abandon yourself to despair, but heed the words of Christ, "Be watchful, and strengthen the things which remain, that are ready to die." When the eyesalve is applied, many will see as never before, their life of unfulfilled duties, and will be conscience-stricken. But the words of the inspired apostle present, now, just now, hope to those who have been lagging behind and now are trembling for the future. He says, "Redeeming, the time, because the days are evil." Remember, all depends on the use you make henceforth of your intrusted talents. If you refuse to use your powers, they will surely become weak, and decay. God has given to every man his work. [Cf: Pamphlet 002 p. 21 para. 01] p. 598, Para. 1, [1892MS].

We have been granted a long time of solemn privilege and sacred trust, and now the crisis is opening upon us,--anxious, solemn moments in our experience. As a people we have only touched the missionary work with the tip ends of our fingers. Many are unwarned, and ensnared in Satan's devices. Apparent success in some lines of our work has led many to retreat, self-satisfied, instead of pressing the battle to the gate. [Cf: Pamphlet 002 p. 22 para. 01] p. 598, Para. 2, [1892MS].

The whole church needs to be aroused and brought to their knees before God. Pride must be expelled; for it has been the cherished idol. Selfishness and ambition and self-esteem have made men to walk proudly in their own imaginings. [Cf: Pamphlet 002 p. 22 para. 02] p. 598, Para. 3, [1892MS].

Great is the mercy of the Lord toward those who have departed from him. He says: "When Israel was a child, then I loved him, and called my son out of Egypt." "How shall I give thee up, Ephraim? How shall I

deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as the Zeboim? mine heart is turned within me; my repentings are kindled together."-- *Mrs. E. G. White, Australia, 1892.* [Cf: Pamphlet 002 p. 22 para. 03] p. 598, Para. 4, [1892MS].

The Need of a Converted Ministry. What can be said, what movements made to cleanse and purify the ministry? The truth is all powerful, and can and will do the work upon the human heart, if practiced, but the illustration of the ten virgins is an appropriate symbol for our time. Five of them were wise, five of them were foolish. The grand, life-giving truth of the Bible, if practiced, would make men wise unto salvation; but the acceptancy of the Holy Spirit is not felt to be a positive necessity. The teaching of the Bible would, if obeyed, make men pure and keep them pure. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Mark this charge of the apostle to the Corinthians, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [Cf: Pamphlet 002 p. 23 para. 01] p. 599, Para. 1, [1892MS].

The Bible religion has been regarded by those who profess to believe the truth, as one influence among many others to act a part upon the human agent. The only correct position is to regard it as the one influence over all others. We should constantly ask ourselves, "Is this the way of the Lord?" "Am I in all my words and all my actions treating God, my sovereign Ruler, as supreme? and do I love God with all my heart, with all my mind, and with all my soul, might, and strength, and my neighbor as myself?" If the Bible truth were carried into every-day practice by those who teach the truth to others, they would represent Christ in the home life. There would be earnest work done, and souls would be given them as the reward of their ministry. Where the individual himself is wanting in practical appreciation of the truth, God cannot administer to sin, he cannot co-operate with the man who his not a doer of his word. [Cf: Pamphlet 002 p. 23 para. 02] p. 599, Para. 2, [1892MS].

We need a converted ministry; but you, my brother, must not feel that you are all out of the way, because you see so little likeness to Christ in some who preach the truth to others. If they pass on year after year, in the same foolish-virgin way, the only course you can pursue is to let them out of the ministry. Anything, anything but men who have had all the privileges of the ministerial institutes, and yet do not absorb the truth, and therefore cannot give the truth to others. The trouble is, the commandments of God are not in their hearts, and are not practiced in their lives. The grand truths that have come to our people have been haggled over; and although presented in a clear, forcible manner, have been treated indifferently as though they might touch them, they might have some connection with them, but as to being nourished and strengthened by them, they are not. They are put one side. Some speak in commendation, as though it were a horse or a cow they were inspecting with a view to purchasing, if the terms suited them. The truth needs to be brought into their very life experience, the Holy Spirit to be an abiding power in the life, sanctifying the soul day by day, and preparing, moulding, and fashioning the character after the divine model. To some this seems unessential. The fact is, there are many who expect to go into the marriage supper of the Lamb with their old citizen's garments, in the place of putting on the robe of Christ's righteousness, a free gift made to all, and if all could



have spiritual discernment, they would see that they could not offend the Lord Jesus in so marked a manner as to keep on their old citizen's garments as good enough for them. And when accosted by the Master's friend who said, "Friend, how camest thou in hither, not having a wedding garment?" what excuse can you render? There was the wedding garment, provided at great cost, but passed by, by the self-satisfied one who preferred his own ideas, customs, and practices, and in his self-importance takes his seat among the company without the wedding garment. [Cf: Pamphlet 002 p. 24 para. 01] p. 599, Para. 3, [1892MS].

The glorious, sanctifying truths of the Bible have been left in the outer court. The truths of eternal interest that should govern and control the life, are considered by many altogether too sublime for common life. But it is essential that the great and grand truth,--the imparting of the Holy Spirit, should be brought into contact with, and impregnate little things, and supply the powerful motive to holiness, and lay out in clear lines, broad principles for the regulation of the character and conduct of every day, revealing Christ to the world. The purification of the sinner through the atoning sacrifice of the Son of God, means much more than the finite minds of many can seem to grasp. This is because the words, the spirit, the mind, and heart are all bound down to earthliness and to sensuality, which is a controlling power in the bed-chamber, where there should be pure and holy aspirations after God. The Holy Spirit will not contaminate its purity by associating with impurity, and Christ says, "Without me ye can do nothing." Unless the Holy Spirit is with the worker, his efforts are without avail. Why! Have we not had the most ennobling, elevating truths? What more can we have than that we have had? And they are presented to us in the simplest form, that the ignorant and unlearned may grasp them. [Cf: Pamphlet 002 p. 25 para. 01] p. 600, Para. 1, [1892MS].

The forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time. We are in the anti-typical day of atonement, and every soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit of Christ; thus the carnal nature is transformed, renewed in holiness after the image of Christ's righteousness and true holiness. The precious, golden links of truth are not separate, detached, disconnected doctrines; but link after link, form one string of golden truth, and constitute a complete whole, with Christ as its living center. Salvation comes through practical godliness and faith in Jesus Christ. Faith is made perfect through works, and is evidenced in the character. To those who are teaching the truth, whose hearts are impure, and who have not been converted, Christ says, "What hast thou to do to declare my statutes? Be ye clean that bear the vessels of the Lord." Oh, what truths we have--full of power, and it is not possible to controvert these Bible doctrines. There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and loveliness, because the heart does not love the practice of these holy sentiments. The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity. Satan and his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's word. We are living in strangely solemn times, and at the very time

when the people of God should be wide awake, and many are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders. [Cf: Pamphlet 002 p. 25 para. 02] p. 600, Para. 2, [1892MS].

