

When we have an assurance which is bright and clear of our own salvation, we shall exhibit cheerfulness, and joyfulness, which becomes every follower of Jesus Christ. The softening, subduing influence of the love of God, brought into practical life, will make impressions upon minds that will be a savor of life unto life. But a harsh denunciatory life spirit, if manifested, will turn many souls away from the truth into the ranks of the enemy. Solemn thought! To deal patiently with the tempted, requires us to battle with self. *Letter 1a*, 1894, pp. 2, 3. (To Brother and Sister Gates, January 1, 1894.) p. 1, Para. 1, [1894MS].

Prophetic Visions. They thought that I was dead, and there they watched and cried and prayed so long, but to me it was heaven, it was life, and then the world was spread out before me and I saw darkness like the pall of death. [Cf: 1MR24.02] p. 2, Para. 1, [1894MS].

What did it mean? I could see no light. Then I saw a little glimmer of light and then another, and these lights increased and grew brighter, and multiplied and grew stronger and stronger till they were the light of the world. These were the believers in Jesus Christ. . . . [Cf: 1MR24.03] p. 2, Para. 2, [1894MS].

I never thought that I should come to the world again. When my breath came again to my body, I could not hear anything. Everything was dark. The light and glory that my eyes had rested upon had eclipsed the light and thus it was for many hours. Then gradually I began to recognize the light, and I asked where I was. [Cf: 1MR24.04] p. 2, Para. 3, [1894MS].

"You are right here in my house," said the owner of the house. [Cf: 1MR24.05] p. 2, Para. 4, [1894MS].

"What, here? I here? Do you not know about it?" Then it all came back to me. Is this to be my home? Have I come here again? Oh, the weight and the burden which came upon my soul! *Ms. 16*, 1894, pp. 8, 9. ("Faith, Patience, Hope," February 23, 1894.) [Cf: 1MR24.06] p. 2, Para. 5, [1894MS].

My life has been spared by the mercy of God to do a certain work. I have pledged that life to Him, but the work is not always easy to perform. I have to take positions not in harmony with men whom I believe to be God's workmen, and I see that I must do this in the future as in the past. It hurts me more than I can tell. The dearest hope that I can have may not be realized, yet if God will show me the right way, I will walk in it. *Letter 64*, 1894, pp. 4, 5. (To Elder O. A. Olsen, May 6, 1894.) [Cf: 1MR29.01] p. 2, Para. 6, [1894MS].

Now I must leave this subject so imperfectly presented, that I fear you will misinterpret that which I feel so anxious to make plain. O, that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. O, pray for yourselves, pray for me. *Letter 67*, 1894, p. 10. (To Brother and Sister Prescott, January 18, 1894.) [Cf: 1MR29.02] p. 2, Para. 7, [1894MS].

If you had the task given you of handling Old and New Testament

writings, you would see large improvements to be made, great additions and subtractions and changes of expressions; you would put in words and ideas to suit your standard of how it should appear. We should then have Fannie Bolton's life and expressions, which would be considered by you a wonderful improvement; but disapproved of God. *Letter 7, 1894, p. 1.* (To Fannie Bolton, February 6, 1894.) [Cf: 1MR34.01] p. 3, Para. 1, [1894MS].

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. But let us be careful now not to exalt men, their sayings and doings: and let not any one consider it a grand point to have a startling experience to relate; for here is a fruitful field where credence will be given to unworthy persons. *Letter 102, 1894, p. 4* (To James Edson and Emma White, February 6, 1894.) [Cf: 1MR176.03] p. 3, Para. 2, [1894MS].

Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God which lightens the whole earth with His glory will not come until we have an enlightened people who know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence is so manifest, when a spirit prevails that if put into words would express that answer of Cain,--"Am I my brother's keeper?" *Letter 31, 1894, p. 11.* (To Mr. Harper, September 23, 1894.) [Cf: 1MR273.01] p. 3, Para. 3, [1894MS].

For a long time the evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God. There are some who have not had kindly feelings toward me because they were deprived of these large wages. Such feelings were indulged by _____, _____, _____, and others. Never will any one of these men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so. . . . [Cf: 1MR273.02] p. 3, Para. 4, [1894MS].

Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment. When men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause, who received small wages, but who were doing their work conscientiously in integrity and wholeheartedness and purity, a deep wrong was done that

God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of His saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard position, is not just and equal. God will surely repay these things. Letter 57, 1894, pp. 6, 7. (To Brother Olsen, June 10, 1894.) [Cf: 1MR274.01] p. 3, Para. 5, [1894MS].

The Word must enlighten the mind as to the true character of the emotions, for they are often changeable, and very unreliable. As long as feeling in no way takes the lines of control, and interferes with the healthful life of the human agent in religious experience, there is no danger. The emotions are not always misleading; but as soon as they take control of the soul, body, and spirit, they must be sensibly considered and restrained. Feelings are no guide; they are ever to be kept under the control of a firm, intelligent principle, in conformity to the divine will; the balance of the mind needs to be preserved. Letter 38, 1894, pp. 2,3. (Name of addressee deleted, Topic: "Avoid Self-Exaltation," April 14, 1894.) [Cf: 1MR391.03] p. 4, Para. 1, [1894MS].

Anyone who shall cast disparagement upon the character of men whom Jesus Christ has made one with Himself, and who has through the grace of Christ obtained moral courage to accept unpopular truth and to suffer reproach for Christ's sake, is not working after the order of Christ. Those who have accepted the truth of God are dear to the heart of Christ. (See John 17:17-26.) [Cf: 2MR7.01] p. 4, Para. 2, [1894MS].

The saints have suffered for the truth's sake, and some have fallen asleep in Jesus under the third angel's message. Through the grace given them, they have witnessed a good confession before many witnesses. At every step they practiced self-denial and self-sacrifice. They would not fail nor be discouraged, and could say with the apostle 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" (2 Tim. 4:7, 8). [Cf: 2MR7.02] p. 4, Para. 3, [1894MS].

Does it seem fitting that the mistakes and errors of those who sleep in Jesus, whose names we have reason to believe are written in the Lamb's book of life, whose life of toil, of suffering and privation, is ended, should be paraded before the world, and that they should be represented as sinners? Does it seem fitting that finite men, who have the benefit of their experience in order that they might be enabled to shun the mistakes and failures they may have made, and have had the blessing of the divine illumination these chosen men of God have received, so that they were enabled to overcome by the blood of the Lamb and the word of their testimony, should present these saints of God as though they were clothed in filthy garments? God forbid. Rather, let it be said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The faith they possessed was more than many now comprehend. They understood, accepted, and communicated the redemption that they had fully and freely received, and distinctly experienced through Jesus Christ.-- Ms. 27, 1894, pp. 2-4. (To "Dear Brethren in the Seventh-day Adventist Faith," June 7, 1894.) [Cf: 2MR7.03] p. 4, Para. 4, [1894MS].

The grand truths of the Bible are for us individually, to rule, to guide, to control our life; for this is the only way in which Christ can be properly represented to our world in grace and loveliness in the characters of all who profess to be His disciples. Nothing less than heart service will be acceptable with God. God requires the sanctification of the entire man, body, soul, and spirit. The Holy Spirit implants a new nature, and molds through the grace of Christ the human character, until the image of Christ is perfected; this is true holiness.-- Letter 70, 1894, p. 5. (To Brethren in Responsible Positions in the Review and Herald Office, Jan. 13, 1894.) [Cf: 2MR12.05] p. 4, Para. 5, [1894MS].

Every soul who obeys the first four commandments will obey the last six commandments, and make manifest what is the duty of man to his fellow men. He will manifest tender, pitying love toward everyone for whom Christ has died. He will consecrate himself to be a missionary, to be a laborer together with God. All who have the Spirit of Christ are missionaries; they derive zeal and energy from the Chief Missionary.-- Letter 31, 1894, p. 16. (To Brother Harper, Sept. 23, 1894.) [Cf: 2MR36.01] p. 5, Para. 1, [1894MS].

We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, Mackensey, and Collins seated themselves in one boat; Brethren Daniells, Mccullagh, and Reekie in a still larger boat; and Willie White, Emily Campbell and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep stream. It is somewhat salty but loses its saltness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this was not a creek, but a deep, narrow river, and the water is beautiful. . . . The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land. . . . [Cf: 2MR46.03] p. 5, Para. 2, [1894MS].

I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. . . . If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there. . . . [Cf: 2MR47.01] p. 5, Para. 3, [1894MS].

While sitting on a log, my mind was actively planning what could be done. . . . I could see nothing discouraging in prospect of taking the land, but our party returned and broke up my future faith-prospecting. . . . [Cf: 2MR47.02] p. 5, Para. 4, [1894MS].

We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us. They came from their investigation with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole, the day of prospecting had made them much more favorable to the place than they had hitherto been.--Letter 82, 1894, pp. 2-5. (To Elder

and Mrs. J. E. White, May 1, 1894.) [Cf: 2MR47.03] p. 5, Para. 5, [1894MS].

Every dollar I have is the Lord's, to be used to His glory. . . . In every purchase I shall make I want to move to the glory of God. . . . I must use the means entrusted to me of my heavenly Father to help the needy, to help build meetinghouses, to send youth to our college, and to lift up and relieve the oppressed.--Ms 76, 1894, pp. 4, 5. (Diary, June, 1894.) [Cf: 2MR154.04] p. 5, Para. 6, [1894MS].

[Manuscript materials used in 1954 in giving counsel to a group involved in independent ministry.] [Cf: 2MR158.01] p. 5, Para. 7, [1894MS].

God is teaching, leading, and guiding His people, that they may teach, lead and guide others. There will be, among the remnant of these last days, as there were with ancient Israel, those who wish to move independently, who are not willing to submit to the teachings of the Spirit of God, and who will not listen to advice or counsel. Let such ever bear in mind that God has a church upon the earth, to which He has delegated power. Men will want to follow their own independent judgment, despising counsel and reproof, but just as surely as they do this, they will depart from the faith, and disaster and the ruin of souls will follow. Those who rally now to support and build up the truth of God are ranging themselves on one side, standing united in heart, mind, and voice, in defense of the truth. . . . [Cf: 2MR158.02] p. 6, Para. 1, [1894MS].

It is a delusion of the enemy for anyone to feel that he can disconnect from agencies which God has appointed, and work on an independent line of his own, in his own supposed wisdom, and yet be successful. Although he may flatter himself that he is doing God's work, he will not prosper in the end. We are one body, and every member is to be united to the body, each person working in his respective capacity.--Letter 104, 1894, pp. 4-6. (To "Dear Brother Church," no date.) [Cf: 2MR158.03] p. 6, Para. 2, [1894MS].

From time to time reports come to me concerning statements that Sister White is said to have made but which are entirely new to me, and which cannot fail to mislead the people as to my real views and teaching. A sister, in a letter to her friends, speaks with much enthusiasm of a statement by Brother Jones that Sister White has seen that the time has come when, if we hold the right relation to God, all can have the gift of prophecy to the same extent as do those who are now having visions. Where is the authority for this statement? I must believe that the sister failed to understand Brother Jones, for I cannot think that he made the statement. The writer continues: "Brother Jones said last night that is the case, not that God will speak to all for the benefit of everyone else, but to each for his own benefit, and this will fulfill the prophecy of Joel." He stated that this is already being developed in numerous instances. He spoke as if he thought none would hold such a leading position as Sister White had done and will still do. Referred to Moses as a parallel. He was a leader, but many others are referred to as prophesying, though their prophecies are not published. He (Brother Jones) will not give permission to have the matter copied for general circulation that has been read here from some sister. . . . [Cf: 2MR187.03] p. 6, Para. 3, [1894MS].

These ideas in relation to prophesying, I do not hesitate to say, might better never have been expressed. Such statements prepare the way for a state of things that Satan will surely take advantage of to bring in spurious exercises. There is danger, not only that unbalanced minds will be led into fanaticism, but that designing persons will take advantage of this excitement to further their own selfish purposes. Jesus has raised His voice in warning: "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." "Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." "If any man shall say to you, Lo here is Christ, or lo, He is there, believe him not; for false Christs and false prophets shall arise, and shall show signs and wonders to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things" (Mark 13:21-23).--Letter 6a, 1894, p. 3, 4. (To "Dear Brethren and Sisters," March 16, 1894.) [Cf: 2MR188.01] p. 6, Para. 4, [1894MS].

The Author of nature is the Author of the Bible. Creation and Christianity have one God. All who engage in the acquisition of knowledge should aim to reach the highest round of progress. Let them advance as fast and as far as they can; let their field of study be as broad as their powers can compass, making God their wisdom, clinging to Him who is infinite in knowledge, who can reveal the secrets hidden for ages, who can solve the most difficult problems for minds that believe in Him who only hath immortality, dwelling in the light that no man can approach unto.--Letter 67, 1894, p. 6. (To W. W. Prescott, Jan. 18, 1894.) [Cf: 2MR211.03] p. 7, Para. 1, [1894MS].

Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which make it a pleasure to grieve and afflict the creatures of God. They have the Spirit of their Master who said, "I am come to seek and to save that which was lost. I came not to call the righteous but sinners to repentance." Had Daniel possessed the same quality of religious zeal which is so quickly inflamed today in the churches, and men are led by it to afflict and oppress and destroy those who do not serve God after their prescribed plan, he would have said to Arioch, "These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have and should be destroyed. They dishonor the God of heaven, they serve idols, and their lives in no way do honor to God; let them die; but bring me in before the king and I will show unto the king the interpretation." The transforming grace of God was made manifest in His servant, and he pleaded most earnestly for the lives of the very men who afterwards in a secret, underhanded manner, made plans by which they thought to put an end to the life of Daniel. These men became jealous of Daniel because he found favor with kings and nobles, and was honored as the greatest man in Babylon.--Letter 90, 1894, p. 3. (To "Dear Children," May 29, 1894.) [Cf: 2MR319.05] p. 7, Para. 2, [1894MS].

The Lord is soon to work among us in greater power, but there is danger of allowing our impulses to carry us where He does not want us to go. We must not take one step that we shall have to retrace. We must

move solemnly, prudently, and not make use of extravagant expressions, or allow our feelings to become overwrought. We must think calmly, and work without excitement; for there will be those who become easily wrought up, who will catch up unguarded expressions, and make use of extreme utterances to create excitement, and thus counteract the very work that God desires us to do. [Cf: 3MR24.01] p. 7, Para. 3, [1894MS].

There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God desires us all to move calmly, considerately, choosing our words in harmony with the solid truth for this time. The truth should be presented to the mind as free as possible from that which is emotional, while still bearing the intensity and solemnity befitting its character. We must guard against encouraging extremists, those who would be either in the fire or in the water. [Cf: 3MR24.02] p. 7, Para. 4, [1894MS].

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds, and those who are inexperienced, will catch up, and which will lead them to make wild, immature movements. It is necessary for you to cultivate caution in every statement, lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength of the laborers into lines which God does not design shall be entered. One manifestation of fanaticism among us will close many doors against the soundest principles of truth. [Cf: 3MR24.03] p. 7, Para. 5, [1894MS].

Oh, how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which would have to be retracted! We must move discreetly, sensibly, for this is our strength; then God will work with us, and by us, and for us. [Cf: 3MR25.01] p. 8, Para. 1, [1894MS].

Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God. We want to hold the lines evenly, that there may be no breaking down of the system of regulation and order. In this way license will not be given to disorderly elements to control the work. [Cf: 3MR25.02] p. 8, Para. 2, [1894MS].

We are living in a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. [Cf: 3MR25.03] p. 8, Para. 3, [1894MS].

My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light,

and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer; for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way. [Cf: 3MR25.04] p. 8, Para. 4, [1894MS].

In the work of ministers and laymen who have not a daily connection with God there is not that which will stand the test of storm and tempest. A new order of things has come into the ministry. There is a desire to pattern after other churches and simplicity and humility are almost unknown. The young ministers seek to be original, and to introduce new ideas and new plans for labor. Some open revival meetings, and by this means call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance and confession of sin are not seen. The sinner is entreated to believe in Christ and accept Him, without regard to his past life of sin and rebellion. The heart is not broken. There is no contrition of soul. The supposed converted ones have not fallen upon the Rock, Christ Jesus. [Cf: 3MR26.01] p. 8, Para. 5, [1894MS].

The Old and New Testament Scriptures show us the only way in which this work should be done. Repent, repent, repent, was the message rung out by John the Baptist in the wilderness. Christ's message to the people was "Except ye repent, ye shall all likewise perish." Luke 13:5. And the apostles were commanded to preach everywhere that men should repent. [Cf: 3MR26.02] p. 9, Para. 1, [1894MS].

The Lord desires His servant today to preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel. The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not despise. [Cf: 3MR27.01] p. 9, Para. 2, [1894MS].

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If they agree on fundamental truths, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions, that after all are of no vital consequence, tends to call the mind away from truths vital to the saving of the soul. Brethren should be very modest in urging these side-issues, which often they do not themselves understand, points that they do not know to be truth, and that are not essential to salvation. When there is difference of opinion on such points, the less prominence you give to them the better it will be for

your own spirituality and for the peace and unity of the church. [Cf: 3MR27.02] p. 9, Para. 3, [1894MS].

Unbelievers are critical, and they seek to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." Thus the ungodly take advantage of the divisions and controversies among Christians. [Cf: 3MR27.03] p. 9, Para. 4, [1894MS].

We are to pray for divine enlightenment, and at the same time we should be careful about receiving everything termed new light. We must beware, lest, under cover of searching for new truth, we allow Satan to divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to divert men's minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the "present truth," when all the investigations and suppositions only serve to make matters more obscure, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth. [Cf: 3MR28.01] p. 9, Para. 5, [1894MS].

All must be careful what they present to the people as truth. Do not present your own imaginations. The enemy tries to warp and twist human minds. To the one who will listen to him, he will present ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds running in wrong channels, diverting them from the genuine tests which God has presented in His Word. [Cf: 3MR28.02] p. 9, Para. 6, [1894MS].