We are now on the very borders of the heavenly Canaan. You know how it was with ancient Israel. Satan, through his agents, worked with his temptations, and licentiousness came into the camp in a very bold defiant attitude. The very harshest punishments alone could stop the bold advance of impurity and crime. Well, we are now on the borders of the heavenly Canaan, and those who are not now with all the advantages, all the light and evidences of truth shining upon us as a people, purifying their souls by living up to these advantages, are like the inhabitants of Sodom and the antediluvian world, walking in the imaginations of their own hearts. What guilt rests upon those who make this choice! The wickedness of the antediluvians and Sodomites was such that God could not perpetuate their headstrong, independent, wicked lives. In mercy he proved himself a God of vengeance. He who could so abundantly bless, who was so full of compassion, ready to pardon, going forth to meet the returning prodigal, humbling himself at every step to meet man in his fallen condition, ready to heal the bruised and smitten, will show himself strong to punish the persistent, independent despisers of his grace. [Cf: Pamphlet 002 p. 26 para. 01] p. 601, Para. 1, [1892MS].

It is a terrible thing to exhaust the mercy and patience of our compassionate God, for God delighteth in mercy. O, it is so painful to the heart to see ministers, favored with every spiritual advantage of clear, pure, unadulterated truth take the course which they do. We have messages of mercy and love presented before us,--an open fountain of eternal truth, continually flowing with mercy,--and attending them, the gift of eternal life. Yet they turn away, saying to the Spirit of God, "Go thy way for this time; when I have a more convenient season, I will call for thee." But there is another voice that makes itself heard; it is the voice of the arch-deceiver; and to him they give heed, and continue to profess the truth and protract their rebellion against God. They have less and less conviction of sin, less and less power to break the spell that is upon them, less and less inclination to resist temptation, and, like Cain, sin lieth at their own door. God is willing to be to them a God of love, of peace, a reconciled God. The Lord God through Christ holds out his hand all the day long in invitations to the needy. He will receive all. He welcomes all. He rejects none. It is his glory to pardon the chief of sinners. He will take the prey from the mighty, he will deliver the captive, he will pluck the brand from the burning. He will lower the golden chain of his mercy to the greatest depths of human wretchedness and guilt, and lift up the debased soul contaminated with sin. But the human agent must come, and co-operate in the work of saving his soul, by availing himself of the opportunities given him of God. The Lord forces no one. The spotless, wedding garment of Christ's righteousness is prepared to clothe the sinner, but if he refuses it, perish he must. Convictions will not save him; resolutions anticipated for some future time are never realized. [Cf: Pamphlet 002 p. 27 para. 01] p. 601, Para. 2, [1892MS].

Satan has his bribes, his baits in advance, and one attraction after another is presented. All this will I give thee if thou wilt worship me. O, why do they delay? Why not lay hold now, without one moment's

delay? Why are they not seized by a terrific fear that it will be too late for them,--too late, no oil in their vessels with their lamps! My soul is in agony at times, and then I look to Jesus and quiet myself in God. If they will not hear his dear voice and drink of the water of life, what will any other voice avail? The end is near. We are on the very borders of the eternal world, and O, how tardy, how dilatory to secure the oil of grace to replenish the lamps that are going out! God help the sinners in Zion.-- *Ellen G. White, Hanover Road, Victoria Park, Adelaide, S. A., Nov. 23, 1892.* [Cf: Pamphlet 002 p. 28 para. 01] p. 602, Para. 1, [1892MS].

*Address To Ministers.* Mrs. E. G. White. "Unto the angel of the church of Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." "For our exhortation was not of deceit, nor of uncleanness, nor in guile: for as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. For we were gentle among you, even as a nurse cherisheth her children." "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [Cf: Pamphlet 118 p. 1 para. 01] p. 602, Para. 2, [1892MS].

"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 we might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that ye 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." [Cf: Pamphlet 118 p. 1 para. 02] p. 602, Para. 3, [1892MS].

The solemn work of the gospel minister is to make all men see "what is the fellowship of the mystery which from the beginning of the world hath been hid in God." If one enters upon this work choosing the least self-sacrificing part of it, contenting himself with preaching, and leaving the work of ministering for some one else to do, he need not

expect that his labors will be acceptable to God. Souls for whom Christ has died are perishing for want of well-directed personal labor; and when the minister is not willing to be a servant of the people, as Jesus has directed in his word, then he has mistaken his calling. Those who minister in the sacred desk should fall upon the Rock and be broken; then the Lord will put his superscription upon them, and fashion them as vessels unto honor. If those who engage in the work of the ministry were indeed laborers together with God, we should see a solid and beautiful work wrought in all countries for the saving of the souls for whom Christ has died. [Cf: Pamphlet 118 p. 2 para. 01] p. 603, Para. 1, [1892MS].

God calls for consecrated men, who are willing to deny self. The work of the heavenly intelligences is constant and earnest; for they are intent upon drawing men to Jesus This is the manner in which ministers should labor. Their message should be, "Whosoever will, let him take the water of life freely." The angels in their ministration do not labor so as to shut any soul out, but rather to gather all in; but if the message of the gospel is to go to all men, human agents must co-operate with the angel workers. Divine and human agencies must combine in order to accomplish the great work of saving the souls of the lost. Man cannot work out his own salvation without divine aid, and God will not save him without willing, decided co-operation. Human agencies must be educated for this great work, and their growth and education depends upon their union with divine forces. God provides all the capabilities, all the talents, by which men may enter the work; but the highest development of the worker for God can never be attained without divine co-operation. Symmetry of character and the harmonious development of the work, will be accomplished through continual dependence upon God and earnest effort on the part of man. The secret of our success and power will be found in making direct, personal appeals to those who are interested, having unwavering reliance upon the Most High. [Cf: Pamphlet 118 p. 2 para. 02] p. 603, Para. 2, [1892MS].

Satan and his angels are struggling for the mastery of the world, while the Prince of life and the angels of heaven are engaged in the battle, determined to rescue all those who would escape from the bondage of evil. God waits to see what those who have been enlightened by his truth will do. Again and again he has called for his ministers to be shepherds to the flock. He is now waiting for the co-operation of his human agents, waiting for them to minister to the sheep and lambs that are ready to die. O, will not the ministers of God, as consecrated, obedient children, take up one line of work after another as he presents it to them? Every herald of the gospel is to be a minister indeed. Every forgiven child of God is to be instructed by those who are laborers together with heaven, that he is to be a messenger to work in the same way as the Father and the Son are working, seeking to save the lost. All Christians are to lift up Jesus, and say, Behold him. "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Pamphlet 118 p. 3 para. 01] p. 603, Para. 3, [1892MS].

The sacred responsibility rests upon the minister to watch for souls as one that must give an account. He must interest himself in the souls for whom he labors, finding out all that perplexes and troubles them and prevents them from walking in the light of the truth. Job says, "The cause that I knew not, I searched out." This should be considered

the important work of the ministry, even if it demands much painstaking effort and inconvenience, and gives much less time for sermonizing. This is home missionary work, and it is in no case to be neglected; for eternal interests are here involved. The excuses of those who fail to do this work, do not relieve them of the responsibility. If they choose not to do it, they neglect the souls for whom Christ died, neglect their God-given responsibility, and are registered in the books of heaven as unfaithful servants. Does the minister work as did the Master to be a strength and a blessing to others when he shuts himself away from those who need his help? Those who neglect personal intercourse with the people, become self-centred, and need this very experience of placing themselves in communication with their brethren that they may understand their spiritual condition, and know how to feed the flock of God, giving to each his portion of meat in due season. Those who neglect this work make it manifest that they need moral renovation, and then they will see that they have not carried the burden of the work. [Cf: Pamphlet 118 p. 3 para. 02] p. 604, Para. 1, [1892MS].

God calls for men and women to be laborers together with him, to be workers who are sound in faith, pure in heart, and single in purpose. They should work to glorify God by saving souls that are lost. God requires heart-service. A service of form, lip-service, is wholly ineffectual in the work of converting souls to God. A service that comes not from the heart is as sounding brass and a tinkling cymbal. The heart must be stirred with the co-operative energy of the Holy Spirit, then standing in full view of the cross of Calvary by faith, the laborer can communicate to others the divine inspiration of his theme. From a full treasure-house he can bring forth things new and old, which will stir the hearts of his hearers, and, convicted, they will cry out, "What must I do to be saved?" If the minister leaves the pulpit, and separates himself from the people without making a special, personal effort for those whose hearts have been touched by the love of Christ, he has lost an opportunity which he will never recover. [Cf: Pamphlet 118 p. 4 para. 01] p. 604, Para. 2, [1892MS].

We need missionary ministers, ministers who are missionaries in deed and in truth, who place themselves in communication with the Lord Jesus Christ by living faith and earnest prayer, by complete surrender to God, so that Heaven's message through them may be given to the world. Then they will not fail to make decided impressions, inciting those who hear them to repentance, faith, love, joy, and earnest work for the Master. But in order to have life-giving power from the Source of all light and knowledge, the workers must be responsive to every movement of the Holy Spirit, that divine light may shine through them to the church and to the world. Ministers should not allow themselves to take a low level, they should aim high. In order to exercise themselves unto godliness, in order to rightly take hold of the sacred work in which they are engaged, they need daily to be lifted up by the Holy Spirit, to breathe the pure atmosphere of spiritual holiness. [Cf: Pamphlet 118 p. 4 para. 02] p. 604, Para. 3, [1892MS].

Among ministers there must be more self-forgetfulness, a more complete hiding of themselves in Christ Jesus, in order that they may work the works of God, in order to win souls both by preaching the Word and by ministering in the homes in visiting the people, in praying with them, in presenting to them the heavenly manna of the Word of God, educating them to contemplate the love of Christ. In doing this work, the

minister will be attended by angels of heaven, and will be himself instructed and enlightened in the truth that maketh wise unto salvation. In visiting the people he will learn their necessities, and his sympathies will be called out. The love of Jesus for blood-bought souls will manifest itself in tenderness to the lost, and will grow by exercise: He will sink self in his interest for the work. He will have many straight and plain words to address to those who need them; for when God commissions men to do his work, he lays upon them the burden of watching for souls as they that must give an account. When needed, warnings are to be given, sins are to be rebuked, errors and wrongs are to be corrected, not only in the pulpit but by personal labor. This is divine work; and although it is not congenial to the natural inclinations, the minister must proclaim the straight truth, which will make the ears of them that hear tingle; he must lay before those who are lovers of pleasure more than lovers of God, the dangers and perils that are around them, and the doom that awaits the impenitent. [Cf: Pamphlet 118 p. 5 para. 01] p. 605, Para. 1, [1892MS].

Because this message is not agreeable to their inclination or welcome to those who must be warned, ministers are solemnly charged to be faithful in its declaration. They will meet wrongs that seem to defy correction. They will be made aware of sins that seem to be covered that will need to be exposed. The prophet says: "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 ordinance of their God." "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 long-suffering and doctrine." The minister is not to indulge in the relation of anecdotes, but he is to *preach the Word*. "Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [Cf: Pamphlet 118 p. 6 para. 01] p. 605, Para. 2, [1892MS].

We are to present Christ to the people, following the words of the apostle where he says, "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily." Was it essential for Paul to have this experience? Read carefully and meditate upon his words, and see if it is safe for any of the ministers of Christ to shape their life according to any lower standard of godliness. [Cf: Pamphlet 118 p. 6 para. 02] p. 606, Para. 1, [1892MS].

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ." What is there for us to ask that is not included in this merciful, abundant provision? Through the merits of Christ we are blessed with all spiritual blessings in heavenly things in Christ. It is our privilege to draw nigh to God, to breathe in of the atmosphere of his

presence. If we keep ourselves in close union with the common, cheap, sensual things of this earth, Satan will interpose his shadow, so that we shall fail to discern the blessedness of the promises and assurances of God, and so shall fail to be strengthened to attain to a high spiritual standard. Nothing short of abiding in the presence of Christ will bring peace, freedom, courage, and power. [Cf: Pamphlet 118 p. 6 para. 03] p. 606, Para. 2, [1892MS].

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." There can be no misunderstanding here unless there is wilful blindness. We are to be holy and without blame before him in love. The condition upon which we receive an increase of grace is that we improve upon the light we already have. If we would find, we must go on continually seeking; if we would receive, we must continue to ask; if we would have the door opened, we must perseveringly knock. The responsibility of our own ruin will lie at our own door. The Word of God speaks to us as if everything depended upon our own efforts. We must come, we must resist the devil; we must strive to enter in at the strait gate; we must run the race with patience; we must fight the fight of faith; we must wrestle with principalities and powers; we must agonize before God in prayer, if we would stand blameless before the throne of God. We must have the faith that works, or it will be powerless. Good works will not pay the price of our redemption; they are the fruit of our faith in Jesus Christ, who is our righteousness. [Cf: Pamphlet 118 p. 7 para. 01] p. 606, Para. 3, [1892MS].