There is no need of entering into controversy with the poor souls who think they are doing God's service when they are believing fables. When our young ministers hurt themselves and bring reproach upon God's cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God's Word. "What is the chaff to the wheat?" Jer. 23:28. [Cf: 3MR28.03] p. 10, Para. 1, [1894MS].

In this age of error, of daydreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16. The Lord calls upon us to follow high and noble principles. We must let the principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. Young men must be educated to keep within the bounds of "It is written." Paul writes, "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. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away

their ears from the truth, and shall be turned unto fables." That time has come. I present the word of warning: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:1-5).--Ms 82, 1894. [Cf: 3MR29.01] p. 10, Para. 2, [1894MS].

No one is to put truth to the torture by placing a forced, mystical construction upon the Word. Thus some are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and all connected with this great memorial is to be kept before the people. [Cf: 3MR30.01] p. 10, Para. 3, [1894MS].

I have words to speak to the young men who have been teaching the truth. Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). They presented to the people traditions, suppositions, and fables of all kinds. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the traditions of men. [Cf: 3MR30.02] p. 10, Para. 4, [1894MS].

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God's Word, they will be as those represented in the last chapter of Revelation. [Cf: 3MR30.03] p. 10, Para. 5, [1894MS].

Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the mines of heavenly truth, and secure the riches which mean life eternal to the receiver. Precious treasure will be secured by those who study God's Word with earnestness; for heavenly angels will direct the search. [Cf: 3MR30.04] p. 11, Para. 1, [1894MS].

Our ministers must cease to dwell upon their peculiar ideas, with the feeling, "You must see the point as I do, or you cannot be saved." Away with this egotism! The great work to be done in every case is to win souls to Christ. Men must see Jesus on the cross; they must look and live. It is not your ideas they must feed upon, but it is the flesh and blood of the Son of God. He says, "My flesh is meat indeed." "The words that I speak unto you, they are spirit, and they are life." John 6:55, 63. The soul that accepts Jesus places himself under the care of the Great Physician, and let men be careful how they come between the patient and the Physician who discerns all the needs of the soul. [Cf: 3MR31.01] p. 11, Para. 2, [1894MS].

Christ, the Physician of the soul, understands its defects and its maladies, and knows how to deal with the purchase of His own blood. What the soul lacks, He can best supply. But men are so officious, they want to do so much, that they overdo the matter, leaving Christ no room to work. Whatever moulding and fashioning needs to be wrought in the soul, Christ can best do. The conviction may not be deep, but if the

sinner comes to Christ, viewing Him upon the cross, the just dying for the unjust, the sight will break every barrier down. [Cf: 3MR31.02] p. 11, Para. 3, [1894MS].

Christ has undertaken the work of saving all who trust in Him for salvation. He sees the wrongs that need to be righted, the evils that need to be repressed. He came to seek and save that which was lost. "Him that cometh to Me," He says, "I will in no wise cast out" (John 6:37). Through the goodness and mercy of Christ the sinner is to be restored to the divine favor. God in Christ is daily beseeching men to be reconciled to God. With outstretched arms He is ready to receive and welcome, not only the sinner, but the prodigal. His love, manifested on Calvary, is the sinner's assurance of acceptance, peace and love. Teach these things in the simplest form, that the sin-darkened soul may see the light shining from the cross of Calvary. [Cf: 3MR31.03] p. 11, Para. 4, [1894MS].

Satan is working in many ways, that the very men who ought to preach the message may be occupied with fine-drawn theories which he will cause to appear of such magnitude and importance as to fill the whole mind; and while they think they are making wonderful strides in experience, they are idolizing a few ideas, and their influence is injured, and tells but little on the Lord's side. Let every minister make earnest efforts to ascertain what is the mind of Christ. There are those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their own ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. Now all this pleases the enemy. [Cf: 3MR32.01] p. 11, Para. 5, [1894MS].

We should not needlessly take a course that will make differences or cause dissension. We should not give the impression that if our particular ideas are not followed, it is because the ministers are lacking in comprehension. There are in the lessons of Christ subjects in abundance that you can speak upon; and mysteries which neither you nor your hearers can understand or explain might better be left alone. Give the Lord Jesus Christ Himself room to teach; let Him by the influence of His Spirit open to the understanding the wonderful plan of salvation. There is a time of trouble coming to the people of God, but we are not to keep that constantly before the people, and rein them up to have a time of trouble beforehand. There is to be a shaking among God's people; but this is not the present truth to carry to the churches; it will be the result of refusing the truth presented. [Cf: 3MR32.02] p. 12, Para. 1, [1894MS].

The ministers should not feel that they have some wonderful advanced ideas, and unless all receive these, they will be shaken out, and a people will arise to go forward and upward to the victory. Satan's object is accomplished just as surely when men run ahead of Christ and do the work He has never entrusted to their hands, as when they remain in the Laodicean state, lukewarm, feeling rich and increased with goods, and in need of nothing. The two classes are equally stumbling-blocks. [Cf: 3MR33.01] p. 12, Para. 2, [1894MS].

Some zealous ones who are aiming and straining every energy for originality have made a grave mistake in trying to get something startling, wonderful, entrancing, before the people, something that

they think others do not comprehend; but often they do not themselves know what they are talking about. They speculate upon God's word, advancing ideas that are not a whit of help to themselves or to the churches. For the time being they may excite the imagination; but there is a reaction, and these very ideas become a hindrance. Faith is confounded with fancy, and their views may bias the mind in the wrong direction. Let the plain, simple statements of the word of God be food for the mind; this speculating upon ideas that are not clearly presented there is dangerous business. [Cf: 3MR33.02] p. 12, Para. 3, [1894MS].

Some are naturally combative. They do not care whether they harmonize with their brethren or not. They would like to enter into controversy, would like to fight for their particular ideas; but they should lay this aside, for it is not developing the Christian graces. Work with all your power to answer the prayer of Christ, that His disciples may be one, as He is one with the Father. Not a soul of us is safe unless we learn of Christ daily His meekness and lowliness. In your labor do not be dictatorial, do not be severe, do not be antagonistic. Preach the love of Christ, and this will melt and subdue hearts. Seek to be of one mind and one judgment with your brethren, and to speak the same things. This talking about divisions because all do not have the same ideas as present themselves to your mind, is not the work of God but of the enemy. Talk the simple truths wherein you can agree. Talk of unity; do not become narrow and conceited; let your mind broaden. [Cf: 3MR33.03] p. 12, Para. 4, [1894MS].

Christ does not weigh character in the scales of human judgment. He says, "I, if I be lifted up from the earth, will draw all men unto Me" (John 12:32). Every soul who responds to this drawing will turn from iniquity. Christ is able to save to the uttermost all who come unto Him. He who comes to Jesus is setting his feet upon a ladder that reaches from earth to heaven. Teach it by pen, by voice, that God is above the ladder; the bright rays of His glory are shining upon every round. He is looking graciously upon all who are climbing painfully upward, that He may send them help, divine help, when the hand seems to be relaxing and the foot trembling. Yes, tell it, tell it in words that will melt the heart, that not one who will perseveringly climb the ladder will fail of an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ; those who believe in Christ shall never perish, neither shall any pluck them out of His hand. Tell the people in clear, hopeful language how they may escape the heritage of shame which is our deserved portion. But for Christ's sake do not present before them ideas that will discourage them, that will make the way to heaven seem very difficult. While we must often impress the mind with the fact that the Christian life is a life of warfare, that we must watch and pray and toil, that there is peril to the soul in relaxing spiritual vigilance for one moment, the completeness of the salvation proffered us by Jesus, who loved us and gave Himself that we should not perish but have everlasting life, is to be our theme. [Cf: 3MR34.01] p. 12, Para. 5, [1894MS].

Day by day we must talk with God, day by day following on to know the Lord, entering into the holiest by the blood of Jesus, laying hold on the hope set before us. If we reach heaven it must be by binding our souls to the Mediator, becoming partakers of the divine nature. Leaning on Christ, your life being hid with Christ in God, is your trust. And

led by His Spirit, you have the genuine faith. Believing fully in the efficacy of His atoning sacrifice, we shall be laborers together with God. Trusting in His merits we are to work out our own salvation with fear and trembling; for it is God that worketh in us both to will and to do of His good pleasure. [Cf: 3MR35.01] p. 13, Para. 1, [1894MS].

God would have the rulers of the nations know that He is the supreme Ruler. Those who preside over the affairs of nations should realize that there is a King of kings. The man who does not know God as his Father, and Jesus Christ as the only begotten Son of the infinite God, can not rule wisely. He who has been placed where he has authority over others should seek the Lord for wisdom, that he may govern wisely the subjects of God's kingdom. An earthly ruler can not exercise authority wisely or set an example that is safe to follow, unless he obtains wisdom from God, who is too wise to err and too good to do injustice to His human subjects. [Cf: 3MR36.01] p. 13, Para. 2, [1894MS].

In the law of the kingdom of the God who rules the sinless inhabitants of heaven are to be found the principles that should lie at the foundation of the laws of earthly governments. The laws of these governments should be in harmony with the law of Jehovah, the standard by which all created beings are to be judged. No man should be forced to act in harmony with human laws that are in direct opposition to the law that God has given.--Letter 187, 1903, p. 5. (To Elder W. C. White, Aug. 17, 1903.) [Cf: 3MR36.02] p. 13, Para. 3, [1894MS].

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it.--Letter 31a, 1894, p. 16. (To A. R. Henry, October 27, 1894.) [Cf: 3MR205.01] p. 13, Para. 4, [1894MS].

Another must take your place unless a decided change is made.--Ms 41, 1894, p. 4. (Diary, Oct. 19, 1894.) [Cf: 3MR248.05] p. 13, Para. 5, [1894MS].

This is the work that devolves upon every faithful standard bearer, to bring up the men to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professed followers of Christ is that they lack the courage and the energy to bring themselves and those connected with them up to the standard. [Cf: 3MR301.02] p. 13, Para. 6, [1894MS].

I have faith to believe you will not stop at the halfway house, but will follow on to know the lord, that you may know His goings forth are prepared as the morning. The Lord loves us, and all He asks is that you respond to His love.--Letter 22, 1894, pp. 6, 7. (To Capt. C. Eldridge--Title, "The Value of Chastening." Aug. 12, 1894.) [Cf: 3MR301.03] p. 13, Para. 7, [1894MS].

Here can be a crop of alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds. So in imagination I have all the different places in a flourishing condition.--Letter 14, 1894, p. 2 (To Sister Marian Davis, Aug. 27, 1894.) [Cf: 3MR405.02] p. 13, Para. 8, [1894MS].

Emily has canned fifty-six quarts of apricots today, and we have

twelve cases yet to can.--Letter 124, 1894, p. 1. (To "Dear Children," Dec. 20, 1894.) [Cf: 3MR408.03] p. 14, Para. 1, [1894MS].

We had company of an important character all through our moving process, which we were glad to entertain. We had fourteen and fifteen seated at our table. These to cook for and to entertain made the moving problem much more difficult.--Letter 133, 1894, p. 1. (To Edson and Emma White, July 9, 1894.) [Cf: 3MR409.01] p. 14, Para. 2, [1894MS].

I want to do exactly as the Master would have me to do.--Letter 136, 1894, p. 1. (To "Dear Son Willie," [W. C. White], Jan. 8, 1894.) [Cf: 3MR410.03] p. 14, Para. 3, [1894MS].

I want to know the will of God and do it. . . . I want all that I have and am to be used in the cause of God and to glorify His name.--Letter 140, 1894, p. 1, 2. (To "Dear Son Willie," [W. C. White], Feb. 15, 1894.) [Cf: 3MR410.04] p. 14, Para. 4, [1894MS].

I have sent provisions for Brother _____'s family. He cannot get work, only a job now and then. They are destitute of food and clothing. He keeps up good courage in the Lord, but there are many families destitute and it hurts my soul.--Letter 147, 1894, p. 1. (To "Dear Son Willie," [W. C. White], circa June, 1894.) [Cf: 3MR411.01] p. 14, Para. 5, [1894MS].

I want not to hoard anything, and God helping me those who have embraced the truth and love God and keep His commandments shall not go hungry for food or for clothing if I know it.--Letter 135, 1894, p. 2. (To "Dear Son Willie," [W. C. White], Aug. 6, 1894.) [Cf: 3MR411.02] p. 14, Para. 6, [1894MS].

If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He 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" (John 14:12).--Ms 12, 1894, p. 5. (No title, Feb. 18, 1894.) [Cf: 3MR423.02] p. 14, Para. 7, [1894MS].

Events in history of the Reformers have been presented before me.--Letter 48, 1894, p. 4. (To Elder Littlejohn, June 3, 1894.) [Cf: 4MR65.01] p. 14, Para. 8, [1894MS].

When my children were small we had a large family of adopted children. We would have our work away before the setting of the sun. The children would hail the Sabbath as a joy. They would say, "Now Father and Mother will give us some of their time." We would take them out for a walk. We would take the Bible and some religious instruction to read to them, and explain to them the Scriptures. We would keep praying that they should know the truth of God's Word. We would not lie abed Sabbath mornings because it was Sabbath. We would have our preparations all ready the day before so that we could go to service without the hurry and worry. We would not stroll off and have a nice time to ourselves. We wanted our children to have all the privileges and blessings of God's sanctified rest day.--Ms 26, 1894, p. 4. (Untitled, May 13, 1894.) [Cf: 4MR103.02] p. 14, Para. 9, [1894MS].

In the night season I was in a dream or vision which revealed some

things in Battle Creek. My Guide said, "Follow me." I was directly in Battle Creek; the streets were alive with bicycles ridden by our people. There was a Witness from heaven beholding our people indulging their desire for selfish gratification, and using the money that should be invested in foreign missions, to unfurl the banner of truth in the cities, and in the highways and byways of the land. There was an infatuation, a craze, upon this subject. . . . [Cf: 4MR104.04] p. 15, Para. 1, [1894MS].

The Witness from heaven said. . . . "Every device that Satan can invent to make our people disloyal to Jesus Christ, the Captain of our salvation, will be ready at hand. The notices given in our papers, extolling bicycles, might better to cut out, and in their place the destitute foreign fields be represented." . . . [Cf: 4MR105.01] p. 15, Para. 2, [1894MS].

Brethren and sisters in Battle Creek, I enquire, Who hath bewitched you? . . . Shall the idols be expelled from the heart, and Jesus be enthroned there?--Letter 23c, 1894, pp. 1, 2, 3. ("Testimony to Battle Creek," letter to I. H. Evans, July 20, 1894.) [Cf: 4MR105.02] p. 15, Para. 3, [1894MS].

The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. In our first experience in the infancy of this cause, we had to meet similar manifestations. Many such revelations were given, and we had a most disagreeable work in meeting this element and giving it no place. Some things stated in these revelations were fulfilled, and this led some to accept them as genuine. [Cf: 4MR118.01] p. 15, Para. 4, [1894MS].

Young unmarried women would have a message for married men, and in no delicate words would tell them to their face of their abuse of the marriage privileges. Purity was the burden of the messages given, and for a while everything appeared to be reaching a high state of purity and holiness. But the inwardness of these matters was opened to me: I was shown what would be the outcome of this teaching. [Cf: 4MR118.02] p. 15, Para. 5, [1894MS].

Those who were engaged in this work were not a superficial, immoral class, but persons who had been the most devoted workers. Satan saw an opportunity to take advantage of the state of things, and to disgrace the cause of God. Those who thought themselves able to bear any test without exciting their carnal propensities, were overcome, and several unmarried men and women were compelled to be married. [Cf: 4MR118.03] p. 15, Para. 6, [1894MS].

I am afraid of those who feel so great a burden to labor in this direction. Satan works upon the imagination, so that impurity is the result, instead of purity. . . . This pointing out of the imperfections and wrongs of individuals is of exactly the same character as in the false messages not only in Maine, but in New York, New Hampshire, and Massachusetts. Married men and women were following after the sins of the inhabitants of the world before the Flood, and of the Sodomites. I know what I am talking about, for most solemn messages were given me to correct this evil that was growing to large proportions among those who had so great a burden to set people right in regard to purity. The state of things was terrible.--Letter 103, 1894, pp. 6, 7. (To Elder A.

T. Jones, March 15, 1894.) [Cf: 4MR118.04] p. 15, Para. 7, [1894MS].

By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. Oh, what love, what wondrous love! [Cf: 4MR119.01] p. 16, Para. 1, [1894MS].

This is my teaching of moral purity. The opening of the blackness of impurity will not be one half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible; the Bible alone has given the true lessons upon purity. Then preach the Word. Such is the grace of God, such the love wherewith He hath loved us, even when we were dead in trespasses and sins, enemies in our minds by wicked works, serving divers lusts and pleasures, the slaves of debase appetites and passion, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins. [Cf: 4MR119.02] p. 16, Para. 2, [1894MS].

The purity, the holiness of the life of Jesus as presented from the Word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongue. [Cf: 4MR119.03] p. 16, Para. 3, [1894MS].

Before the cross the sinner sees his unlikeness of character to Christ. He sees the terrible consequences of transgression; he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly Intelligence. He has measured it by the standard of the cross. He has weighed it in the balances of the sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin; he looks to Jesus and lives. [Cf: 4MR120.01] p. 16, Para. 4, [1894MS].

He finds an all-absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, "He shall not have died for me in vain. Thy gentleness hath made me great."--Letter 102, 1894, pp. 10, 11. (To Mr. and Mrs. J. Edson White, February 6, 1894.) [Cf: 4MR120.02] p. 16, Para. 5, [1894MS].

I feel a special interest in our youth who are interested in the truth. I am thankful to God that you love the truth, that you love Jesus, and I am anxious that you should press your way forward and upward in order that you shall reach the standard of Christian character that is revealed in the word of God. Let the word of God be your guidebook, that in everything you may be molded in conduct and character according to its requirements. . . . [Cf: 4MR192.01] p. 16, Para. 6, [1894MS].

Many ask the question, Am I keeping the way of the Lord? This question is one that you should carefully consider. You are the Lord's property both by creation and redemption. You may be a light in your home, and may continually exercise a saving influence in living out the truth. When the truth is in the heart its saving influence will be felt by all that are in the house. A sacred responsibility is resting upon you, and one that requires that you keep your soul pure by consecrating yourself to be wholly the Lord's. . . . [Cf: 4MR192.02] p. 16, Para. 7, [1894MS].