Our experience must broaden and deepen; for by grace the strength of God is to be made perfect in our weakness. Our will must be placed firmly, decidedly, intelligently, on the side of God's will. There must be no presumption, no slothful work. It becomes us to pass the time of our sojourning here in fear, not in distrust of the grace of God, but in fear that self will gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclination any of us should come short of the promise. Let the standard be set high, and let there be an earnest striving to reach it in our daily lives, till our souls burn with holy desire. We need to talk faith, for it is very feeble; but in talking faith, we must speak of that faith that works by love and purifies the soul. [Cf: Pamphlet 118 p. 7 para. 02] p. 606, Para. 4, [1892MS].

We have come to have very meagre ideas as to what constitutes the duty of a Christian minister. Many who minister in the sacred desk do not half understand their responsibilities. They are taking things altogether too easy and comfortable; many are in Satan's easy chair, thinking that if they partially copy another minister, they will meet the requirements. There is need of alarm among the ministers, but no one need be hopeless. There is need of self-examination that we may understand whether we are learning the meekness and lowliness of Christ; for we are to follow his example. In our labors we are to bear the same testimony as did Paul. He says: "Ye know from the first day that I came into Asia, after what manner I have been with you in all seasons, serving the Lord in all humility of mind, . . . and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." "Wherefore I take you to record this

day, that I am pure from the blood of all men; for I have not shunned to declare unto you the whole counsel of God. Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the flock of God, which he hath purchased with his own blood." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." [Cf: Pamphlet 118 p. 8 para. 01] p. 607, Para. 1, [1892MS].

The Lord Jesus said to Peter, "When thou art converted, strengthen thy brethren;" and just before his ascension, he said to his disciple, "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." This was a work in which Peter had had but little experience; but he could not be complete in Christian life unless he learned to feed the lambs, those who were young in the faith. It would require great care, much patience and perseverance, to give those who were ignorant the suitable teachings, opening up to them the Scriptures, and educating them for usefulness and duty. This is the work that must be done in our churches at this day, or the advocates of truth will have a dwarfed experience, and will be exposed to temptation and deception. The charge given to Peter should come home to every minister. Again and again the voice of Christ is heard repeating the charge to his under shepherds, "Feed my lambs, feed my sheep." [Cf: Pamphlet 118 p. 8 para. 02] p. 607, Para. 2, [1892MS].

In the words addressed to Peter the responsibilities of the gospel minister are set forth. I have had the matter presented before me that a wrong mould has been given to the work in Australia. Though the Lord does not require that his ministers labor beyond their physical ability, still, if they had, like wise generals planned to make every stroke tell for the future as well as for the present influence of the work, there might have been many more believers than there are today. It is not wise to open up more fields than can be thoroughly worked. If from the first selfishness had been eradicated from the hearts of the laborers, if the love of Jesus and the love of souls for whom Christ died, had controlled the workers, what a strong company might have been raised up. Jealousies, evil surmisings, envyings, have built up barriers between you and God, making it impossible for the Lord to do his work, his precious work, of bringing souls to the knowledge of truth. If many had been converted, who would have been able to care for these lambs, these newly come to the faith? What lessons they would have learned of envy, jealousy, and evil surmising. Wherein would inquiring souls find the right kind of instruction? Who would educate and train them for the work of the Master? The very men who are presenting the truth to them had need to learn the first lessons as to what constitutes the work devolving on a gospel minister. It is not sermonizing. [Cf: Pamphlet 118 p. 9 para. 01] p. 607, Para. 3, [1892MS].

The minister of the gospel should be far from cherishing an envious spirit, fearing that another may receive too much credit if he shares his labor with him, in the office or in more general life. Selfishness has so actuated men that the work of God has been hindered, and the message of God has been refused by many. Feelings have been manifested, a spirit cherished, that the Lord condemns, and the evil has not all been seen and confessed, and restitution made. The Spirit and power of



God have been shut away from those who have cherished envy. The half work done in the ministry was really worse than if nothing had been done; for such a mould has been given that much time, much hard, earnest labor, will be required in order that the impressions may be changed, and the right kind of education be advanced. The churches have been so trained that they feel no special responsibility to visit, to talk the truth, to pray with and for one another, to visit the sick, to encourage them, to give sympathy and love, and make it manifest that in Christ they are members one of another. All revealings of love-sick sentimentalism prove a snare to souls. Some have stood as it were upon the very brink of the precipice, and one more step in the wrong direction would prove their eternal ruin. [Cf: Pamphlet 118 p. 10 para. 01] p. 608, Para. 1, [1892MS].

Where there has been one laborer in the harvest field, there should have been many; but unless the minister can do thorough work, and not think that half work is all that God requires, he would better keep out of the cause. Those who stand ready to give themselves to the work of the ministry, not merely to sermonize, but to minister to souls, visiting them at their homes, searching the Scriptures and praying with them, will have success; heart will become joined to heart in holy endeavor to do for others; and the people will go forth to work for others as the minister has worked for them. [Cf: Pamphlet 118 p. 10 para. 02] p. 608, Para. 2, [1892MS].

In all our work let us never forget that the rainbow of promise encircles the throne of mercy. The way is open for all who have sinned to return to Jesus, to humble themselves, to repent, to find pardon, peace, and the love of Christ which passeth knowledge. When we have a converted ministry, the work will bear a different mould, and be conducted upon higher and holier principles. [Cf: Pamphlet 118 p. 10 para. 03] p. 608, Para. 3, [1892MS].

The Work of God to Believe on Christ. "Then said they unto him, What shall we do that we might work the works of God?" This was the question that was asked of Jesus by those who had witnessed his divine power in feeding the multitudes. But the question meant, What shall we do that we may deserve heaven? What is the price that we are required to pay that we may obtain the life to come? Now mark the answer of Jesus; for it is essential that we understand the truth he uttered: "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." "The price of heaven is Jesus. The way to heaven is through faith in "the Lamb of God, which taketh away the sin of the world." Those who would be saved must accept by faith the righteousness of Christ; and when they do this, they will work the works of God. [Cf: Pamphlet 118 p. 11 para. 01] p. 608, Para. 4, [1892MS].

But the people did not choose to receive this plain statement of divine truth. Unbelief manifested itself; for though they had seen evidences of the divinity of Christ, they still refused to walk in the light of heaven, and hardened their hearts against the Son of God. They asked, "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. But I said unto you, That ye also have seen me, and believed not." [Cf: Pamphlet 118 p. 11 para. 02] p. 609, Para. 1, [1892MS].

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." "And they strove among themselves, saying, How can this man give us his flesh to eat? Then said Jesus 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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." The question comes home to us today, Are we eating the flesh and drinking the blood of the Son of God? It is by beholding the love of Christ, by drinking it in, by dwelling upon it, that we eat his flesh and drink his blood, becoming partakers of the divine nature. As we meditate upon the truth as it is in Jesus, it becomes more deeply impressed upon the soul. "The words that I speak unto you, they are spirit, and they are life." It is through the ministry of the Word that the saints are to be perfected. But what does it mean that there is so low a standard of piety among those who profess to be followers of Christ? Are the people fed upon the words of Christ? Are the messengers satisfied with preaching a discourse, and leaving the work of ministering to whoever may feel inclined to do it? There is earnest work to do out of the desk as well as in it. The sermon may arouse the conscience, but the labor will be lost if the soul is left to settle down into the same state of indifference as before the words were spoken. The messenger is to speak as moved by the Spirit of God, and then he must come close to souls through personal labor, and guide the conscience, and fasten the truth in a sure place. The minister has a work to do in the home circle, teaching the members of the family concerning the great love wherewith God hath loved us, that they may know what it is to eat the flesh and drink the blood of the Son of God. When the heart of the messenger is warmed with the love of Jesus, he will have a message to give that will be as a savor of life unto life, or of death unto death. He will not feel that his responsibility is over when he leaves the desk; there is a God-appointed work for him to do as a careful, tender shepherd of the flock of God. If he is a heaven-sent messenger, the truth will be in him as fire shut up in his bones, and it will be continually shining to enlighten those who are ignorant of what Jesus is to them, and of what they are to Jesus He will teach them that the only way to reach the heaven above, is to cling to Jesus, day by day, hour by hour, mounting step by step to the heights of Christ. [Cf: Pamphlet 118 p. 11 para. 03] p. 609, Para. 2, [1892MS].

Those whom God has appointed to become instructors must know by personal experience what it is to have Christ made unto *them* wisdom, righteousness, sanctification, and redemption. But let no soul imagine that the gaining of eternal life through the finished work of Christ, will involve no struggle, no conflict. There will be constant battles against their own inclinations and hereditary and cultivated tendencies. The apostle declares: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers

of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." We are continually to be found fighting the good fight of faith. We are to behold Christ, to study his character in the light of his word with fervent prayer, dwelling upon his attributes and virtues, until we shall become changed into his image. There is no time to halt and rest upon the ladder of progress. The command is to go forward and upward, looking to God, who is above the ladder. To look back is to become dizzy, to relax your hold, to lose all, to fall back into darkness. You must keep hold on Christ your Mediator, ascending step by step, being changed from glory to glory, from character to character, as by the Spirit of the Lord. Stretch up the hand of faith, taking hold of one line after another in the work of the Redeemer for the saving of precious souls. Those who think to labor for others should not wait till they know it all, before they begin to communicate to others, nor should they think that they have attained all that belongs to the work of the minister when they can preach a discourse. Such a one should set the standard high, and seek to become a minister of the word, teaching the souls for whom you labor precept upon precept, line upon line of divine truth. Your work cannot be a success unless you educate those for whom you labor. Seek to enlighten the minds of the seekers after truth, by giving them clear and definite explanations in their own home circle, in the prayer-meeting, and from the pulpit. Instead of spending all the time in sermonizing, open your Bible, and invite the people to engage with you in studying its precious truths. Let those who desire ask questions concerning that which they do not comprehend, that the plan of salvation may be more clearly revealed to their minds. Plant the feet of all that you possibly can, one step after another, upon the divine ladder reaching from earth to heaven. Lift up Jesus, lift him up as the only One whereby men can be saved. Then will the truth which you present become the power of God unto salvation. [Cf: Pamphlet 118 p. 13 para. 01] p. 610, Para. 1, [1892MS].

It is a perilous thing for the minister to become careless in his thoughts and actions; as surely as he does, he will become inefficient. I appeal to those who minister in the sacred desk to put into practice that which you already know from the messages which God has given you to warn, to instruct, and to encourage you. Confess your coldness, and let the warmth of the love of Christ, the precious beams of the Sun of Righteousness, into the heart. If your hearts are filled with the message of God, if mercy and peace and righteousness are yours, if you feel that eternal vigilance is the price of your safety, your influence will be of the character of your experience, and others will follow in your footsteps; eternal things will be to them a divine reality. They will do as you do. It is your privilege to experience the completeness of salvation in Christ. Jesus is your only hope. You are to enter into the holiest by the blood of Jesus. You are to follow on to know the Lord, that you may know that his goings forth are prepared as the morning. You are to be raised up to sit together in heavenly places in Christ Jesus. All that is written concerning the spiritual life, is written for you, and may be attained through uniting yourself to Jesus. If you will leave the world, and abandon your former ignorance, pressing on for more and more of the grace of Christ, you may have his guidance continually, and at every step diminish the distance between your soul and God, and be found in him, not having your own righteousness, but the righteousness of God which is by faith in Jesus

Christ. If you love Jesus, you will show this by your love to those for whom he died. If your zeal is languishing, your first love grown cold, accept again of the proffered love of Christ. Eat of Christ's flesh, drink of his blood, and you will become one with the Father and with the Son. [Cf: Pamphlet 118 p. 14 para. 01] p. 610, Para. 2, [1892MS].

If you will but improve upon the light that has already been given, the Lord will send you more light by whom he will send; but you are too easily satisfied; you do not push forward your investigations into all the lines of truth that have been given of God. When a message comes to you bearing the signet of heaven, you rejoice in the light, but fail to receive the full blessing of God, because you do not sink the shaft deeper into the mines of truth. You think that the subject has been exhausted, when it has scarcely begun to unfold. When you present the truth to others, you make the same mistake; for when a certain impression has been made, you imagine that the object of the work has been reached, when the plowshare of truth has only stirred the surface of the fallow ground of the heart. You think that when good emotions are manifested, when earnest resolves are expressed, the work is done; but you are to watch for souls as they who must give an account, and see that the heart is sanctified, that the character is moulded after the divine model. You are to visit the flock; the weak and sick, the lame and halting, are to be tenderly nursed; God will not excuse anyone in neglecting this work. [Cf: Pamphlet 118 p. 15 para. 01] p. 611, Para. 1, [1892MS].