The only way in which the Christian will be able to keep himself unspotted from worldly influences will be by searching the Scriptures and by obeying the word of God to the very letter. Satan is playing the game of life for every soul; but no one need to be overcome by his deceptive reasoning. Those only who consent to his sophistry will be deceived by his counsels. But if the truth of God regulates the life, it must be planted in the heart. The truth will produce true beauty in the soul that will be revealed in the character. But if this result is attained it will be because the truth is cultivated and cherished. . . . [Cf: 4MR192.03] p. 17, Para. 1, [1894MS].

You have brothers, you have sisters, you have a mother, who do not see the light of truth. Let your light shine in such a way that they may see that truth adorns your character. Let your conversation be holy, and let your words and actions be kindly; and if through the grace of Christ you win them to see how precious is the truth as it is in Jesus, what a comfort, what an encouragement this would be to you! . . . [Cf: 4MR193.01] p. 17, Para. 2, [1894MS].

If your affections are upon God, upon heavenly and divine things, you will not find any enjoyment in the company of those who have not the love of God and of truth abiding as a living principle in their souls. . . . The Lord Jesus cannot keep any soul who places himself upon the enemy's ground and surrounds himself with the society of those who prefer such conversation and conduct as are an offense to the God he reveres and loves. . . . [Cf: 4MR193.02] p. 17, Para. 3, [1894MS].

If you will give yourself fully to Jesus He will create in you an intense desire for the friendship of God, and you will have deep longings to reflect the goodness and the love of Jesus in your life and character to your family and to those who know not the love of God. By cultivating patience, meekness, forbearance, by showing respect and rendering obedience to your father and mother as it is fit in the Lord, you will be giving testimony in your everyday life that the truth has power to sanctify the character. . . . [Cf: 4MR193.03] p. 17, Para. 4, [1894MS].

Your acquaintances, who are utterly averse to spiritual things, are not refined, ennobled, and elevated by the practice of the truth. They are not under the leadership of Christ, but under the black banner of the prince of darkness. To associate with those who neither fear nor love God--unless you associate with them for the purpose of winning them to Jesus--will be a detriment to your spirituality. If you cannot lift them up, their influence will tell upon you in corrupting and tainting your faith. It is right for you to treat them kindly, but not well for you to love and choose their society; for if you choose the atmosphere that surrounds their souls, you will forfeit the

companionship of Jesus. [Cf: 4MR193.04] p. 17, Para. 5, [1894MS].

By every means in your power seek to repress sin; but never for one moment give sanction to sin either by your deeds, your words, your silence, or your presence. Every time sin is sanctioned by the professed follower of Christ the sense of sin is weakened and the judgment thus becomes perverted. . . . [Cf: 4MR194.01] p. 17, Para. 6, [1894MS].

From the light which the Lord has been pleased to give me, I warn you that you are in danger of being deceived by the enemy. You are in danger of choosing your own way and of not following the counsel of God and not walking in obedience to His will. The Holy One has given rules for the guidance of every soul so that no one need miss his way. These directions mean everything to us, for they form the standard to which every son and daughter of Adam should conform. . . . [Cf: 4MR194.02] p. 18, Para. 1, [1894MS].

You are young, and are in danger of being self-confident. But in choosing your own way, you will not choose the way of wisdom, and if you do so you will become indifferent and careless in regard to divine things. For this reason I write to you that you may learn of the heavenly Teacher His meekness and lowliness of heart. In His strength be steadfast, and stand in opposition to all that is displeasing to God, and encourage all that is right and pure and true. . . . [Cf: 4MR194.03] p. 18, Para. 2, [1894MS].

You are just entering upon womanhood, and if you seek the grace of Christ, if you follow the path where Jesus leads the way, you will become more and more a true woman. You will grow in grace, become wiser by experience, and as you advance from light to a greater light you will become happier. Remember that your life belongs to Jesus, and that you are not to live for yourself alone. . . . [Cf: 4MR194.04] p. 18, Para. 3, [1894MS].

Shun those who are irreverent. Shun one who is a lover of idleness; shun the one who is a scoffer of hallowed things. Avoid the society of one who uses profane language or is addicted to the use of even one glass of liquor. Listen not to the proposals of a man who has no realization of his responsibility to God. The pure truth which sanctifies the soul will give you courage to cut yourself loose from the most pleasing acquaintance whom you know does not love and fear God, and knows nothing of the principles of true righteousness. We may always bear with a friend's infirmities and with his ignorance, but never with his vices. Never marry an unbeliever. . . . [Cf: 4MR195.01] p. 18, Para. 4, [1894MS].

Cling close to those who will have an uplifting tendency, whose souls are surrounded with a pure and holy atmosphere. We shall need all the help we can obtain, for we are called upon to contend with Satan and his army of workers who imbue their human agents with their own satanic spirit, causing them to do according to their will. . . . [Cf: 4MR195.02] p. 18, Para. 5, [1894MS].

Be cautious every step that you advance; you need Jesus at every step. Your life is too precious a thing to be treated as of little worth. Calvary testifies to you of the value of your soul. Consult the word of

God in order that you may know how you should use the life that has been purchased for you at infinite cost. As a child of God you are permitted to contract marriage only in the Lord. Be sure that you do not follow the imagination of your own heart, but move in the fear of God. . . . [Cf: 4MR195.03] p. 18, Para. 6, [1894MS].

If believers associate with unbelievers for the purpose of winning them to Christ they will be witnesses for Christ, and having fulfilled their mission, will withdraw themselves in order to breathe in a pure and holy atmosphere. They will draw near to God, and send up earnest petitions to Christ in behalf of their friends and associates, knowing that He is able to save unto the uttermost all that come unto God by Him. When in the society of unbelievers, ever remember that in character you are a representative of Jesus Christ, and let no light and trifling words, no cheap conversation, be upon your lips. Keep in mind the value of the soul, and remember that it is your privilege and your duty to be in every possible way a laborer together with God. You are not to lower yourself to the same level as that of unbelievers. This manner of conduct will only make you a stumbling block in the way of sinners. . . . [Cf: 4MR196.01] p. 18, Para. 7, [1894MS].

The Lord will be your helper, and if you trust Him, will bring you up to a noble, elevated standard, and will place your feet upon the platform of eternal truth. Through the grace of Christ you can make a right use of your entrusted capabilities and become an agent for good in winning souls to Christ. Every talent you have should be used on the right side. . . . [Cf: 4MR196.02] p. 19, Para. 1, [1894MS].

When the Holy Spirit moves upon the heart we should co-operate with His molding influence, and we shall have noble aspirations, clear perception of truth, meekness, teachableness, and will perform our duty with humility. This is the way in which you will become better acquainted with God, and acquaintance with God is the privilege of the Christian. Then you can labor for those who are unconverted, and the society of unbelievers will do you no harm, because your life is hid with Christ in God, and you seek the companionship of those who are out of Christ for the purpose of winning them to His service. Your connection with God makes you strong spiritually so that you can withstand any wrong influences which are exerted by them. [Cf: 4MR196.03] p. 19, Para. 2, [1894MS].

I have written to you because I have a love for your soul, and I beseech you to hear my words. I have more to write to you when I shall find time.--Letter 51, 1894, pp. 1-8. (To "Dear Sister C. Martin," August 9, 1894.) [Cf: 4MR197.01] p. 19, Para. 3, [1894MS].

I received your letter last Thursday morning, and was made glad to see you coming to the position in which for years in the past the Lord has signified that He would have you. If you will walk in humility, I am sure that your mind will be fruitful in the knowledge of the Scriptures, and that in studying the life of Christ you will have special help through the Holy Spirit in expressing the ideas that are now so precious to you, and that the Lord will open the minds of those who hear, so that they will be able to grasp the precious things found in the Holy Scriptures.--Letter 87, 1894, p. 1. (To Edson and Emma White, June 28, 1894.) [Cf: 4MR261.01] p. 19, Para. 4, [1894MS].

You have written to me expressing the fact that at times you are sorely tried because your brethren do not encourage you or give you the kind of help that Christians expect from each other. Let not any course that your brethren in the faith may pursue toward you, however much it may try your soul, have any influence upon you to lead you to distrust your Saviour. . . . [Cf: 4MR261.02] p. 19, Para. 5, [1894MS].

Your only course is to lean your whole weight upon Christ. Ever bear in mind that we are now upon trial. In this life we are to form a character either after the divine similitude, or after the similitude of the rebellious one. . . . You will meet with prejudice, you will meet with opposition; if you are seeking to serve God you will meet with treatment that will be contrary to your natural disposition. Paul said, "I die daily." Do not become provoked when you suffer wrongfully. Hold fast your integrity in Jesus Christ.--Letter 80, 1894, pp. 1, 2, 3. (To Edson White, November 6, 1894.) [Cf: 4MR261.03] p. 19, Para. 6, [1894MS].

God Himself is taking care of you. "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" (Matt. 6:29). He has been telling about raiment. Now that God that puts the tints and the color upon all these things, can He not provide for us suitable clothing and comfortable clothing, neat and warm clothing? We need not practice extravagance. There are other ways for our clothing than that. Now He says, "Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Well now, why not trust Him who made the beautiful lilies of the valley? [Cf: 4MR267.01] p. 19, Para. 7, [1894MS].

In America we have the fresh-water lilies. These beautiful lilies come up pure, spotless, perfect, without a single mar. They come up through a mass of debris. I said to my son, "I want you to make an effort to get me the stem of that lily as near the root as possible. I want you to understand something about it." He drew up a handful of lilies and I looked at them. They were all full of open channels, and the stems were gathering the properties from the pure sands beneath, and these were being developed into the pure and spotless lily. It refused all the debris. It refused every unsightly thing, but there it was developed in its purity. Now this is exactly the way that we are to educate our youth in this world. Let their minds and hearts be instructed who God is, who Jesus Christ is, and the sacrifice that He has made in our behalf. Let them draw the purity, the virtue, the grace, the courtesy, the love, the forbearance; let them draw it from the Source of all power.--Ms 43a, 1894. (Sermon, October 28, 1894.) [Cf: 4MR267.02] p. 20, Para. 1, [1894MS].

Could there be a convocation of all the churches on 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.-- Letter 114, 1894. [Cf: 4MR334.05] p. 20, Para. 2, [1894MS].

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the

implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the grace of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out into one line after another of good works. The truths of the gospel are not unconnected; uniting, they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience. [Cf: 4MR344.02] p. 20, Para. 3, [1894MS].

Christ is the complete system of truth. He says, "I am the way, the truth, and the life." All true believers center in Christ, their character is irradiated by Christ; all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the human agent from every moral defilement. It leads to benevolent action, to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ.--Ms 34, 1894, p. 6. ("Testimony 4," August 3, 1894.) [Cf: 4MR344.03] p. 20, Para. 4, [1894MS].

Satan claimed to be sanctified, and exalted himself above God even in the courts of heaven. So great was his deceptive power that he corrupted a large number of angels, and enlisted their sympathy in his selfish interest. When he tempted Christ in the wilderness he claimed that he was sanctified, that he was a pure angel from the heavenly courts; but Jesus was not deceived by his pretensions and neither will those be deceived who live by every word that proceedeth out of the mouth of God. God will not accept a willful, imperfect obedience. Those who claim to be sanctified, and yet turn away their ears from hearing the law prove themselves to be the children of disobedience whose carnal hearts are not subject to the law of God, and neither indeed can be.--Ms 40, 1894, p. 6. ("Sanctification and Repentance," October 10, 1894.) [Cf: 4MR345.02] p. 20, Para. 5, [1894MS].

Our success in any religious effort depends upon our simplicity in Christ Jesus and unity and love for one another.--Letter 56, 1894, p. 2. (To Elder A. O. Olsen, October 26, 1894.) [Cf: 4MR413.01] p. 21, Para. 1, [1894MS].

Already it has been proved that there was a lack of faithfulness in men placed in important positions of trust. The simplicity of the work was forgotten; the principles God had laid down were ignored; self-denial and self-sacrifice were not maintained; selfishness was indulged because the men in positions of trust were not with heart and soul relying upon divine wisdom and power, but walking after the imagination of their own hearts. This scripture was presented to me as applicable: Jeremiah 7:1-14, 23, 24. [Cf: 4MR441.03] p. 21, Para. 2, [1894MS].

Thank God, some changes have been made, but they have been made very slowly, reluctantly, and imperfectly. Now, my brethren, all who have an individual interest in the work of God, before you shall feel competent to change the publications now doing their respective work in their several branches, I beseech you to humble your own hearts before God, else the ones who have been often reprov'd and counseled and who still choose to work in their own way will be as described in Jeremiah 9:3-8, 12-15. The Lord has a great work to do in our world, but selfish men,

had they had their own way, would have exalted themselves, and allowed the precious cause of God to be burdened through their ambitious projects and imaginations; for they lived and worked to please themselves. God has brought about changes, yet there is need of still greater changes. It is not a light wrong that has been done, and there should be repentance and confession. [Cf: 4MR441.04] p. 21, Para. 3, [1894MS].

I have little faith in the large or small confederacy that is being formed. It looks dark and forbidding to me. There is need of great care and wisdom in carrying forward the work.--Letter 71, 1894. [Cf: 4MR442.01] p. 21, Para. 4, [1894MS].

Isaiah 58: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins. Yet they seek Me daily and delight to know My ways, as a nation that did righteousness and forsook not the ordinances of their God: they ask of Me the ordinance of justice; they take delight in approaching to God." They seek Christ just the same as though they had not forsaken Him. This is a people that seek God as though they were seeking Him in obedience to Him. That is just how they seek the Lord. "They ask of Me the ordinance of justice." That is the danger, and that is where the Pharisees stumbled. They looked at their outward forms and ceremonies, and their outward performances of worship. And the Pharisees expected that those outward ceremonies would certainly recommend them to Christ, but He showed them that they did not have the spirit of meekness and lowliness that Christ had. [Cf: 5MR35.01] p. 21, Para. 5, [1894MS].

Now He says, "Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." Here is a voice that God bids shall be heard on high, and there are voices that they make to be heard on high, and it is not the voice that gives the trumpet the certain sound. [Cf: 5MR35.02] p. 21, Para. 6, [1894MS].

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day unto the Lord?" As though the Lord would take great pleasure in that. That is not the kind of a bowing down that He has a pleasure in. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and that ye break every yoke?" Here is something that is a work to a purpose. Let us see what it is. "To loose the bands of wickedness, and undo the heavy burdens." Now here is the very thing in work that the Lord accepts. Why? You say, "I have heard that we are not saved for our good works." No, but we will not be saved without them. You cannot depend upon your good works for salvation. We must have a living dependence upon a living God. And when there is a living connection with a living God, Christ abides in the heart by living faith, and the human agent works after Christ's life. He is going to change our life and character that Christ reveals. And if trials come to us we will not manifest a rebellious spirit. The opportunities will present themselves to every one of us, because we see oppression and unkindness, and because we see burdens that would be thrown upon us, and let self come in and exhibit itself. We let self arise. We want to put the trials in the right place, and where is it?

Christ says to everyone that is weary and heavy laden, "Come to Me." And what? "Learn of Me, for I am meek and lowly in heart." And notwithstanding the crush of conflict that we shall have to pass through if we accept the truth of heavenly origin, there is meekness and lowliness in Jesus in every move. Hide in Jesus Christ. Our life and character is hid with Christ in God, so we cannot afford to let any impulse of passion control our words or control our actions, but we must do just as Jesus would have done under similar circumstances, and we are not to be revengeful. [Cf: 5MR35.03] p. 22, Para. 1, [1894MS].

Now the work that is before us we want clearly to understand. It is a work of mercy, a work of love, a work just in Christ's lines. Just as Christ worked. He says that the nobleman went a long journey, and to every man he gave his work. The human agent is to cooperate with the divine. To everyone his work, and this is Christ's work. It is not the man's work. He is not to feel that all he has to do is to attend to his own individual self. No, there is a broader field. He is to occupy till I come, and what is it, "to occupy"? To be laborers together with God. Therefore it is of the greatest consequence that we understand in clear lines what it is to be laborers together with God. We must be imbued with the Spirit of Christ. We cannot labor with God merely from our intellect or our education. We cannot buy the grace of God with money; we cannot buy it with eloquence; we cannot buy it with the power of our intellect. It is God's to begin with. Does any of it belong to us? No, it is received by us from above. We are to occupy to the very best knowledge that we have, and sense our responsibility, and let our light shine through us to those that are around us, and in doing that we are doing the work of God. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke?" How are we to do it though? It is to present the obedience to Jesus Christ. And when we present the perfection that there is in His requirements, in His commandments, in His law, we are presenting that which will loose the bands of wickedness, and in the place of making men fast, in the place of shackling them with sin, it will loose the bands of wickedness, and those that are oppressed by the enemy. Who is the enemy? Who is observing us on the right and on the left? It is the one who rebelled against the law of God in heaven. It is the one that fell because of his disloyalty, and when we work in his lines we are fastening the shackles of oppression. "His servants ye are to whom ye yield yourselves servants to obey." If it is Christ you obey you are free, because He came to make us free. If we are on Christ's side we stand under the blood-stained banner of Jesus Christ. The blood-stained banner of Prince Emmanuel testifies that we are free, made free in Jesus Christ, because He is the propitiation for our sins, and not for ours only, but for all who shall believe on His name. That is the freedom that we want. [Cf: 5MR36.01] p. 22, Para. 2, [1894MS].

"To let the oppressed go free." What can we say to them? We can show them that obedience to the requirements of Jesus Christ is freedom, liberty, and salvation. It is indeed the perfection of Jesus Christ revealed in our world in His character. [Cf: 5MR38.01] p. 23, Para. 1, [1894MS].