Good impressions made by the truth upon the minds of those who are out of the faith, are often effaced by the unconsecrated life of the minister, who himself needed to be reconverted. After presenting the truth, he lacked discernment to press the battle to the gates, to act as a prayerful, patient, earnest teacher, full of the solemn importance of the message of grace which he is to bring to his hearers, that they may come to the knowledge of God, to the full stature of men and women in Christ Jesus. [Cf: Pamphlet 118 p. 15 para. 02] p. 611, Para. 2, [1892MS].

At the last Conference many professed to see where they had made mistakes in their life and teaching. Have you begun to act upon the light you then received? Are you practicing the better plan, educating both by precept and example, that the world may understand what it means to be a follower of Christ? Or do you still go on teaching in precisely the same way as you have taught in the past? Are you acquiring new facts, getting fresh ideas concerning the plan of salvation, are you acting upon those truths which you have already received, lest they leak out of your mind as water out of a broken vessel? Those who would become efficient laborers in the cause must put into exercise that which they already know of truth, disciplining the mind to practice line upon line and precept upon precept. The Lord desires that his messengers should find their inspiration by closely studying his holy Word, by sinking the shaft deep into the mines of truth. He would have those who minister in the sacred desk able to present things new and old from the treasures of his truth. He would have them able to lift up the world's Redeemer, to magnify his love before the people, to touch the heart, to press the truth upon the conscience, and to give full proof of their ministry in souls sanctified to the Master. O, how my heart aches as I think upon the condition of ministers and people; for I know that many are satisfied

to speak smooth things to the people, and those who listen go away not bettered by what they have heard. And even when earnest appeals are made, the emotions of the hearers are stirred, their consciences are roused; but after a little the precious impression is lost, and the people sink back into coldness and indifference. [Cf: Pamphlet 118 p. 15 para. 03] p. 611, Para. 3, [1892MS].

Ministers are needed who feel the necessity of being laborers together with God, who will go forth to bring the people up in spiritual knowledge to the full measure of Christ. Ministers are needed who will educate themselves by solemn, reverential communion with God in the closet, so that they shall go forth to be men of power in teaching and in prayer. Piety is degenerating into a dead form, and it is necessary for the shepherd of the flock to strengthen the things that remain that are ready to die. The work of ministry has been decidedly neglected, and the work is raveling out because it has not been wisely bound off. How are you to know that the word spoken in the desk has been a savor of life unto life unless you visit in families, praying with them, and drawing out the true state of their minds, the real condition of their experience, that you may point them to the Lamb of God, that taketh away the sin of the world? There is need that the breath of God should blow upon them, and give them spiritual life. The churches need to be enlightened in regard to practical religion in the home life. Again and again the necessity of living a virtuous life, of having a sanctified heart, of revealing a growing conformity to the image of Christ, must be presented to the people. Do they realize that the work of sanctification is to be the work of a lifetime? Jesus prayed that his disciples might be sanctified through the truth, and declared, "Thy word is truth." He said, "I sanctify myself, that they also may be sanctified." Are the under shepherds following the example of the great Shepherd of the sheep? Are they representing Christ as he represented the Father? Practical religion as it was manifested in the life and character of Christ is rare. Many in our churches are strangers to the experience that it is the privilege of those who believe in Christ to have in the things of God. [Cf: Pamphlet 118 p. 16 para. 01] p. 612, Para. 1, [1892MS].

Doctrinal discourses have been preached, and many have listened and have accepted the doctrines who have had little knowledge of the Word of God; for they have not been students of the Bible, and have never felt it their duty to dig deep in the mines of truth; they catch at the surface truths. A much more thorough work should be done. Some system must be adopted so that those who really want to know the truth as it is in Jesus may have an opportunity of becoming students, and that they may seek earnestly for spiritual knowledge and understanding, and partake of the rich provision of the Master's table. They have labored diligently for the bread that perisheth; let them now put forth an effort for the heavenly bread, and work with an earnestness befitting the treasure for which they seek. We plead not that the feelings may be stirred, the emotions awakened, but that the church of God may be fed with their portion of meat in due season. The work of our ministers must be of a different order. They must develop in patience, in Christlikeness, that they may teach the people the way of life by precept and example. The truth is of no value to any one unless it is brought into the inner sanctuary, and sanctifies the soul. Piety will degenerate and religion become a shallow sentimentalism, unless the plowshare of truth is made to go deep into the fallow ground of the

heart. When the truth is received, it will work radical changes in life and character; for religion means the abiding of Christ in the heart; and where he is, the soul goes on in spiritual activity, ever growing in grace, ever going on to perfection. [Cf: Pamphlet 118 p. 17 para. 01] p. 612, Para. 2, [1892MS].

Are We Growing Up Into Christ? It is no real evidence that one is a Christian because his emotions are stirred, or his spirit aroused, by the presentation of truth. The question is, Are you growing up into Christ, your living head? Is the grace of Christ manifested in your life? God gives his grace to men, that they may desire more of his grace. God's grace is ever working upon the human heart; and when it is received, the evidence of its reception will appear in the life and character of the recipient, for spiritual life will be seen developing from within. The grace of Christ in the heart will always promote spiritual life, and spiritual advancement will be made. We each need a personal Saviour, or we shall perish in our sins. Let the question be asked of our souls, Am I growing up into Christ, my living head? Am I gaining advanced knowledge of God, and of Jesus Christ, whom he hath sent? We do not see the plants grow in the field, and yet we are assured that they do grow; and may we not know of our own spiritual strength and growth? [Cf: Pamphlet 118 p. 18 para. 01] p. 613, Para. 1, [1892MS].

Growth in grace does not come without much earnest prayer, without the humbling of self at every step. Jesus said: "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able." "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: Pamphlet 118 p. 18 para. 02] p. 613, Para. 2, [1892MS].

"Then said they unto him, What shall we do that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given unto us." "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [Cf: Pamphlet 118 p. 19 para. 01] p. 613, Para. 3, [1892MS].

The sum and substance of the whole matter of Christian growth and experience is comprised in believing on Christ,--in knowing God, and his Son, whom he hath sent. But here is where many fail; for they lack faith in God. Instead of desiring to be brought into fellowship with Christ in his self-denial and humiliation, they are ever seeking for the supremacy of self. As long as they refuse to fall upon the Rock and be broken, they cannot appreciate the love or the character of God. We may be one with Christ; but we must be willing to yield our own way, our own will, and have the mind that was in Christ, that we may know what it is to have fellowship with him in humiliation and suffering. Our ideas are too contracted; we must have more expanded views of

Christ and the character of his work. O, if we did but appreciate the love of God, how would our hearts be enlarged our limited sympathies expanded, till they would break from the icy barriers of selfishness; and our comprehension would be deeper than it now is, for we should look beneath the surface. [Cf: Pamphlet 118 p. 19 para. 02] p. 613, Para. 4, [1892MS].