"And that ye break every yoke." We do not want to be bound any more, no matter who it is, or what it is. There is our God whom we must serve. A God who requires our service. Nothing must come in between

that God and our souls, because our souls are of infinite value, and we cannot hang them on the ministers. We cannot trust our salvation to them. We must search the Scriptures for ourselves and know what they teach. We must obey what God says. "Is it not to deal thy bread to the hungry, and that thou bring the poor which are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" How can you do this? By not living extravagantly yourself. By not using every dollar that you have to make yourself a place in the earth, but honor the Lord God of heaven by showing that you esteem humanity from God's standpoint. Jesus Christ is our Redeemer, and we are to feel indeed that He has died to purchase humanity, to give us freedom and liberty which can be given only through Him. [Cf: 5MR38.02] p. 23, Para. 2, [1894MS].

Now let us see what the Spirit of God led His representative on earth to do. What the character of His mission was. He says, "The Spirit of the Lord is upon Me because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." How? Why, He found when He came here that the truth was so mixed with error, that He had to take away the traditions and maxims, and to remove the rubbish, and take the truth which had served in the enemy's lines to strengthen error, and bring error before the people, rescue it from error and restore it to the native loveliness of its character, and then let that truth stand before the people. The oldest error may be pleaded because of its age, but it may be hoary with age, but that does not make error truth. No, it does not change error into truth. The Jews held their customs received from tradition and repeated from age to age and from generation to generation, and they kept accumulating till He says to them, "Ye are blind." "Ye are both ignorant of the Scriptures and of the power of God." What was the matter? Why they had taught tradition for the commandments of God? That is not the way to do. What did Christ come to present? He says, "The recovery of sight to the blind, to set at liberty them that are bruised." Now you can see that that is in perfect harmony with what we have been reading. "When thou seest the naked that thou cover him." What are you doing if you have the glorious light of truth? What are you doing if God has chosen you to be a peculiar people, a royal people, a holy people? You are to show forth the power of Him who hath called you out of darkness, out of blindness into His marvelous light. Well, if God lets His light shine upon you, do not let your mouth be stopped. Do not let anybody put a falsehood in your mouth because of tradition. Speak the truth as it is in Christ Jesus. [Cf: 5MR39.01] p. 23, Para. 3, [1894MS].

Let the Spirit of God speak for Himself. Do not mix in self, and your own ideas and your own opinions. You want to present the truth as it is in Christ, and when you do that let the truth make its own impressions. [Cf: 5MR40.01] p. 23, Para. 4, [1894MS].

"And that thou hide not thyself from thine own flesh." How much of that there is. There is a little church in Denver where they do not let anyone in if they do any work, and so, of course, Christ does not come in, because He set us the example by working in a carpenter's shop. They exclude everyone. There was a seamstress taken in by a noble family, and they [the people in the church] were highly offended and talked with them. To think that they should let one worker come in!

Have they got a secluded heaven? They are hiding themselves from their own flesh. Do just as Jesus did. What did He do? He took a position with the poor. He preached the gospel to the poor in such simple language that they could advance the truth in every line. What does it say in the Scriptures? Christ sent out a message, Come to My supper. The preparation is made, come to My supper. But they would not hear it. What was the matter? What had they got to do? One said, "I have bought a piece of ground and cannot come," and another said, "I have a yoke of oxen," and another, "I have married a wife," and Christ was angry, and He said, "Go out onto the highways and compel them to come in." How? Were they to take and shackle them? They were to let the bright rays of light shine right upon them in clear, steady, lines that they should follow the words of Jesus. "And I, if I be lifted up. . . will draw men unto Me." Do you draw them unto Him? That is the very work that is to be done. Let us draw. Shall we go to the highest? Yes, go to the highest powers in the earth and say, "We have got a truth which will satisfy every one of you. You are not satisfied. This is a truth so large and expansive and so deep that it will meet every want that you have." Present to them the precious truth. There are many in palaces that do not know what is the matter with them. Paul had converts in Caesar's household. He did not tell them to come out, but when it came to the point where they could not honor God and stay there, they had a perfect right to change their position, as Christ had the right to take the children of Israel out of Egypt in order that they might keep the Sabbath and have the Lord of heaven exalted before them. [Cf: 5MR40.02] p. 24, Para. 1, [1894MS].

Hide not yourself from your own flesh. Go to work right where you are among any people [where] there is work to do. "Lift up your eyes," says Christ, "and look." Why? For the fields are ripe and ready for harvest. What is interposing? Men interpose themselves right between the people and Christ. They are working in the lines of the enemy, instead of in the light and power of truth, and the God of heaven must see in the human agent the power that says, "Come, for all things are ready." That is what we want. We want to give the people food. They are hungry. We do not want the froth, we do not want the fables, but we want the word of the infinite God. Christ says, "Except ye eat My flesh and drink My blood, ye have not part with Me." What is it to eat His flesh? When the disciples heard that they were offended. They did not discern spiritual things. He says, "The words that I speak unto you, they are spirit and they are life." It is to be doers of the word. Do you think we are going to let people come in with their maxims and customs and blind our eyes? We have a work to do, to go to the people who have souls to lose or souls to save. What are the terms of salvation? "Thou shalt worship the Lord thy God, and Him only shalt thou serve." This we will keep ever before us. [Cf: 5MR41.01] p. 24, Para. 2, [1894MS].

Let us see what comes of not being self-centered, and not taking time to brood over our ailments and afflictions. We will take time to consider that there is somebody in the world besides ourselves, and we will begin to work in Christ's lines, our spirits will become anointed and His righteousness will go before us. Then if ye do these things "thy light shall break forth as the morning, and thy health shall spring forth speedily." And it is a double health. It is not only bodily health, but spiritual health and power, spiritual sinew and muscle. "Thine health shall spring forth speedily; and thy righteousness shall go before thee: and the glory of the Lord shall be

thy rereward"--the righteousness of Jesus Christ. He has taken away our sins because we have repented of our transgression of the law of God. Our sin is taken away and in its place the righteousness of God is imputed unto us. Here the vacuum is supplied by [the] blessing of God. That is what supplies the place. "Thy righteousness shall go before thee." Jesus Christ our righteousness. "And the glory of the Lord shall be thy rereward." If the righteousness of God goes before in the path that we travel, we have got a most glorious wake behind us. God's people are blessed. They stand out distinguished by light and love and power, and the world sees that there is somebody who will work according to the law of God. [Cf: 5MR42.01] p. 24, Para. 3, [1894MS].

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." That is what we want, to call and the Lord shall answer. "Thou shalt cry, and He shall say, Here I am." He responds to our call, and says, "What shall I do for you?" He will give you the very thing that your soul hungers after. "If thou take away from the midst of thee the yoke, and putting forth of the finger, and speaking vanity." It is not only the body, but the soul that is expressed in this work. How many we see whose light is in obscurity. Oh, if I could find Jesus. I have letters come to me saying, "How shall I find Jesus? I have prayed but I do not get any answer to my prayer." Christ says, "If ye do these things, I will answer. I am with you. I am right by your side." What can we suppose is the reason that we are in obscurity? The light is shining, and here Christ says, "Then shall thy light rise in obscurity, and thy darkness be as the noon day." Let us thank God. Let a gratitude offering come up to God. "And the Lord shall guide thee continually." If His words to us continue we are not in darkness. "And the Lord shall guide thee continually, and satisfy thy soul in drought, and . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Everyone who trusts in Jesus and drinks of the water that He gives them, it shall be in them "as a well of water springing up unto everlasting life." Let us see what work we have to do. [Cf: 5MR42.02] p. 25, Para. 1, [1894MS].

"And they that shall be of thee shall build the old waste places." What is the matter? Do you see any waste places down here in 1894? "Thou shalt raise up the foundations of many generations." What is the matter? Is the foundation gone? "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." They will be called among the heavenly intelligences, "the repairers of the breach, the restorers 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: 5MR44.01] p. 25, Para. 2, [1894MS].

Now we have to understand what the breach is. Look at the fourth commandment. We have assembled here today to acknowledge that the Lord created the heaven and the earth in six days and rested on the seventh day, and sanctified and blessed the seventh day, and set it apart for man to observe. In observing that day, we erect a memorial which is to call God to mind and keep Him in remembrance as the only true and living God to be worshiped by human intelligences. He created the heavens and the earth and He has given us a memorial, even the observance of the seventh-day--not the first day. Here comes a power under the control of Satan that puts up the first day to be observed. God calls him the man of sin because he has perpetuated transgression. He [Satan] has taken his side to be on the right hand of the first sinner who ever existed. We do not want to be on his side. Here is the breach that is to be made and it has been a breach for years. Shall we let it always be a breach? Well, some say, "Why do you always talk about the Sabbath? Why don't you talk about Christ?" Suppose in an enclosure a length of fence was broken down. If we were building that length would you ask why we paid so much attention to that part? What is it? [It is] the Sabbath of the fourth commandment that is broken down. The foundation of many generations is the seventh-day Sabbath of the Lord our God. "This is the sign," He says in the thirty-first chapter of Exodus, "this is the sign between Me and you throughout your generations." Well, now what is the matter? They have broken it down, and the world has taken the liberty to take a day that has no sacredness, no sanctity, and they all worship that as the sabbath. It is a spurious sabbath. God does not accept it. They worship God as though they had not departed from His ordinances, but they have. Shall we accept this child of [the] Papacy? The Protestant world has taken it, the Protestant world has cradled it, the Protestant world has nourished it, but shall we take it as divine, when God says, "Six days shalt thou labor, and do all thy work." What shall we do? Work at that broken-down line of fence. "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Cf: 5MR44.02] p. 25, Para. 3, [1894MS].

Will you please carry that home with you, and read and search and find out about the breach, because every one of you want to become intelligent in faith and doctrine, that you may "give an answer to every man that asketh you a reason of the hope that is in you." Let us seek the Lord that we may find Him. He wants us to seek Him. God help us to come right to the point, and every one of us be employed in lifting up the Sabbath which has been trampled under the feet of man, and a spurious one put in its place. [Cf: 5MR45.01] p. 26, Para. 1, [1894MS].

You will always find Satan on the side of the oppressor. God does not oppress. God does not bring them [people] in by persecution, for He has let them live all this time, but when Satan gets the lines in his hands, he takes the spurious sabbath and sets it up against the perfection of Christ and [says] you have got to keep it. That is the spirit of persecution and oppression and bondage. It goes right with the spurious sabbath that has not one syllable for its sanctity in the Word of God. "If you do not keep Sunday, you will not buy or sell." And not only that, but they work their oppression in every way possible, but thank God, He lives. He lived in the days of the apostles when the priests said, "Do not preach any more in the name of Jesus Christ."

Somebody else's law was to come in there and show that God had a government. He sent His angel and said, "Go and tell Peter to go and make known My words." And when they came from Peter, lo he was not there. And one came and said, "He is in the Temple preaching." And they sent officers to bring him without violence, and they brought him before the council. They said to him, "Why do you teach in His name?" But Peter answer and said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." [Cf: 5MR46.01] p. 26, Para. 2, [1894MS].

God help us that our eyes may be anointed with the eyesalve that we may see. He will cause you to ride on the high places of the earth, and feed you with the heritage of Jacob thy father. Let us hide under the promise, and let us find refuge in Jesus Christ. He will establish us in truth and righteousness and the glory of the Lord shall be our rereward.--Ms 11, 1894, pp. 1-14. ("Isaiah 58." Sermon, February 17, 1894.) [Cf: 5MR46.02] p. 26, Para. 3, [1894MS].

In public labor do not make prominent and quote that which Sister White has written as authority to sustain your positions. To do this will not increase faith in the testimonies. Bring your evidences, clear and plain, from the Word of God. A Thus saith the Lord is the strongest testimony you can possibly present to the people. Let none be educated to look to Sister White, but to the mighty God, who gives instruction to Sister White.--Letter 11, 1894, p. 2. (To Brother and Sister Colcord, January 16, 1894.) [Cf: 5MR139.02] p. 26, Para. 4, [1894MS].

Events in the history of the Reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They [the Reformers] suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If anyone presumes to take these men in hand, and to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints.--Letter 48, 1894, p. 4. (To Elder Littlejohn, June 3, 1894.) [Cf: 5MR144.03] p. 26, Para. 5, [1894MS].

I have tried not to shun giving to our people the whole counsel of God, but have sometimes deferred matters with the injunction "Thy cannot bear them now." Even truth cannot be presented in its fullness before minds that are in no preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated stage bear them.--Letter 55, 1894, p. 5. (To Elder O. A. Olsen, undated.) [Cf: 5MR145.02] p. 27, Para. 1, [1894MS].

I have done scarcely anything on the life of Christ, and have been obliged to often bring Marian to my help, irrespective of the work on the Life of Christ which she has to do under great difficulties, gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take the

life of Christ and go ahead with it, if the Lord will.--Letter 55, 1894, p. 6. (To O. A. Olsen, undated.) [Cf: 5MR183.01] p. 27, Para. 2, [1894MS].

One place we were laboring in America, and there was every youth in our college . . . converted as we were telling them the simple story of the cross, to come to Jesus just as they were. Such an experience. . . . [Cf: 5MR233.03] p. 27, Para. 3, [1894MS].

The glory of God came into that meeting. It seemed at times at the commencement of the meeting that the glory of God was about to drop upon us, but it did not come only to a few, but at this time like a tidal wave it swept through that congregation, and what a time of rejoicing. [Cf: 5MR233.04] p. 27, Para. 4, [1894MS].

There were no wild demonstrations, for the praise of God does not lead to that. We never hear of any such things as that in the life of Christ, as jumping up and down and around, and screaming and hollering. No; God's work appeals to the senses and reason of men and women. [Cf: 5MR233.05] p. 27, Para. 5, [1894MS].

There are no such outward demonstrations. But the Spirit of God has an influence upon the human heart that shows itself in the countenance, and the shining of the very face reveals Jesus within. Now it was a miracle of God's mercy that took every student in that school and transformed them in character, and sent them out as missionaries. Two of the teachers are now in Tahiti as missionaries that were in that meeting. The light of the glory of God was there.--Ms 49, 1894, pp. 10, 11. (Sermon at Ashfield, Australia, Camp meeting, November 3, 1894.) [Cf: 5MR234.01] p. 27, Para. 6, [1894MS].

It is possible to relate that which has happened in connection with the past experiences of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance. It is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God. . . . [Cf: 5MR282.01] p. 27, Para. 7, [1894MS].

Let none of our brethren imagine that they are doing God's service in presenting the deficiencies of men who have done good, grand, acceptable work in laboring to unfold the message of mercy to fallen men, for the salvation of perishing souls. Suppose that these brethren have weak traits of character which they have inherited from their deficient ancestors, shall these deficiencies be hunted up and made prominent? [Cf: 5MR282.02] p. 28, Para. 1, [1894MS].

Shall men whom God has chosen to carry out the reformation against the papacy and idolatry be presented in an objectionable light? The banner of the ruler of the synagogue of Satan was lifted high, and error apparently marched in triumph, and the Reformers through the grace given them of God, waged a successful warfare against the host of darkness. Events in the history of the Reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine

light, the fire of God's kingdom. They suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If anyone presumes to take these men in hand, and to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints. . . . [Cf: 5MR282.03] p. 28, Para. 2, [1894MS].

You have made public the errors and defects of the people of God, and in so doing have dishonored God and Jesus Christ. I would not for my right arm have given to the world that which you have written. You have not been conscious of what would be the influence of your work. . . . [Cf: 5MR283.01] p. 28, Para. 3, [1894MS].

The Lord did not call upon you to present these things to the public as a correct history of our people. Your work will make it necessary for us to put forth labor to show why these brethren took the extreme position that they did, and call up the circumstances that vindicate those upon whom your articles have laid suspicion and reproach. [Cf: 5MR283.02] p. 28, Para. 4, [1894MS].

You were not in the early experience of the people of whom you have written, and who have been laid to rest from their labors. You have given but a partial view; for you have not presented the fact that the power of God worked in connection with their labors, even though they made some mistakes. You have made prominent before the world the errors of the brethren, but have not represented the fact that God worked to correct those errors, and to set the objectionable matters right. Opposers will be glad to multiply the matter which has been furnished to their hand by our people. You have arrayed the errors of the early apostles, the errors of those who were precious in the eyes of the Lord in the days of Christ. [Cf: 5MR283.03] p. 28, Para. 5, [1894MS].

In presenting the extreme positions that have been taken by the messengers of God, do you think that confidence will be inspired in the work of God for this time? Let God by inspiration trace the errors of His people for their instruction and admonition; but let not finite lips or pens dwell upon those features of the experience of God's people that will have a tendency to confuse and cloud the mind. Let no one call attention to the errors of those whose general work has been accepted of God. The articles you have presented are not of a character to leave a true and fair impression upon the minds of those who read them concerning our work and our workers. . . . [Cf: 5MR283.04] p. 28, Para. 6, [1894MS].

God's children are very precious in His sight, and those who by pen or voice weaken the influence of even the least of those who believe in Jesus Christ, are registered in heaven as injurers of the Lord Himself. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." We need to remember that we should guard carefully our thoughts, our feelings, our works, our actions, lest we wound and bruise the Saviour in the person of His saints; for He has told us plainly that He identifies Himself with suffering humanity. Not one of God's faithful ones will receive the honor of a crown of life in the kingdom of glory, who has not passed through severe conflicts and trials. Every one who wins in running the race for the immortal crown, will have striven lawfully. . . . [Cf: 5MR284.01]

p. 29, Para. 1, [1894MS].

We are to direct the weapons of our warfare against our foes, but never to turn them toward those who are under marching orders from the Kings of kings, who are fighting manfully the battles of the Lord of lords. Let no one aim at a soldier whom God recognizes, whom God has sent forth to bear a special message to the world and to do a special work. The soldiers of Christ may not always reveal perfection in their step, but their mistakes should call out from their fellow comrades not words that will weaken, but words that will strengthen, and will help them to recover their lost ground. They should not turn the glory of God to dishonor, and give an advantage to the bitterest foes of their King. [Cf: 5MR284.02] p. 29, Para. 2, [1894MS].

Let not fellow-soldiers be severe, unreasonable judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world, while we are maintaining the truth and vindicating God's downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by [the] ones who have taken some false position. . . . God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ.--Letter 48, 1894. (To Elder W. H. Littlejohn, June 3, 1894.) [Cf: 5MR285.01] p. 29, Para. 3, [1894MS].