It is because we do not know God, do not have faith in Christ, that we are not more deeply impressed with the humiliation he endured in our behalf, that his abasement does not lead every soul to the humbling of self, to the exalting of Jesus. The Lord calls upon you to humble yourselves under his mighty hand, that you may be partakers of his holiness. You are not to be above your Master, but as he was, so are you to be in the world. O, if you loved him as he has loved you, you would not shrink from a knowledge of the dark chapters of the experience of the Son of God. [Cf: Pamphlet 118 p. 20 para. 01] p. 614, Para. 1, [1892MS].

In order to be partakers with Christ in his sufferings, we must behold the Lamb of God, that taketh away the sin of the world. When we contemplate the humiliation of Christ, beholding his self-denial and self-sacrifice, we are filled with amazement at the manifestation of divine love for guilty man. When for Christ's sake we are called to pass through trials that are of humiliating nature, if we have the mind of Christ, we shall suffer them with meekness, not resenting injury or resisting evil. We shall manifest the spirit that dwelt in Christ. The Christian cannot hope to live without trials. Difficulties will arise, unexpected sorrows will come, to those who are called to be the stewards of the manifold grace of God; but in the face of difficulty, those who, through faith in their Redeemer, are united to Christ as the branch is united to the living vine, will become partakers with him in his self-denial, and will go forth to shed upon those who are in darkness the light of his love. We are to understand what the sacrifice, the labors, and the sufferings of Christ are, in order that we may co-operate with him in working out the great scheme of redemption. [Cf: Pamphlet 118 p. 20 para. 02] p. 614, Para. 2, [1892MS].

Though Christ endured sorrow which no pen can portray, he did not shrink from the payment of the ransom for lost man. Let the minister and missionary look upon his example of faith and perseverance. Of him it is written: "He shall not fail nor be discouraged, till he have set judgment in the earth." You are not to grow weary in well-doing, but to be of good courage in the work of God. It was love that sustained Christ in his humiliation, love for perishing souls that enabled him to endure the insults, the contempt, the rejection of men, and at last led him to die on Calvary, that whosoever believeth on him might not perish, but have everlasting life. The salvation of the lost was the object of Christ's mission to earth, and he died to redeem sinners of every race and every clime. We are to be laborers together with him; for as long as there are sinners to be saved, so long are the followers of Christ to deny self, to work intelligently, to go forth into the highways and by-ways, showing forth the praises of Him who hath called them out of darkness into his marvellous light. Christ calls upon all who have discerned the merits of his sacrifice and character to make known the wonders of redeeming love to those who know it not. He would have us bear with others as he has borne with us in our perversity, in

our backslidings; for he has not cast us off in our waywardness, but has forgiven our transgressions, and clothed us with the robe of his righteousness, drawing us to himself by the cords of his love. [Cf: Pamphlet 118 p. 20 para. 03] p. 614, Para. 3, [1892MS].

We are to bear Christ's yoke, to work as he worked for the salvation of the lost; and those who are partakers of his sufferings will also partakers of his glory. The apostle says, "Ye are laborers together with God." Then let us take hold of his strength. Let every one who names the name of Christ among us become a laborer together with God. Let not the burden of the whole work fall on the ministers, but let every member of the church realize that he has a work to do. Let the people of God scatter abroad, moving in all directions, into cities and villages where the light of truth has not shone, that the knowledge of God may be diffused among men. Tell others what they must do to be saved. "This is the work of God, that ye believe on him whom he hath sent." If you had a realizing sense of the lost condition of souls who are out of Christ, you would work according to your entrusted talents, not growing weary in well-doing. The Saviour's commission to his people is, "Go ye into all the world, and preach the gospel to every creature." O, how grievously has this work been neglected, and yet the famine-stricken world is perishing for the bread of life. Let every one surrender himself to God, accept the heavenly endowment of the Holy Spirit, and go forth to tell those who sit in darkness of a Saviour's love and sacrifice, that they should not perish, but have everlasting life. In whatever place you take up your abode, be a light to the people, pointing out the path cast up for the ransomed of the Lord to walk in, and thus become laborers together with God. [Cf: Pamphlet 118 p. 21 para. 01] p. 615, Para. 1, [1892MS].

*Danger in Adopting Worldly Policy in the Work of God.* -- November 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different States, where I bore a decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress. [Cf: Pamphlet 133 p. 1 para. 01] p. 615, Para. 2, [1892MS].

Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril. On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not, nor be discouraged. There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow his people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only hear and follow his voice, rendering obedience to his commandments, he would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph. [Cf: Pamphlet 133 p. 1 para. 02] p. 615, Para. 3, [1892MS].

While engaged in earnest prayer, I was lost to everything around me;



the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house. [Cf: Pamphlet 133 p. 1 para. 03] p. 616, Para. 1, [1892MS].

The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the office, were confederating together, determined to drive certain measures through in accordance with their own judgment. I said to them: "You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great as sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do the work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that his sovereignty is supreme." [Cf: Pamphlet 133 p. 2 para. 01] p. 616, Para. 2, [1892MS].

Let none of the workers exalt themselves, and seek to carry through their ideas without the sanction and cooperation of the people of God. They will not succeed, for God will not permit it. The foundations of the institutions among us were laid in sacrifice. They belong to the people, and all who have denied self, and made sacrifices great or small according to their ability, to bring these instrumentalities into existence, should feel that they have a special interest in them. They should not lose their interest, or become despondent in regard to the success of the work. As the perils of the last days thicken about us, they should pray more earnestly that the work may prosper. Those who

have lifted burdens when the work went hard, should have a part in important councils; for they acted a part when counseling together was considered a far more solemn and sacred matter than it is now. No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this. [Cf: Pamphlet 133 p. 3 para. 01] p. 617, Para. 1, [1892MS].

"For the Lord spake thus unto me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard. [Cf: Pamphlet 133 p. 4 para. 01] p. 617, Para. 2, [1892MS].

Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the Son, and they have no spiritual discernment as to the character of our work, as to what we shall do, or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. [Cf: Pamphlet 133 p. 4 para. 02] p. 617, Para. 3, [1892MS].

There is cherished altogether too little fear, love, and reverence for the God of heaven. There is far too little faith in the workings of his providence, in matters concerning his cause, with those who are connected with the active management of the publishing house. Why is this? Because they are not spiritually wise. The great peril is in the fact that men live so far apart from Jesus that they fail to discern his voice, receive his counsel, keep his way, and honor his name; they become self-exalted, and walk in the sparks of their own kindling. Because of this they fail to understand the devices of Satan, and are led to adopt measures that appear right, although they are instigated by the artful enemy of God and man, to place a human mould upon the work, dishonoring the name of God. [Cf: Pamphlet 133 p. 4 para. 03] p. 617, Para. 4, [1892MS].