As one who has had an experience in the work of God for this time from the beginning of my life, I am bound up in the work and I would say a few words to my brethren in the faith. I have been acquainted with everything that has arisen in connection with the work that has borne the appearance of fanaticism. The Lord by His power revealed the mistakes and errors that the brethren were committing, and those souls who had sincere love for God opened their minds and hearts to receive the light that was sent of God, and He forgave the mistakes they made, and through His great mercy cast their mistakes and errors into the depths of the sea. Now since God has thus covered their errors, who will presume to uncover them, and to present them to the world? Who has authorized any one to present God's chosen, adopted children to the world, clothed in a robe of darkness?--Ms 27, 1894, p. 1. (To "Dear Brethren in the Seventh-day Adventist Faith," June 7, 1894.) [Cf: 5MR285.02] p. 29, Para. 4, [1894MS].

The Fruit of Conversion. Now you can see how foolish it is, how inconsistent it is, for those who have a special influence and a special work to perform in our world, that show capability, that show tact, that show that they have excellent qualities for usefulness and duty, how foolish it is for the human being to present them and praise them as wonderfully smart, as wonderfully capable, [so that] the person feels that unless he can be fed with this kind of flattery and praise, he does not really receive what is his due. Now Christ tells us plainly that the whole power, the whole fruit-bearing quality, is in the parent vine stock. Then let them be abiding in Christ, and drawing the nourishment from Christ, and what shall we see? We shall see something, the world will see something. There is a clear line of distinction between the believing and the unbelieving, between those that obey God,

and those that disobey Him; there is a decided and marked difference in the fruit they bear. . . . The fruit is the character. . . . [Cf: 5MR332.01] p. 29, Para. 5, [1894MS].

Every ability that you have, every power that you have, your reasoning powers, every talent that you have, every capability that you have, is to be brought right into the religious life, and the kindness, the compassion, the pitifulness; the love of God is the fruit borne upon the branch that is grafted into the living vine. And then as the rich clusters of fruit are upon the boughs, the vine stock, that is introduced and grafted into the living vine, why the rich clusters bow down that branch, showing that those that bear the most fruit, the richest clusters, have the true humility of lowliness, like Christ. He says, Learn of Me. Come unto Me. Now let us every one hear it. It is the invitation, not from the speaker, but it is the invitation from Jesus Christ Himself.--Manuscript 43, 1894, pp. 2, 9, 11. ("The Vine and the Branches," October 27, 1894.) [Cf: 5MR332.02] p. 30, Para. 1, [1894MS].

When It Is Not Willful Sin. Those who are in connection with God are channels of the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully: for when he sees his mistake, he turns again and fastens his eyes upon Jesus, and the fact that he has erred does not make him less dear to the heart of God. He knows that he has communion with the Saviour, and when reproved for his mistake, in some matter of judgment, he does not walk sullenly and complain of God: but turns the mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived. . . . [Cf: 5MR348.02] p. 30, Para. 2, [1894MS].

The wisdom of so-called intellectual men cannot be relied upon, unless they have learned, and are daily learning, lessons in the school of Christ. Men in their supposed wisdom may plan and devise theories and systems of philosophy, but the Lord calls them vain and foolish. . . . [Cf: 5MR348.03] p. 30, Para. 3, [1894MS].

The people have not been educated to bear their testimonies as they should have been, although the Lord has been pleased to give much light upon this matter. There has been altogether too much preaching, and not enough pains taken to educate those who have newly come to the faith to speak and to pray, and learn how to do service for the Master. This kind of work is of far greater importance than is frequent preaching. It is a mistake for the preacher to do all the speaking. He should do faithful labor to teach the people who have not had an experience to learn how to speak, to learn how to pray in such a way that they may improve week by week.--Letter 54, 1894, pp. 10-12. (To Elder O. A. Olsen, June 10, 1894.) [Cf: 5MR349.01] p. 30, Para. 4, [1894MS].

The Lord employs human agents to be co-workers with him in the salvation of sinners. All heaven is actively engaged in furnishing facilities by which to extend the knowledge of the truth to all peoples, nations, and tongues. If those who profess to have been truly converted do not let their light shine forth to others, they are neglecting the doing of the words of Christ. We need not tax ourselves with rehearsing how much has been given to the cause of God, but rather let us consider how much has been kept back from his treasury to be

devoted to the indulgence of self in pleasure seeking and self gratification. . . . [Cf: 6MR20.02] p. 30, Para. 5, [1894MS].

Those who ought to be laborers in the vineyard, will not undertake the work in faith and hope. The stay-at-home, professed Christians are misrepresenting Jesus Christ. They refuse to be partakers with him of his trials, of his humiliation, and of his burden-bearing. They do not wear his yoke. If they would engage all their powers for God, they would not work alone. But many feel no genuine burden for souls. Step by step they might work their way until by study and prayer they might become skillful in the Scriptures, and be able to lay hold with intense earnestness of the God of all grace, beseeching him for His Holy Spirit to mold and fashion them and make them wise to win souls to Christ. . . . [Cf: 6MR20.03] p. 31, Para. 1, [1894MS].

A large number will not go without the camp, bearing the reproach, as did Jesus their Master, and yet by their attitude, by their inconsistent conduct, they actually weaken the efforts of those who are bearing the heavy burdens. They know nothing of what it means to be meek and lowly of heart. They know nothing of what it means to be self-denying, of what it means to be a partaker with those who go forth to labor in the cause of God.--Letter 31, 1894, pp. 7-9. (To Walter Harper, September 23, 1894.) [Cf: 6MR21.01] p. 31, Para. 2, [1894MS].

The father of the household represents the divine lawgiver, whom God has made His vicegerent in his family to carry out upright principles, as did Abraham, keeping heaven continually in view, and doing his work after the divine order for time and for eternity.--Ms 24b, 1894, p. 6. ("Testimony Concerning Idleness," April 30, 1894.) [Cf: 6MR46.02] p. 31, Para. 3, [1894MS].

We are in a world of sin and temptation, and youth are perishing out of Christ all around us, and He wants you to labor for the youth in every conceivable way that you can. If you have a house, and a pleasant home, then invite the youth that have no homes, invite the youth that are in need of help, that are in need of sympathy and kind words, courtesy and respect. They want all this. If you want to bring them to Christ, you must show your love and respect for the purchase of His blood, the souls whom He has ransomed by the infinite cost of His own precious life, and is not that enough to lead us as soon as we are a branch in the vine to bear fruit? . . . [Cf: 6MR50.02] p. 31, Para. 4, [1894MS].

In heaven we shall see those youth that we helped, those youth that we invited to our house, those youth that we led from temptation, those youth that we tried to win away from being drunkards and tobacco users and wine drinkers and all these habits which are taking the underpinning out of the house, befogging the brain, and taking away the reason, and leaving men without a sound mind and a sound body.--Ms 43, 1894, pp. 9, 10. ("The Vine and the Branches," Sermon, October 27, 1894.) [Cf: 6MR50.03] p. 31, Para. 5, [1894MS].

The measure of the Holy Spirit we receive will be proportionate to the measure of our desire, and the faith exercised for it, and the use we shall make of the light and knowledge that shall be given to us. We shall be entrusted with the Holy Spirit according to our capacity to receive and our ability to impart it to others.--Letter 54, 1894, pp.

1, 2. (To Elder O. A. Olsen, June 10, 1894.) [Cf: 6MR56.01] p. 31, Para. 6, [1894MS].

O how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good because he has a living connection with God. When truth gets full possession of a man's conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth. It is not the most eloquent men or the so called great men in business matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men, these may attain to wide usefulness, blessing humanity everywhere. Jesus says, "Ye are the salt of the earth."--Letter 58, 1894, p. 6. (To O. A. Olsen, November 26, 1894.) [Cf: 6MR102.03] p. 32, Para. 1, [1894MS].

A good work is begun in Melbourne, and the work is only started. Men and means is our cry. As far as possible we are educating the workers to make the work self-sustaining by their contributions and by the practice of strict economy. This we present by our own practice. Not a piece of furniture is purchased merely for appearance. We buy at auction odd pieces of furniture, not seeking to have the pieces harmonize, if they will answer the purpose. If they are odds and ends, defaced and worn, we touch them up with stain and varnish, which costs but little. We are determined to maintain the principle that we are pilgrims and strangers, and we are soon to move from this country to a better country, even an heavenly. [Cf: 6MR133.01] p. 32, Para. 2, [1894MS].

Bro. Starr came from a sale of goods a few days ago. He said, "I did so want to purchase a wardrobe, a beautiful piece of furniture, with mirror in front, that went for less than four pounds when it must have cost ten, but I remembered we are pilgrims and strangers, and decided not to buy it." I said, "You did right. I do not want even the appearance of costly furniture in my house; for it would contrast strangely with the other articles." He bought two plain, old-fashioned little bureaus for me, one costing five, the other three dollars, and a second-hand washstand for himself for a small sum. This is the way we have worked. We are getting everything for durability, things that will bear rough handling and transporting from place to place, and not break and crush to pieces. We have been and still are very hard-pressed for means. The Lord sees it all, He will not leave us in destitution, although in strait places. The one thousand dollars which you say is forthcoming will supply our present necessities and keep the machinery moving.--Ms 23, 1894, p. 9. (Untitled, April 9, 1894.) [Cf: 6MR133.02] p. 32, Para. 3, [1894MS].

We purchased half a box of the lemon oranges at four cents per dozen. I call them superior; and then we returned home without our two cases of oranges. The oranges are excellent here, and are about eighty cents per bushel in American money. In Parramatta in the markets on Tuesdays and Fridays, the fruit growers sell their fruit at auction sale. We purchased oranges at nine pence a bushel last market day; that is about eighteen cents in American money; but the fruit is not first class. The

cheapness of all the products of farms and orchards will explain why there is so much poverty in this country. Farmers do not receive enough for their produce to pay their expenses in raising it. Cauliflower is bought for a mere song. We have purchased large bags full for eight and ten cents. We purchase a large amount, and feed it to the cow and horses. . . . [Cf: 6MR134.01] p. 32, Para. 4, [1894MS].

We are now expressing juice from the oranges and canning the same. We have pressed out the juice from the lemons also, in order that we may furnish palatable drink for hot weather. . . . [Cf: 6MR134.02] p. 33, Para. 1, [1894MS].

Two years ago I purchased a horse for forty dollars. She was a good-looking gray horse, but was very poor, and for a time it was a question as to whether or not I should give her away or what I would do with her; but kind treatment, and plenty of good feed have brought her up both in flesh and spirits. She has paid her way in one year. At one conference she transported our ministers from Prahan to North Fitzroy, and thus saved the conference twenty-five dollars in carfare. When I went to New Zealand, the school needed her, and she served them well. When I returned, she was in good condition. She is a perfectly safe animal, frightened at nothing, and is not up to any mean tricks. We transported her to New South Wales. She has had an attack of rheumatism, and for weeks we have been unable to use her. Your Uncle Belden went to the stockyard sale in Sydney, and from a herd of wild horses selected a horse for me for which he paid five pounds--twenty-five dollars. I paid three pounds for breaking the horse. So I have now a three-year-old colt which I put by the side of Maggie, and so have a nice team to draw my phaeton.--Letter 89a, 1894, pp. 4, 5, 9, 10. (To Edson and Emma White, August 22, 1894.) [Cf: 6MR134.03] p. 33, Para. 2, [1894MS].

I received your letter, and thank you for writing me. I have been passing through a most severe ordeal of mental suffering, as I have been impressed with the thought of the advantage that some will take, and thus imperil their souls, because they will take a false position in reference to the operation of the Holy Spirit upon the human agent, on account of the fact that there is some evidence that you have not made exactly straight paths for your feet. This has been my great fear for you. [Cf: 6MR198.05] p. 33, Para. 3, [1894MS].

I have trembled for you; because the people were looking to you, and hanging upon your words and were not doing as they should have done,--they were not catching the precious rays of light that shone from the word of God. They were not cooperating with God, and did not feel the truth burning in their own hearts, that they might impart the same to others. Some have done this, but many have lost the freshness, the power and glory of the truth, because they did not let its light shine forth to those who were in darkness of error. [Cf: 6MR199.01] p. 33, Para. 4, [1894MS].

We are to labor interestedly for the whole human family. Much more time has been devoted to instructing those who already know the truth, than is consistent to devote to them; for in this way the ignorant, and those who are in error, and who know not of the light heaven has sent, and the provision heaven has made for the salvation of their souls, are robbed of the message of the gospel. [Cf: 6MR199.02] p. 33, Para. 5,

[1894MS].

Christ said, "I came not to call the righteous but sinners to repentance." We should do very much more to carry the light into "regions beyond" that sinners may be converted to the truth. Many of those who profess to believe the truth, have heard a great deal from the Scriptures, have had golden opportunities and valuable privileges. Because of the abundance of privileges that have been given them they have not valued them as they should, or appropriated the truth to their souls as they should. Had the people had less instruction, and had unbelievers had a great deal more, it would have been more after the order of God. The living testimony should have been borne, and regular organized efforts should have been made in every church, and persons should have been set to work for those who are unbelievers. Christian growth is promoted by active work for others. [Cf: 6MR199.03] p. 33, Para. 6, [1894MS].

I was bidden to look and behold what continuous efforts had been put forth and how precious time and money had been consumed in educating ministers in Bible truth, and instructing them how to work, and yet how small a number had responded to the light that had been given; how few had been led to tremble at the word, and to arouse from their dormant, sluggish, spiritual state, to take in the fact that there is a world to be warned, and that there are souls who are perishing out of Christ. The sanction of heaven cannot be given to misuse of light and truth or to spiritual inactivity. Of those who have not improved their privileges it is written in the books of heaven, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put My money to the exchangers, and then at My coming I should have received Mine own with usury." Matt. 25:26, 27. Those who have been privileged to have the truth brought before them, should, irrespective of circumstances, receive the truth into good and honest hearts, and go to work as faithful stewards of the grace of Christ. [Cf: 6MR200.01] p. 34, Para. 1, [1894MS].

They should have imparted to their fellowmen the rich gift that heaven had bestowed upon them. Those who are nigh, and those who are afar off, need the same light and knowledge that you have received, that they all as workers together with God may be sharers of the triumphs of the truth. [Cf: 6MR200.02] p. 34, Para. 2, [1894MS].

There must be no compromise in which principle is sacrificed for policy. Every sincere hearer and believer of the truth is required of God to make manifest the principles of truth before the world and before the angels. The believers must manifest an intense solicitude in order that the principles of his faith may be set forth clean and pure before all men. Christians are to reveal the fact that the truth has wrought for the purification of their characters, and the elevation of their minds. He who has heard the truth, who has realized that the light of heaven has shone upon his soul, and who has not walked in the light, has hid his talent in the earth. There must needs be stirring testimonies given, that will lead men to take hold of the truth, in order that the transforming power of the truth may be seen upon their lives and character. [Cf: 6MR201.01] p. 34, Para. 3, [1894MS].

If the truth is received in the heart, and valued as a heavenly gift, it will be a working element, that will work from the heart, and its

workings will be apparent in the outward life. The ministers who have had the privilege of attending ministerial institutes one upon another and have not used the grand principles of truth set before them, in not letting their light shine forth in steady rays to others, will lose the light they already have because they have not diffused it to others. [Cf: 6MR201.02] p. 34, Para. 4, [1894MS].

The Bible truths of justification and righteousness by faith have been set before large numbers of people. Some have been animated and delighted with the truth for a short time, but they do not appropriate the truth, and their minds and hearts are not purified from their sins. They do not cultivate an abiding faith, nor drink the rich and living draught placed to their lips, and they soon lose the impression made upon their hearts. [Cf: 6MR201.03] p. 34, Para. 5, [1894MS].

Shall we not seek to arouse the sluggish sensibilities of those who know the truth, and impress upon them their duty to practice it themselves, and to teach it to those who know it not. In this work the angels of God will cooperate with them, and those who are dead in trespasses and sins will be convicted and converted. The truth will become a living, working principle in their own hearts, and as they communicate to others that which they have received, the angels of God will communicate fresh and new light to the Christlike workers. Those who wish to know the reality of Bible truth in their own experience should impart it to the poor souls who are in the darkness of error. [Cf: 6MR202.01] p. 34, Para. 6, [1894MS].

Christ is the source of all light and efficiency, and all the honor, all the praise, and all the gratitude offerings belong to Jesus who is the giver of every good gift. If you would be inspired with the most lofty ambition to secure the highest spiritual attainments, draw your inspiration from Jesus Christ. Glory not in self, or in success; but consecrate everything to him who has loved us, and washed us from our sin in His own most precious blood. Lift Him up, the Man of Calvary. [Cf: 6MR202.02] p. 35, Para. 1, [1894MS].

You have been doing this; but do it more purely, more devotedly, more entirely. Do not be discouraged in the least; but I tell you as I have done before, be careful; weed out from your discourses all needless, extravagant words that will be caught up by those who have a disposition to carry things to the extreme. Give them no excuse for doing this for their extravagance will react upon you sometime. But so long as you and Elder Waggoner shall live, give the trumpet a certain sound, and be yourselves living epistles known and read of all men. [Cf: 6MR202.03] p. 35, Para. 2, [1894MS].

May the Lord give you wisdom, and give wisdom to all who are teaching the truth to others in Biblical institutes, or in any other place, that they may know how to communicate that which they have learned to perishing souls. If those who have heard the precious truth, which has been spoken in the demonstration of the Spirit, will lay hold upon God by living faith, and be vitalized by His Holy Spirit, and take up the work right where they are, lifting up Jesus before their own family that all may behold Him, they will do the very work that God calls upon them to do. Those who take up their home responsibilities, will also trade upon the Lord's goods by extending their efforts into the neighborhood and into the church. They will increase in tact and

wisdom; for the Holy Spirit will cooperate with a willing, God-fearing, humble worker. [Cf: 6MR203.01] p. 35, Para. 3, [1894MS].

Warnings must be given, and entreaties must be made, dangers must be pointed out, and the landmarks of truth must be made plain. God will not give any man this work unless he is making a practical application of the truth to his own soul, and revealing the fact that he has the faith that works by love and purifies the soul. Oh, how precious are these words, "I write unto you, little children, (those newly come to the faith) because your sins are forgiven you for his name's sake." 1 John 2:12. [Cf: 6MR203.02] p. 35, Para. 4, [1894MS].

Brethren Jones and Prescott you have expressed ardent faith and joy in the Lord. This you have a right to do. You may encourage souls who enlist in the army of the Lord to rejoice in the Lord, and to joy in the God of their salvation. You may encourage them to have their hearts aglow with the love of God, as they see how rich is His treasure of truth and grace for those who believe in Him. Impress upon them the fact that if they would keep fresh and strong their first love, they must give to others who are not in the faith the knowledge which they have received; for as God works in them to will and to do of his good pleasure, they must work out their salvation with fear and trembling. Heavenly agencies are working with human agencies, and the doer of the word is justified before God. There can be no more pleasant tidings to ascend to God, than the tidings that sinners are turning from error to truth, from sin to righteousness. Every one must pray to God and believe that God is, and that He is a rewarder of them that diligently seek Him. [Cf: 6MR203.03] p. 35, Para. 5, [1894MS].

"I write unto you, fathers because ye have known Him that is from the beginning." 1 John 2:14. These are the old disciples who are the warriors of the faith. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:1-4. [Cf: 6MR204.01] p. 36, Para. 1, [1894MS].

Every channel that God has used through which to communicate truth is to be respected. God has appointed human agents whom He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today. [Cf: 6MR204.02] p. 36, Para. 2, [1894MS].

Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. If

God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues. [Cf: 6MR205.01] p. 36, Para. 3, [1894MS].

Let us cherish the truth which has been spoken to us and the counsel that has been given to us by men through whom God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "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." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus. [Cf: 6MR205.02] p. 36, Para. 4, [1894MS].

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God made in their youth and inexperience. The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages. [Cf: 6MR205.03] p. 36, Para. 5, [1894MS].

Now let every one who loves God, love and respect those whom God has loved and honoured. "Them that honor Me, I will honour, and they that despise me shall be lightly esteemed." 1 Samuel 2:30. [Cf: 6MR206.01] p. 37, Para. 1, [1894MS].

These are the words of the Lord, and they point out the fact that we should not lightly esteem those who honor God.--Letter 39, 1894. (To A. T. Jones, June 7, 1894.) [Cf: 6MR206.02] p. 37, Para. 2, [1894MS].

During the past night matters have been presented to me which I dare not withhold. I seemed to be in a meeting at Battle Creek, where many were assembled. Persons from far and near were present. But in the meeting there was revealed a lack of unity. I saw marked evidence that our ministering brethren did not have the love and confidence they should have, and they were weak in consequence. Then one rose in the meeting, and with solemn, earnest words addressed the congregation. The words spoken impressed my mind vividly. The prayer of Christ for His disciples was repeated in a solemn, reverential manner, giving to it a sacred importance that I had never realized before. Then followed words of a similar character.--Ms 64, 1894, p. 1. (Untitled, October 27, 1894.) [Cf: 6MR227.01] p. 37, Para. 3, [1894MS].

Anciently it was a great sin for the people of God to give themselves away to the enemy, and open before them either their perplexity or

prosperity. It was a sin in the ancient economy to offer upon a wrong altar. It was a sin to offer incense kindled from a strange fire. We are in danger of co-mingling the sacred and the common. The holy fire from God is to be used in our efforts. The right altar is Christ. The true fire is the Holy Spirit. This is our inspiration. It is the Holy Spirit that leads and guides the man and makes him sure in counsel. If we turn aside from God's chosen ones and from God to inquire at strange altars, we shall be answered according to our works. [Cf: 6MR246.02] p. 37, Para. 4, [1894MS].

We have forfeited all by sin. If we have any mercies and blessings it is by grace. We have not a blessing but that comes through Jesus Christ. Those who are sinners and disloyal to God are not to be trusted to pass wise judgment in regard to that upon which great results depend. In our course of action Satan will be on hand to put suggestions in the mind and words in the mouth that are entirely contrary to God's mind and God's will. Those that advocate these ideas may be honest in their advice because they are blinded and deceived. How safe is the man whose God is our God. Christ is our Advocate, pleading in our behalf. The Spirit pleads with us. Then let us show perfect trust in our Leader and not inquire of false guides. They will mislead, entangle, and ruin us, if they can. Will not God be dishonored if we depend on men of the world, whose wisdom God pronounces to be foolishness. Let us go to the fountain of wisdom. Will He not help us? [Cf: 6MR246.03] p. 37, Para. 5, [1894MS].

"Therefore thus saith the Lord God, I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste. Hath a nation changed their gods? For my people hath changed their [glory] for that which doth not profit." "Will a man leave the snow of Lebanon which cometh from the rock of the field, or shall the cold, flowing water that cometh from another place be forsaken?" [Cf: 6MR247.01] p. 37, Para. 6, [1894MS].

There is great danger in our casting aside the counsel of God for the counsels of men. Satan is delighted when he lays his snares and we walk into the meshes of his net. It is spread for our feet. Shall we be led in false paths? In figures it has been presented to me that we are to beware of men. Trust in the Lord, heed his voice, and turn from men.-- Ms 41, 1894, p. 16. (Diary, October 19, 1894.) [Cf: 6MR247.02] p. 38, Para. 1, [1894MS].

The persecution of two of our brethren of one of the neighboring churches, and the sentence requiring them to pay a fine or be placed in the stocks, has created such indignation in the public mind that the people are ready to hear, and are calling for the reasons of our faith. This persecution has resulted for the truth rather than against it. Our brethren refused to pay the fine, and the alternative was the stocks, but the authorities have no such instruments of torture. They forced one brother to pay the fine, by seizing upon his horse and cart, leaving him no chance to get home, so he had to hand over the money. The other brother has no property they can attach, and refuses to pay the fine; so here the matter stands.--Letter 40b, 1894, p. 2. (To C. H. Jones, May 14, 1894.) [Cf: 7MR52.01] p. 38, Para. 2, [1894MS].

"And one of the elders answered, saying unto me, What are these which 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." [Cf: 7MR78.01] p. 38, Para. 3, [1894MS].

What are they doing? Christ is opening the treasures and the riches of the truth of the Bible that we do not appreciate now, and that seems to be holden from our eyes. We should have been out of sight of our present spiritual condition, if we had advanced as the light came to us. We should have advanced so far that we would not recognize our present condition. There has been every hindrance to keep us in earthliness and commonness that we should not grasp the eternal. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The truth and light given to us of God is as a priceless treasure hid in a field. We are to buy the field and work every foot of it. The more we look at the promises of the word of God, the brighter they grow. The more we practice the principles of God's word, the deeper will be our understanding of them. Our position and faith is in the Bible. And never do we want any soul to bring in the testimonies ahead of the Bible. [Cf: 7MR78.02] p. 38, Para. 4, [1894MS].

I have felt that it was not essential to go back to the beginning of the work in order to maintain its importance. I have felt, if there was not the evidence now, if the Holy Spirit is not controlling the testimonies now, I would not care to go back. If the divine credentials do not attend the testimonies now, then it is time my work stopped. What we want is the freshness of the presence of the Spirit of God testifying through us. What I want to see is the testimony of the Spirit of God working upon human minds. I believe God speaks to human hearts. [Cf: 7MR79.01] p. 38, Para. 5, [1894MS].

I want that our brethren should feel the importance of praying more, and loving our brethren more. The love that is expressed, is revealed. It speaks with a voice that nothing can silence. For God sent His Son into the world because He loved the world. There may be a sharpness with some, another defect with another. But those who advocate the truth can afford to be fair and pleasant. It does not need the human mixing in. It is not for you to use the Holy Spirit of God, but it is for the Holy Spirit to use you. [Cf: 7MR79.02] p. 39, Para. 1, [1894MS].

"Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Be careful that you do not rail once. We want the Holy Spirit of God to be life and voice for us. Our tongue should be as the pen of a ready writer because the Spirit of God is speaking through the human agent. When you use that twit and fling, you have stirred in some of yourself, and we do not want anything of that mixture. [Cf: 7MR79.03] p. 39, Para. 2, [1894MS].

We have a testing message for our world, and we should present the

truth as it is in Jesus, and your life as hid with Christ in God. You do not present yourself, but the presence and preciousness of truth is so large, why it is so far-reaching, so deep, so broad, that self is lost sight of. It is not flowery discourses that we want, not a great flood of words that do not mean anything. Preach so that the people can catch hold of big ideas, and dig out the precious ore hid in the Scriptures. The Bible is its own interpreter. We are to hide ourselves in Jesus. It is not our education that is to do the work; let the Holy Spirit of God come to hearts. Some who do not understand the truth may be inclined to ridicule it. We know we have the arguments of truth to handle, and we shall have to meet ridicule and opposition, but can we afford to put on that armor of ridicule and sarcasm as we go to proclaim the sacred truth? We cannot afford to use these weapons. Speak out calmly and distinctly, for Christ's sake. We want our discourses mixed with faith. You want to put on the whole armor of God, and be clad with His Spirit, and have His righteousness to go before you, and the glory of the Lord to be your reward. When you go forward in this way, just so surely will the whole universe of heaven be engaged with working upon the people, that [it] will astonish you, as you had it here. Just as soon as you have the meekness and lowliness of Christ, then the Lord Jesus has His heavenly intelligences working with human agents. A Paul may plant, and Apollos water, but God alone giveth the increase. [Cf: 7MR80.01] p. 39, Para. 3, [1894MS].

Among those that ridicule the truth, some will see the foolishness of their course, and will turn to the Lord. We have a most solemn truth to be proclaimed to the world. Let the work of God begin in your homes, in the church, and we shall see the salvation of God as we have not seen or dreamed of. If we are one in Christ Jesus, just so surely the world knows this love is not of the world. You have no need to tell them you have the Spirit of God. If it is in the heart, it will come out. [Cf: 7MR80.02] p. 39, Para. 4, [1894MS].

Your faith is to be tried in the fire. It is tried that the preciousness of it may be seen, and you may look to Jesus, the Author and Finisher of our faith.--Ms 7, 1894, pp. 1-3. ("Address to Bible Workers and Ministers at the Brighton Campground," June 28, 1894.) [Cf: 7MR81.01] p. 39, Para. 5, [1894MS].

I am getting to be very tired of moving. It worries me out, settling and unsettling, gathering up manuscripts and scattering them, to be gathered up again. If I should look to my poor, finite self, I should soon become discouraged; but in looking unto Jesus, the Author and Finisher of my faith, I take courage, and press forward with His name on my lips to the mark for the prize of the high calling which is in Christ Jesus.--Letter 102, 1894, p. 1. (To Mr. and Mrs. J. E. White, February 6, 1894.) [Cf: 7MR82.01] p. 40, Para. 1, [1894MS].

We cannot sit down with folded arms, and yet what can we do? . . . A door of thought was opened that I could not close, and I lay awake nearly one entire night. I have said over and over, God help me to make no mistake, and leave no duty undone. I could not attend meeting yesterday, was troubled with heart difficulty. I have been unable to breathe freely for days. Today I decide again to buckle on the armor and go to speak to the people at Seven Hills.--Letter 64, 1894, p. 3. (To Elder O. A. Olsen, May 6, 1894.) [Cf: 7MR82.02] p. 40, Para. 2, [1894MS].

I feel sad that I cannot also address Bro. Ings. But the true, faithful standard bearer is at rest. We did flatter ourselves that with you he would come to Australia, but as far as he is concerned, this hope is quenched. If I were within reach of you, I would visit you, and encourage your heart. First the little son was separated from the father and mother, and now the husband and father has fallen asleep in Jesus. [Cf: 7MR76.01] p. 40, Para. 3, [1894MS].

"Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." [Cf: 7MR76.02] p. 40, Para. 4, [1894MS].

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; And their works do follow them." [Cf: 7MR76.03] p. 40, Para. 5, [1894MS].

The blessing of the Lord has attended your husband's labors, and he will be missed. Our dear brother was loyal to God. It was his pleasure to cooperate with Jesus Christ, to cheerfully wear the dear Saviour's yoke, and cheerfully lift the burden of obedience, doing the commandments of God. For centuries the consolation of believers has been the declaration of Christ over the rent sepulcher of Joseph: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." Let nought but gratitude fill your heart; for the life of Jesus becomes the sustaining cause of all who receive him as their personal Saviour. Christ was the spiritual life of your husband. [Cf: 7MR76.04] p. 40, Para. 6, [1894MS].

"I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also." The resurrection of Christ from the dead makes it certain that all who believe in Christ as their personal Saviour, because He lives, they shall live also. His continual living agency on high ensures the fact that His death and resurrection brings to them life and immortality. [Cf: 7MR76.05] p. 40, Para. 7, [1894MS].

Your husband will live in the hearts of those who love God. As time passes you will miss him more and more. May the Lord strengthen and comfort and bless you. The Lord Jesus will be to you an ever present help in time of need. On Him you may rely. His death and resurrection are to be ever kept fresh in the minds of those who receive and believe in Him as their Redeemer. The resurrection of Christ is the assurance of our salvation. He is the source of our life. "Because I live, ye shall live also." We have a living Saviour. In this we may all rejoice. Christ is not in Joseph's new tomb, but is our friend at court, pleading in our behalf. Approach your Saviour with full assurance of faith; for He ever liveth to make intercession for you. Upon Him you may depend for comfort and peace. [Cf: 7MR77.01] p. 41, Para. 1, [1894MS].

Never forget that the Saviour's loving presence continually surrounds us, and we are invited to come to Him when we are weary and heavy laden. He says, "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." Seek Him as one who wants you to find

Him to the joy of your soul. This will give vitality to your faith and earnestness to your prayers. Never approach your Lord with the impression that He is far from you. He is near thee, even at thy right hand to help thee. Be sure to trust the keeping of your soul to Him. You are His by creation, and you are His by redemption.--Letter 75, 1897, pp. 1, 2. (To Sister Ings, July 3, 1897.) [Cf: 7MR77.02] p. 41, Para. 2, [1894MS].

Our party returned, and broke up my future faith-prospecting. They gathered up my pillows, and we moved on our way back, as far as it would be prudent for me to walk. Again we halted and a seat was made for me to rest awhile, and we did some more talking and planning.--Letter 82, 1894, p. 5. (To Mr. and Mrs. J. E. White, May 1, 1894.) [Cf: 7MR82.03] p. 41, Para. 3, [1894MS].

I hope you will see if you can secure a cottage in the suburbs of Sydney. . . . A rather strange thought came to me, "Why not see if Fountain Dale, Mrs. West's place, cannot be hired for one year at a reasonable sum, and just let me and my workers go on the place and get out the 'Life of Christ?'" . . . I merely mention this. I long for retirement.--Letter 137, 1894, pp. 1, 2. (To W. C. White, early 1894.) [Cf: 7MR87.01] p. 41, Para. 4, [1894MS].

I have been shown that sleepless vigilance is the price of safety. The truth is still the truth. Not a peg of the principles of our faith has been moved, or will be moved. Even though you and many others apostatize and turn from the precious light that has come to our world, that will not make truth error. Men will arise as they have done to impair confidence in the faith once delivered to the saints.--Letter 4, 1897, p. 5. (To Brothers and Sisters in Adelaide, April 5, 1894.) [Cf: 7MR173.02] p. 41, Para. 5, [1894MS].

Dear Friends: The great controversy going on in the world, is waging more sharply today than at any period of this world's history between the prince of life and the prince of darkness. Bear the fact in mind that wherever there are plans set in operation to advance the cause of God in the world, Satan will be on hand to counteract, if possible, the workings of our merciful heavenly Father. He will come with his temptations on board the missionary ship, Pitcairn. He will use every possible advantage you give him to control minds. I have a word from the Lord to speak to you. [Cf: 7MR198.01] p. 41, Para. 6, [1894MS].

"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 clamour, 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. Be ye therefore followers of God, as dear children; and walk in love, and Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour. . . . Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; (lest ye be unguarded, and be disrespectful of authority) not with eye service, as men-pleasers, but as servants of Christ, doing the will of God from the heart (working from principle and not from selfish motives or from

impulse); "With good will doing service, as to the Lord; and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven, neither is there respect of persons with Him." (Eph. 4:29-5:2; 6:5-9.) These words of inspiration are to be studied and obeyed. They cannot be ignored or disregarded, not treated with indifference. It is the doers of the Word that are to receive the reward. [Cf: 7MR198.02] p. 42, Para. 1, [1894MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10, 11.) Oh how eagerly would Satan spring forward to exercise his hellish attributes, to stir up human minds to commit sin and to become an offense to God. If he could do this, then he would claim it as his right to cause great affliction to come upon the passengers and crew, and were he not restrained, he would destroy the servants of God, and wreck the missionary ship. [Cf: 7MR199.01] p. 42, Para. 2, [1894MS].

If the curtain could be rolled back, and we could see how perseveringly Satan works to gain possession of the minds and souls of men, there would be less trifling, less pride, less human inventions, less self-sufficiency, and every soul would walk humbly and tremblingly before God. Especially would this be the case with those who voyage upon the great deep. Although there have been many things transpiring upon the Pitcairn that were offensive to God, and although Satan worked upon the imagination of human agents to cause them to pursue such a course that God would be compelled to give them up, yet the missionary vessel has been preserved upon the great deep. The working of Satan and the counter-working of God is the explanation of many things that transpired upon the ship that were unexplainable to the minds of those on board. [Cf: 7MR199.02] p. 42, Para. 3, [1894MS].

Please read Matt. 16:21-23. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offense unto me: for thou savourest not of the things that be of God, but those that be of men." [Cf: 7MR200.01] p. 42, Para. 4, [1894MS].

Peter was not pleased to listen to the words of Christ, for what He said was contrary to the expectation of the Jewish nation. They had been instructed that Christ was to reign as a temporal prince on David's throne, and break from off them the Roman yoke which brought them into subjection as a people to a nation which they despised. Although Christ from time to time had striven to impress their minds with the idea that His kingdom was not a temporal, earthly kingdom, but a spiritual, heavenly kingdom, they could not comprehend His teachings, and really believe His words. The priests and the scribes had often declared that Christ was to come in glory. The description that applied to His second coming, they applied to His first advent, and therefore their statements were false. They gave utterance to the very suggestions of Satan. [Cf: 7MR200.02] p. 43, Para. 1, [1894MS].