As far back as 1882, testimonies of the deepest interest on points of vital importance, were presented to our people, in regard to the work, and the spirit that should characterize the workers. Because these warnings have been neglected, the same evils that they pointed out have been cherished by many, hindering the progress of the work, and imperiling many souls. Satan is wide awake, and while men sleep, he sows his tares. In completing the work of rebellion, Satan is represented as a roaring lion, going about seeking whom he may devour. Those who are self-sufficient, who do not feel the necessity of constant prayer and watchfulness, will be ensnared. Through living faith and earnest prayer the sentinels of God must become partakers of

the divine nature, or they will be found professedly working for God, but in reality giving their service to the prince of darkness. Because their eyes are not anointed with the heavenly eye-salve, their understanding will be blinded, and they will be ignorant of the wonderfully specious devices of the enemy. Their vision will be perverted through their dependence on human wisdom, which is foolishness in the sight of God. [Cf: Pamphlet 133 p. 5 para. 01] p. 618, Para. 1, [1892MS].

The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; he sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that he reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records by the great Heart-searcher, who said, "I know thy works." [Cf: Pamphlet 133 p. 5 para. 02] p. 618, Para. 2, [1892MS].

I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ. [Cf: Pamphlet 133 p. 6 para. 01] p. 618, Para. 3, [1892MS].

Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord. [Cf: Pamphlet 133 p. 6 para. 02] p. 618, Para. 4, [1892MS].

I now raise my voice in warning; for you are in danger. The people are to know when peril is threatening them; they are not to be left in darkness. "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man that the righteous man sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul." [Cf: Pamphlet

133 p. 6 para. 03] p. 619, Para. 1, [1892MS].

Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion, and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe. [Cf: Pamphlet 133 p. 7 para. 01] p. 619, Para. 2, [1892MS].

In a vision given in 1880 I asked, "Where is the security for the people of God in these days of peril?" The answer was, "Jesus maketh intercession for his people, though Satan standeth at his right hand to resist him." "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, "Follow me upward, step by step, where the clear light of the Sun of Righteousness shines." [Cf: Pamphlet 133 p. 7 para. 02] p. 619, Para. 3, [1892MS].

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticise the message and the messengers. They dare even to reject the words of reproof sent to them from God through his Holy Spirit. [Cf: Pamphlet 133 p. 8 para. 01] p. 620, Para. 1, [1892MS].

What reserve power has the Lord with which to reach those who have cast aside his warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the Judgment, what can you who have done this, offer to God as an excuse for turning from the evidences he has given you that God was in the work? "By their fruits ye shall know them." I would not now rehearse before you the evidences given in the past two years of the dealings of God by his chosen servants; but the present evidence of his working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss. Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leave the soul as devoid of the dew of

grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause. [Cf: Pamphlet 133 p. 8 para. 02] p. 620, Para. 2, [1892MS].

To accuse and criticise those whom God is using, is to accuse and criticise the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow. [Cf: Pamphlet 133 p. 9 para. 01] p. 620, Para. 3, [1892MS].

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action. [Cf: Pamphlet 133 p. 9 para. 02] p. 620, Para. 4, [1892MS].

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith? [Cf: Pamphlet 133 p. 10 para. 01] p. 621, Para. 1, [1892MS].

When we are united in the unity for which Christ prayed, this long controversy that has been kept up through Satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eye-sight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen

unitedly sound the trumpet in clearer, louder notes; for they will see the sword coming, and realize the danger in which the people of God are placed. [Cf: Pamphlet 133 p. 10 para. 02] p. 621, Para. 2, [1892MS].

You will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing, like men who have been tried and proven, in principle firm as a rock. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with his glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who cherishes and nurtures these roots of dissension, and possesses a spirit so unlike the Spirit of Christ. [Cf: Pamphlet 133 p. 11 para. 01] p. 621, Para. 3, [1892MS].

As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the *American Sentinel*. Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong unchristlike spirit prevailed. Voices were decided and defiant. [Cf: Pamphlet 133 p. 11 para. 02] p. 622, Para. 1, [1892MS].

My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnation. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for your own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord. It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel; but the Lord will work. Those who have criticised the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty, and bring to naught the counsels of the prudent. [Cf: Pamphlet 133 p. 11 para. 03] p. 622, Para. 2, [1892MS].

The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries

of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth. [Cf: Pamphlet 133 p. 12 para. 01] p. 622, Para. 3, [1892MS].

The controversy between the two great powers of good and evil is soon to be ended; but to the time of its close, there will be continual and sharp contests. We should now purpose, as Did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments. [Cf: Pamphlet 133 p. 13 para. 01] p. 623, Para. 1, [1892MS].

The den of lions did not deter Daniel from a steady adherence to duty. He did not hide his purpose or lower his colors because death threatened him if he stood faithful to his God. Three times a day, in the face of the king's decree, he sought his Lord in his chamber, with his window open toward Jerusalem. He was cast into the den of lions, but God delivered him. [Cf: Pamphlet 133 p. 13 para. 02] p. 623, Para. 2, [1892MS].

Let us look at the case of Elijah. The time has come when he must meet his mortal enemy, the cruel Ahab, the despot of Israel, the apostate from the religion of his fathers. In anger the king inquires, "Art thou he that troubleth Israel?" Does Elijah weaken before the king? Does he cringe and cower, and resort to flattery in order to mollify the feelings of the enraged ruler? Israel has perverted her way, and forsaken the path of allegiance to God, and now shall the prophet, to preserve his life, betray sacred, holy trusts? Does he prophesy smooth things to please the king, and to obtain his favor? Will he evade the issue? Will he conceal from the king the true reason why the judgments of God are falling upon the land of Israel? No; as the messenger of God he must proclaim the truth, just such truth as the occasion demands. He carries a great weight of sorrow on account of the apostasy of Israel. He must hold up before them their defection, that they may humble themselves in the sight of the Lord, that his fierce anger may be turned away from them. Elijah faces the enraged king, and answers, "I have not troubled Israel; but thou, and thy Father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." [Cf: Pamphlet 133 p. 13 para. 03] p. 623, Para. 3, [1892MS].

Today the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness. [Cf: Pamphlet 133 p. 14 para. 01] p. 623, Para. 4, [1892MS].

There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul. Ellen G. White. [Cf: Pamphlet 133 p. 14 para. 02] p. 624, Para. 1, [1892MS].