Thus it was that when Christ came as prophecy had declared He should come at His first advent, as clearly delineated in Isaiah 53, the people were looking for a Messiah of an altogether different type. Those who received the words of their teachers instead of the words of God, were misled, and deluded in their expectations, and when Christ came they would not receive Him. Although the disciples themselves had been taught by the divine teacher, they were unprepared to receive the words which they interpreted as meaning defeat, and disappointment of their expectations of a temporal victory over their enemies. [Cf: 7MR200.03] p. 43, Para. 2, [1894MS].

When Christ opened before them how he should be denied and rejected, how He should be condemned and die, Peter was stirred in soul, and opposed any such idea. What did Jesus see? He saw that which Peter did not see. He saw that Satan had placed himself between Peter and his Saviour, and he said, "Get thee behind me, Satan, thou art an offense unto me: thou savourest not the things that be of God, but those that be of men." [Cf: 7MR201.01] p. 43, Para. 3, [1894MS].

Satan is ever intruding himself between the soul of man and God. He is ever seeking to make the human agent voice his suggestions rather than the words of God. This lesson in regard to Peter needs to be studied carefully. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." [Cf: 7MR201.02] p. 43, Para. 4, [1894MS].

How little did Peter understand his own weakness. He could not discern but that his spirit was all right, even when he sought to make of none effect the solemn words of Christ which opened to them a future full of sorrow and of suffering, both to him and to them. Christ saw that unless Peter was changed in spirit, he would not be able to endure the test and the trial of his Lord's rejection, humiliation, condemnation, and death. To his Master's warning words he responded, "Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me." [Cf: 7MR201.03] p. 43, Para. 5, [1894MS].

We see how human nature can be deceived, how human nature can be misled, because Satan is allowed to step in between the human soul and Jesus. The word of Christ needs to be spoken with authority, "Get thee behind me, Satan." Let me come close to my servant, that he may not be overcome, that he may believe my words rather than the words of men; for what I speak is truth and righteousness. [Cf: 7MR202.01] p. 43, Para. 6, [1894MS].

Please consider the words of Zechariah, "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." The very same adversary is here presented as standing between Christ and Peter. "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." [Cf: 7MR202.02] p. 44, Para. 1, [1894MS].

Satan was charging the people of God with all his attributes, and presenting before them the sins he had instigated them to commit. Satan clothed their characters with his own filthy garments of sin, and nothing was lost in his reckoning of their misdeeds. But these souls who were represented as wearing the black robes of Satan's weaving in his hellish loom, were not an appropriate representation; for they had repented of their transgressions. The Lord who searcheth the heart and understandeth the imagination of the thoughts, had set their sins before them, and had given them the promise: "If thou seek him, he will be found of thee; but if thou forsake him he will cast thee off forever." The Lord, the everlasting God, is ever present to observe, inspect, and examine all things. The hearts of all are read as an open book. "The eyes of the Lord run to and fro throughout the whole earth." [Cf: 7MR202.03] p. 44, Para. 2, [1894MS].

God's people, rescued from the fire by Jesus Christ have a sense of their sin, and feel humbled and ashamed. God sees and recognizes their repentance and notes their sorrow for sin which they cannot remove or cancel themselves; but as they pray, their prayers are heard, and this is the reason that Satan stands by to resist Christ. Because Christ hears their prayers, He maketh intercession for the saints according to the will of God. He regenerates the sinner, and pardon is written off against his name. This stirs Satan up to resistance. He steps in between the repenting, believing soul and Christ. He seeks to cast his hellish shadow before that soul, to dampen faith, and to make of none effect the words of God. But Christ says, "Get thee behind me, Satan, let my light and my righteousness shine into this heart." [Cf: 7MR203.01] p. 44, Para. 3, [1894MS].

If Satan stands between the soul and Jesus Christ, then the love and acceptance and pardon of Christ is eclipsed. Man will be constantly striving to prepare a robe of righteousness to cover his deformity and sin, whereas Christ wants him to come to Him just as he is, and believe in Him as his personal Saviour. In His tender love a forgiving Father brings forth His best robe in which to array His returning child. [Cf: 7MR203.02] p. 44, Para. 4, [1894MS].

"Now Joshua was clothed with filthy garments, and stood before the Angel. And he answered and spake unto those that stood before him (that is, the angels that do his bidding), saying, Take away the filthy garments from him. And He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment, and I said, Let them set a fair miter upon his head. So they sat a fair mitre upon his head, clothed him with garments, and the Angel of the Lord stood by." Joshua represents all of God's people who repent and believe, and accept of Christ as their sin-pardoning Saviour. "And the Angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." [Cf: 7MR203.03] p. 44, Para. 5, [1894MS].

Will you please study the things I present before you? Will you consider that Satan is a vigilant, untiring foe, and he sleeps not. He knows that his time is short, and he will work until the end with every species of deception to draw souls into his snare and ruin them. I have a message for you, "Watch and pray, lest ye enter into temptation."

Give no place to the devil to stand between you and Christ, lest you savor of the things that be of men and not of God. If your faith is genuine it must and will produce obedience. God commands us to do nothing which we cannot do. He will give strength to every believing, trusting soul. Keep Christ with you in the vessel, and you will be safe. The ship may be tossed on the white-capped billows ever so fiercely, the restless sea may heave and the waves roll beneath her, yet Jesus is on board. [Cf: 7MR204.01] p. 45, Para. 1, [1894MS].

You are a crew on the missionary ship. Very many men, women, and children have invested their mites, and offered their prayers for the safety of this ship as she rides upon the treacherous ocean. You need Jesus with you every moment. The vessel that rides upon the waters on this missionary enterprise may be a floating Bethel. The captain, Brother S, has a large responsibility upon him. Let every one on board pray for him in faith that he may have the special guardianship of heavenly angels, and an abiding Christ in the soul. Cherish the love of Jesus in the heart, respect each other; for Christ has given His life for you. Every soul is precious in the sight of God. It is a wonderful thing to be remembered and cared for every hour by God. If we should be left alone to ourselves, what a terrible alone it would be. [Cf: 7MR204.02] p. 45, Para. 2, [1894MS].

Satan would immediately take us up and force his terrible companionship upon us. Oh, let us seek every day to obtain a deeper experience, cultivating the love of Jesus. Let every one on the vessel realize that he is under the protection of God. Christ said, "Without me ye can do nothing." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand." [Cf: 7MR205.01] p. 45, Para. 3, [1894MS].

When you meet with unreasonable demands, and unreasonable requirements, bear in mind that those who command you are not working as agents of God, but agents of Satan, through whom he is working. Let your effort be to say or do anything that will help the tempted soul to resist the devil. This is the truest missionary work. Let every one heed the command of the chief Commander, "Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Read the sixth chapter of Ephesians with prayerful interest, and may the Lord apply it to your souls with power. [Cf: 7MR205.02] p. 45, Para. 4, [1894MS].

We need much more of the presence and power of God, and it is waiting our demand upon it. Cultivate faith and fervency in prayer. The Lord Jesus loves us, and pleads for us. His Holy Spirit works within us. When trials come, utter no word of complaint. Let not a murmuring thought enter the soul. Jesus, the precious Saviour, loves us with a love that is infinite. Oh, talk of Jesus, meditate upon Jesus, and by

beholding Him, we shall become changed into His character. [Cf: 7MR206.01] p. 45, Para. 5, [1894MS].

We shall not cease to pray that the blessing of God may rest upon you.--Letter 65, 1894. (To the Crew of the "Pitcairn," January 6, 1894.) [Cf: 7MR206.02] p. 46, Para. 1, [1894MS].

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age Satan has gathered human agencies through whom to work his diabolical purposes, and to bring about the enforcements of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society. Though being unable to expel God from His throne, Satan has charged God with Satanic attributes and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices he has drawn to himself the homage which man should have given to God, and has planted his Satanic throne between the human worshiper and the divine Father.--Ms 39, 1894, p. 4. ("The Conflict Between Light and Darkness," undated.) [Cf: 7MR215.01] p. 46, Para. 2, [1894MS].

Jesus loved righteousness and hated iniquity. What is righteousness? It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and though all temptations that it was possible for the synagogue of Satan to bring upon Him were brought upon Him, yet He did not yield in the least degree to the power of the enemy. Righteousness means being good and doing good. He was just and right. As children of God are we developing a character that is Christlike? Are we individually working daily at the trade of being a Christian, and through the rich impartation of the gift of the gift of the Spirit of God, are we making straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character, and needing a correct example given them. If we make crooked paths they make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice.--Ms 68, 1894, p. 2. ("We Shall Reap as We Sow," undated.) [Cf: 7MR319.02] p. 46, Para. 3, [1894MS].

Through human instrumentalities he [Satan] has cast contempt upon the Sabbath of Jehovah and has stigmatized it as "the old Jewish sabbath." Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight of the fact that the Jewish people were especially chosen of God as the guardians of His truth, the keepers of His law, the depositories of His sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the Word of God, has come through the Jewish nation.--Ms 91, 1894, pp. 3, 4. ("A Perpetual Memorial," 1894.) [Cf: 7MR333.02] p. 46, Para. 4, [1894MS].

The enemies of the truth know that they have not strong arguments to sustain their position; therefore they will try the mettle of the one who presents the truth. In the position where you are placed to vindicate the truth, keep self out of sight, make no boast of

knowledge, place your feet upon the Word, the eternal Word of truth. Make no reference to any sly thrusts of your opponent. Do not manifest a spirit of retaliation. But ever maintain the gentleness of Christ. Put on Christ. Your physical infirmities urge you to hasty feelings and hasty words, which give your opponent an advantage. Abide in Christ. For the truth's sake, for Christ's sake, preserve the dignity, the elevated and ennobling character of the truth. Your zeal will need to be controlled by the Holy Spirit of God, lest it quicken into impatience as you see the Scriptures wrested and fables and human assertions presented as truth. Men who know that they have the truth can have power only as they present the truth as it is in Jesus. . . . [Cf: 8MR23.02] p. 46, Para. 5, [1894MS].

Dwell as little as possible upon your opponents' objections, but press in the truth, new and convincing, arguments to cut away and undermine error. Keep your own spirit ever calm, even against personal abuse. Never retaliate. Let the spirit of kindness, Christian courtesy, rule your every action. The Holy Spirit will help your infirmities. People will pass judgment upon the men. Those in error have learned that their strength is to maintain self-control, while the fires of hell may be stirring every fiber of the being. [Cf: 8MR24.01] p. 47, Para. 1, [1894MS].

Your opponent will say words which will irritate a sensitive mind. Pass these by unheeded. Do not once forget that you are speaking for God's truth. Your spirit, if kept gentle under provocation, will speak louder than any force of argument. Do not imperil the truth by an unwise word. Remember how, when provoked, Moses once spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying His meekness and lowliness.--Letter 9a, 1894, pp. 2, 4. (To Elder J. O. Corliss, December 8, 1894.) [Cf: 8MR24.02] p. 47, Para. 2, [1894MS].

We are praying for you that the Lord may give you largely of His Holy Spirit, and that as His human agent you may represent the likeness of Christ's character, by manifesting the practical power of the truth in the manner in which you treat your opponent. Give him not the least semblance of an excuse to become irritated over any personal thrusts that may be given in the debate. On this occasion you are representing the Author of truth. You are to show that the truth is sacred, and not to be made a scourge to those who oppose it. In handling the words of the infinite God, you are not to manifest a sharp, cruel spirit. The Lord will be your teacher and enable you to carry the controversy through with Christ-like dignity. Your opponent will seek to make the truth appear unimportant, but to many he will not be successful in this design. You are Christ's instrumentality, and should clothe your words with sacred, reverential dignity. This attitude will not be without effect on human minds.--Letter 113, 1894, pp. 2, 3. (To Elder J. O. Corliss, December 16, 1894.) [Cf: 8MR24.03] p. 47, Para. 3, [1894MS].

As professed Christians, what are we doing? Souls all around us, close beside our homes, and those afar off, are perishing in their sins, unwarned, uncared for. Every day we pass by those who are without hope and without God in the world, and never open our lips to tell them of Christ and His love. A worldly infatuation keeps men and women spellbound. We profess to have the light from heaven, precious knowledge of the truth, of God's requirements; and yet how many of us

are dumb while our fellowmen are blind, deceived, perishing in their sins. Soldiers of the cross of Christ should be moving heaven with their prayers for God to work, for His power to cooperate with the human agent to reach men where they are. Oh, why will not men hear the words of Christ: "He that is not with Me is against me; and he that gathereth not with Me scattereth abroad" (Matt 12:30). . . . [Cf: 8MR95.01] p. 47, Para. 4, [1894MS].

It is the duty of every church member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirit, and holding up you who know the truth. It is my mission to go to "the regions beyond," to those who sit in darkness and have no light. Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers as sharp sickles into the harvest field? Can I rely upon you who have had great light and many opportunities to help me in my labors? [Cf: 8MR95.02] p. 47, Para. 5, [1894MS].

I think this is the way we shall have to do; we must roll the responsibility upon church members and hold them accountable for the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility.--Letter 47, 1894, pp. 4, 6, 7. [Cf: 8MR95.03] p. 48, Para. 1, [1894MS].

Enjoyment of Riding in a Trap Conveyance: I am feeling much better than when I left Granville [New South Wales]. I improve every opportunity to ride out in the boat or in the carriage. I have not hired the two-seated Russell wagon. I thought we would test the trap, and I enjoy riding in it fully as well as in the buggy. It jolts me about and tires me some, but this is an exercise that does not weary the brain.--Letter 14, 1894, p. 1. (To Marion Davis, August 27, 1894.) [Cf: 8MR125.02] p. 48, Para. 2, [1894MS].

I know not where we shall go, whether we shall leave Australia in 1895 or not. If we are to go to Africa, we would prefer to be there while you are there. If you have any word to say to us in regard to our coming, please send [it]. We want to weigh every question concerning the work here, and the work in Africa, in the scales of the sanctuary. In every department and stage of the work, we want to see the divine similitude. [Cf: 8MR140.01] p. 48, Para. 3, [1894MS].

It has been only within a few weeks that we have failed to have peace and assurance concerning our duty to remain in Australia. But within a few days I have been thrown into great perplexity. As yet I have not responded to the many calls that have been made in the many letters I have received from Africa. I have seriously questioned as to whether it was my duty to remain here during the rest of my lifetime, or to go to America, or to Africa. It is not a pleasant thought to me to think of entering a new country. The remark has been made in regard to certain land, that it is a hungry land, requiring enriching. [Cf: 8MR140.02] p. 48, Para. 4, [1894MS].

I thought that Australia through and through is a hungry, spoiled land through the mismanagement of men. A dearth of means stares us in the

face, and yet the General Conference saw fit to cut down my wages two dollars a week, and to cut down Willie's wages one dollar a week. I have not withheld my means, but used money everywhere, in every place where there has been a need for it. My house-keeping expenses run up to a hundred and fifty dollars per month, and this does not include the expense for horse and carriage, clothing, wood, and light. You may see that there is a constant outgo. [Cf: 8MR140.03] p. 48, Para. 5, [1894MS].

I gave \$1,000 at the last campmeeting to buy land for the location of the school, and paid my tithe, and this was considerably more than my whole year's wages. Besides this I have helped the poor, invested in churches, contributed to campmeeting expenses in New Zealand and Australia, and during the years 1893 and 1894, I have expended \$2,000 in this field, and hungry Australia is still to be fed, and must be fed. [Cf: 8MR141.01] p. 48, Para. 6, [1894MS].

Much more money must be expended than has been expended for the last three years. I have expended the \$1,200 you loaned me. The additional \$300 you have just sent, has come to hand, and hungry Australia can swallow [that] at one bite, and yet cry out for more. I now wish that others would come in and use their means to advance the work in Australia, while I go to regions beyond, that have already been worked. [Cf: 8MR141.02] p. 48, Para. 7, [1894MS].

If God would have me go to Africa, He will strengthen me for the journey. We have offered many prayers to God for His guidance, and I believe He has heard these prayers, and answered them. But I do not choose to go to another renewal of a state of perplexity and uncertainty similar to what I have experienced here. I do not choose another experience in which I shall have to answer a call for time, strength and money to begin a new work. Willie must not have any more of this brain-taxing kind of labor he has had here. [Cf: 8MR141.03] p. 49, Para. 1, [1894MS].

I cannot work unless I work in faith, and I am studying duty. I am listening for marching orders. In reference to the \$1,500 you have loaned me, \$1,200 of which I have already consumed, I would say that at any time you would want the whole or any portion of it, let me know, and you shall have it as soon as it can be obtained from America. I thank you sincerely for your loan. We have put it out to the exchangers, and in the great day when God reckons with His servants, I believe you will receive back the goods you have entrusted to me, with both principal and interest. [Cf: 8MR141.04] p. 49, Para. 2, [1894MS].

In one of the letters sent to you in the last mail, I mentioned that we had had a most precious season of prayer while at Dora Creek for Brother Mccullagh. The Lord graciously heard our prayers, and the inflammation left his throat and lungs, and he was healed. He has been improving ever since, and the Lord has sustained him in doing a large amount of work. For the blessing given on that occasion, we send back praise and thanksgiving to God. [Cf: 8MR142.01] p. 49, Para. 3, [1894MS].

I am afraid that we do not always appreciate the blessings that God gives us. We pass by the blessed tokens of His goodness and love, and look upon His special providences as common occurrences, and scarcely

make mention of them. We do not place them in memory's hall, and reflect glory to Him who hath done abundantly for us. Oh that the Lord will give us thankful hearts, that we may praise Him, and be joyful in God. I hope to hear from you as soon as possible after you reach South Africa. [Cf: 8MR142.02] p. 49, Para. 4, [1894MS].

Those who move in faith can move forward. I am ready to strike my tent at any time. The time we ought to be improving in putting in crops into the land purchased by the school, is passing away, and because of this delay we shall be left a year behind. If this is after God's order, then a mist is over my eyes, and I cannot work in courage and hope. I send this letter to you. You and others have congratulated us on the securing of land for our school; but it is not yet an assured thing that the school will be located at Dora Creek. There is some hesitancy on the part of the committee in taking up the land for this purchase! [Cf: 8MR142.03] p. 49, Para. 5, [1894MS].

I have received letters from Africa in which it is stated that they are willing to postpone their campmeeting to any time that we will specify, in order that they may have our presence at the meeting. They urge that we make no delay. But arrangements have been made here for the campmeeting, so that if we remain for that meeting, we must make a delay. We do not feel clear to break away from this field of labor so suddenly. After the campmeeting, I think we will join you in Africa. I have not consented to go to Africa until within a few days; but the turn that things have taken leads me almost to prefer to come to Africa, rather than to remain in this country. I dread the future, and have little courage to remain. [Cf: 8MR143.01] p. 49, Para. 6, [1894MS].

I shall do as I wrote you. I promised to take the school ground as my property, and I will not consider it a hard matter. I think no better missionary work could be done than to settle poor families on the land. Every family shall sign a contract that they will work the land according to the plans specified. Someone must be appointed to direct the working of the land, and under his supervision orange trees, and fruit trees of every appropriate description should be planted. Peach orchards would yield quick return. Vegetable gardens would bring forth good crops. This must be done at once. We have some six weeks yet to set things in running order, and with God's blessing on the land, we shall see what it will produce. [Cf: 8MR143.02] p. 50, Para. 1, [1894MS].

The question was asked of Moses, Can the Lord spread a table in the wilderness? The question may be asked, Will this land at Dora Creek produce as abundantly as Sister White believers that it will? Time will tell. We must test the matter before we can speak assuredly, but we are willing to risk much, provided we can place the supervision of this enterprise under an understanding America farmer. We do want to demonstrate what can be done with the land when it is properly worked. When once this is done, we shall be able to help the poor who live in Australia in a far better way than by giving them money as we have had to do in the past. [Cf: 8MR143.03] p. 50, Para. 2, [1894MS].

I lay out this matter before you, that you may understand the situation, and be able to advise us in regard to leaving here for Africa. We shall have to enter into the plan suggested in order to know

what can be done with the Dora Creek land; for great ignorance prevails in this country as to how to make the most of the land. The Dora Creek land produces the best oranges we have tasted since coming to Australia.--Letter 29, 1894, pp. 4-8. (To S. N. Haskell, September 2, 1894.) [Cf: 8MR144.01] p. 50, Para. 3, [1894MS].

Here we are in a new, strange locality--Brother and Sister Rousseau, Brother Mckenzie, May Lacey, Willie, and your Mother. We came to this large farm to look at the land which has been represented as very grand and beautiful. I was not well and have not been able to eat much for several weeks, except rice flour porridge. But I am thinking to change the program and venturing to eat vegetables and fruit, which in about two or three weeks, we will have in abundance. [Cf: 8MR144.02] p. 50, Para. 4, [1894MS].

Willie has been having a long siege of council meetings and committee meetings. While pitching our tents, in driving a stake, he missed his stroke or his finger got in the way of the iron sledge, and he smashed his finger, splitting open the flesh to the bone in three places, but not breaking the bone. The nail had to be drawn out. This finger needed considerable care. Brother Simmons dressed it carefully every day, but as this finger difficulty was in a fair way of recovery, a small pimple appeared on his wrist which increased to great inflammation, and after more than one week of suffering, the core came out and the second gathering appeared. Hops [poultices] and Elder Blow soon brought that to a head and he now has some peace. He concluded to take my span of horses and platform wagon and Brother Mckenzie and himself came to this place. [Cf: 8MR144.03] p. 50, Para. 5, [1894MS].

I was not strong enough to ride twenty miles to Fairlight, and . . . twelve miles [farther] to this farm. They wished to see Brother and Sister Rousseau, and your Mother came on the cars, one hour's ride, to the station at Fairlight. Here the horses and carriage met us, and another horse and carriage was hired and we took another passenger, a lady, who has been the housekeeper for the family living in Sydney, who comes to this place to spend several days each month. [Cf: 8MR145.01] p. 51, Para. 1, [1894MS].

We expected to camp out in my tent, but we learned that the house on the place would accommodate us. It is a very excellent cottage and we found spring beds and everything, except food, and this we had brought with us in full supply. We did not arrive here until dark. Much of the road was uphill. I could but think of the inconvenience of locating a school eight or ten miles from [the] railroad. We were all weary and were glad to lie down and rest. [Cf: 8MR145.02] p. 51, Para. 2, [1894MS].

We all slept well, and this morning we were privileged to look over the buildings. There has been much outlay of money. There are immense cisterns built underground for reservoirs for rain water, and a large number of tanks besides. These buildings could be utilized for a school, but other buildings would have to be erected with suitable accommodations for school purposes. This land, 3000 acres, is offered for four and five pounds per acre. [Cf: 8MR145.03] p. 51, Para. 3, [1894MS].

We see most serious objections in having to transport all provisions

and goods eight miles over a very rough road, all up and down hill. Here [there] are orange and lemon groves, and pear trees, and that is about all in the line of fruit. [The] soil [is] not the best. This locality was [settled] when the convicts were exiled from England. We see the buildings they occupied, and expected we might have the privilege of occupying one of the buildings for a few nights. This 3000 acres of land will sell for the sum of \$50,000 or \$60,000 and where could we obtain so much money?--Letter 122, 1894, pp. 1, 2. (To "Dear Children," December 13, 1894.) [Cf: 8MR146.01] p. 51, Para. 4, [1894MS].

Had you helped them when you saw them [discouraged ones] halting, had you in brotherly love drawn them into safe paths, had you manifested a spirit of interest, and shown that you did care for their souls, had you prayed with them and for them, you might have saved souls from death, and covered a multitude of sins. He who offers up fervent prayers in earnest love for the souls for whom Christ has died, will not only benefit those for whom he prays, but will benefit himself. . . . [Cf: 8MR189.01] p. 51, Para. 5, [1894MS].

There are many who are laborers together with God whom we do not discern; the hands of ministers have never been laid upon them in ordination for the work; but nevertheless they are wearing the yoke of Christ, and exert a saving influence in working in different lines to win souls to Christ. The success of our work depends upon our love to God, and our love to our fellow men. When there is harmonious action among the individual members of the church, when there is love and confidence manifested by brother to brother, there will be proportionate force and power in our work for the salvation of men. Oh how greatly we need a moral renovation! Without the faith that works by love you can do nothing. May the Lord give you hearts to receive this testimony.--Ms 33, 1894, pp. 6, 9, 10. ("Testimony to the Battle Creek Church," August 3, 1894.) [Cf: 8MR189.02] p. 51, Para. 6, [1894MS].

Every one who believes in Christ as a personal Saviour, is under bonds to God to be pure and holy, to be a spiritual worker seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work upon earth is to seek and to save those who are lost; for whom Christ has paid the infinite price of His own blood. Every one is to do active service, and if he who has been blessed with light does not diffuse light to others, he will lose the rich grace which has been bestowed upon him, because he neglects a sacred duty plainly marked out in the word of God. As his light diminishes, his own soul is brought into peril, and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold. [Cf: 8MR189.03] p. 52, Para. 1, [1894MS].

God depends upon you, the human agent, to fulfill your duty to the best of your ability, and He Himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus, that would brace them for every conflict, that would elevate and strengthen them and make them more than conquerors. When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"

(Matthew 7:7). "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" (Luke 11:13). [Cf: 8MR190.01] p. 52, Para. 2, [1894MS].

The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together for prayer, will receive an unction from the Holy One. There is great need of secret prayer, but there is also need of several Christians meeting together, to unite with earnestness their petitions to God. In these small companies Jesus is present, and the love of souls is deepened in the heart, and the Spirit puts forth His mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless were formal ceremonies, and strove to impress upon His disciples that the Holy Spirit must enlighten, renew and sanctify the soul.--Ms 52, 1894, pp. 1, 2. ("Seeking to Save the Lost," 1894.) [Cf: 8MR190.02] p. 52, Para. 3, [1894MS].

At last it is decided to locate the school at Morisset, or Dora Creek. We feel sorry for the delay, but must accept this as one of the "all things" that work for good. My worry in regard to the school matter ended some time since. I am no longer on the anxious seat so far as that question is concerned.--Letter 26, 1894, p. 1. (To S. N. Haskell, November 22, 1894.) [Cf: 8MR249.02] p. 52, Para. 4, [1894MS].

In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it brought forth a bountiful harvest.--Ms 35, 1894, p. 4. (To S. N. Haskell, August 27, 1894.) [Cf: 8MR249.03] p. 52, Para. 5, [1894MS].

The decision we have so long contemplated has been made in regard to the land we contemplate purchasing for the school. The tract comprises 1500 acres, which we obtain for about \$4,500.--Letter 40, 1894, p. 1. (To Brother Jones, May 9, 1894.) [Cf: 8MR249.04] p. 52, Para. 6, [1894MS].

Awake and see that at this time you must put on the beautiful robe of Christ's righteousness. "Buy of Me," He says, "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, "Buy of me." Well, what? Buy of Me My righteousness. "Buy of Me gold tried in the fire, and white raiment that thou mayest be clothed." Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men? The righteousness of God never covers a soul all polluted with sin. John says, "Behold the Lamb of God that taketh away the sin of the world." Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins "that whosoever believeth on Him should not perish, but have everlasting life." Believe on Him as One upon whom the sins of the whole world are laid that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His.--Ms 10, 1894, p. 10. ("Keep the Commandments," February, 1894.) [Cf: 8MR323.02] p. 53,

Para. 1, [1894MS].

We are much pleased with this place as a location for the school. The clearing of the land does not appear to be as formidable a task as we supposed. Some spaces are already cleared; some spaces have nothing on them but charred underbrush, with a few large monarchs of the forest still standing. There are trees of smaller growth which are as straight as an arrow. [Cf: 8MR359.04] p. 53, Para. 2, [1894MS].

I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality.--Letter 82, 1894, pp. 3, 4. (To Edson and Emma White, May 24, 1894.) [Cf: 8MR360.01] p. 53, Para. 3, [1894MS].

Because of the slack, slipshod way the land holders cultivate their farms, nothing flourishes as it should, and the impression made upon those who view the land is that it is too poor to yield a good crop. I have been anxious that the land should be taken in hand and thoroughly worked. Even the orange trees are left to grow up amid the grass, as wild trees grow. But where such immense trees flourish as flourish here, many of them growing up perfectly straight toward heaven, I am convinced that with the blessing of God, with diligence and faithfulness in working the land, farmers might produce gratifying results, and in return for the labor put forth, they might reap a good harvest. . . . [Cf: 8MR360.02] p. 53, Para. 4, [1894MS].

I was much pleased with the ground. We walked over one farm where the land had been cleared, and which joined the school land. We examined the way in which they work the land, and found that the plough had been put in only to about the depth of six inches. An intelligent American farmer would not regard this as a faithful way of working the land. Those who work in this cheap, superficial way cannot expect to receive anything out of harmony with their method, but in accordance with it. [Cf: 8MR360.03] p. 53, Para. 5, [1894MS].

Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school. Since I have been here for a few days and have an opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen will produce some kind of a crop.--Ms 35, 1894, pp. 2-4. (To S. N. Haskell, August 27, 1894.) [Cf: 8MR360.04] p. 54, Para. 1, [1894MS].

Brethren Rousseau and Daniells had propositions to lay before us that land selected for the locating of the school was not as good land as we should have on which to erect buildings; we should be disappointed in the cultivation of the land; it was not rich enough to produce good crops, etc., etc. This was surprising intelligence to us and we could not view the matter in the same light. We knew we had evidence that the Lord had directed in the purchase of the land. They proposed searching still for land. Already much money and much time and anxiety had been expended in searching for suitable land and there were objectionable features in all places they investigated. The land purchased was the best, as far as advantages were concerned. To go back on this and begin another search meant loss of time, expense in outlay of means, great anxiety and uneasiness, and delay in locating the school, putting us back one year. We could not see light in this. We thought of the

children of Israel who inquired, Can God set a table in the wilderness? He did do this, and with God's blessing resting upon the school the land will be blessed and will produce good crops. [Cf: 8MR361.01] p. 54, Para. 2, [1894MS].

We talked the matter over some time, and we found these two brethren very firm and decided. I knew that anything I might say would make no change in their ideas. They left for Melbourne about five o'clock, and we left for Granville at the same time. But a weight was upon my soul. I felt dazed and too amazed to sleep. I knew from light given we had made no mistake. . . . [Cf: 8MR361.02] p. 54, Para. 3, [1894MS].

I am impressed by representations that we have made no mistake in the place we have selected. I see that place before me, and buildings and orchards and produce from the grounds and property. I see success and rejoicing. Then I awake with the impression our brethren Rousseau and Daniells are keeping in their minds the rich lands they have worked in Iowa, and that they will not trust the Lord to make a home for us in the wilderness. But I shall hold right on and believe and trust and wait.--Ms 77, 1894, p. 3. (Diary Fragment, August 31, 1894.) [Cf: 8MR362.01] p. 54, Para. 4, [1894MS].

I want you all, brethren, to seek the Lord and see light for yourselves, and follow your own convictions after the presentation of that which I consider light from the Lord. Do not make decision unless that light is your own light and you can step forward in confidence because that which has been spoken by me to you commends itself to your judgment, and it becomes light to you as it has to me. Will you keep this prayer constantly ascending to God, Show me Thy way, O God? The Lord desires to lead you whom He will make representative men, who will be taught of God if you walk humbly before Him. But if any one of you becomes wise in your own conceit, be sure the Lord will leave you to follow your own finite judgment. The Lord God is our Strength, our Guide, our Counsellor. Keep mind and heart in constant prayer when in consideration on the land. Oh, do not regard this matter of little consequence, for it means much.--Letter 153, 1894, pp. 1, 4. (To W. C. White, November 5, 1894.) [Cf: 8MR362.02] p. 54, Para. 5, [1894MS].

As you go to Dora Creek my prayers shall follow you. This is an important mission and angels of God will accompany you. We are to watch and pray and believe and trust in God and look to Him every moment. . . . The Lord would have you pray and receive answers to prayer and have perfect faith in Jesus Christ. No really good thing will be withheld from them that walk uprightly. Believe in the bare Word of God and go not to worldly wise men for wisdom, for they receive not that wisdom which cometh from above.--Letter 154, 1894, p. 1. (To "Brethren," November 5, 1894.) [Cf: 8MR363.01] p. 55, Para. 1, [1894MS].

As a family we consulted together as to how we could reduce expenses; but we found we could not do much in the food line. Butter was very high, so we decided that we would place not butter on our table.--Letter 54a, 1894, p. 2. (To Brother Olsen, June 24, 1894.) [Cf: 8MR386.01] p. 55, Para. 2, [1894MS].

You see we have a large family, and it takes some provision to satisfy our wants. We have been studying how we can economize. The only thing I decided we could give up was butter. This has been banished from the

table; we use no flesh meats nor butter.--Letter 46, 1894, pp. 2, 3. (To Dr. J. H. Kellogg, May 17, 1894.) [Cf: 8MR386.02] p. 55, Para. 3, [1894MS].

"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 thought upon his name" (Malachi 3:16). [Cf: 9MR90.02] p. 55, Para. 4, [1894MS].

Do the believers who meet in their small assemblies in humble churches or in private houses often look upon this picture framed by the Lord of hosts? Do they hang it in memory's hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by His witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory, and they are not words that express doubt, unbelief, and complaint; for such words do not honor the Redeemer. The words to which God and the angels listen with delight are words of appreciation for the great Gift that has been made to the world in the only begotten Son of God. Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of our heavenly Father in giving Jesus to take away our sins, and to impute to us His righteousness, is recorded in the book of His remembrance. Testimonies of this kind "show forth the praises of Him who hath called us out of darkness into His marvelous light" (1 Peter 2:9). . . . [Cf: 9MR90.03] p. 55, Para. 5, [1894MS].

Although the social meeting is a new thing, yet they are learning in the school of Christ, and are overcoming fear and trembling. We keep before them the fact that the social meeting will be the best meeting in which they may be trained and educated to be witnesses for Christ.-- *Manuscript* 32, 1894, pp. 3-5. ("Meeting at Seven Hills," July 29, 1894.) [Cf: 9MR91.01] p. 55, Para. 6, [1894MS].

Essential for a Living Church.--Some of those who are newly come to the faith know not how to bear testimony, for they had never done this; but I presented the matter before them, and urged them to be earnest, interested workers for the Lord Jesus, and to serve Him. This they must do if they had a living church; everyone must bear his share of the responsibility. If they would exercise their ability God would give them increased power, and this was the way to let their light shine out to the world. Well, fifteen testimonies were borne. Some had never before opened their lips in meeting, although they were intelligent men. . . . The blessing of the Lord rested upon all present.-- *Letter* 50, 1894, p. 3. (To Harmon Lindsay, June 14, 1894.) [Cf: 9MR93.02] p. 56, Para. 1, [1894MS].

Sermon Should Be Short.--The preaching service should generally be short, so that an opportunity may be given to those who love God to express their gratitude and adoration. Prayer and praise offered to God by His believing children honors and glorifies His name.-- *Manuscript* 32a, 1894, p. 2. (Untitled Manuscript, July 30, 1894.) [Cf: 9MR95.01] p. 56, Para. 2, [1894MS].

Amenable to Counsel-- Link up with your brethren, if you would have them link up with you, and give you their confidence. Confidence and faith will beget confidence and faith. You should gather into your confidence not only your ministering brethren but those with whom you are brought in contact, and show them that you have confidence, and that you believe that they are taught of God as much as you yourself are taught of God. Open your plans before them. One will be free to speak, and another will be free to speak, and they may call your attention to some things that you had not thought of before. [Cf: 9MR144.05] p. 56, Para. 3, [1894MS].

God does not open everything to one mind, but he teaches one, and another, and still another. Men are to stand in God, and without having the fear of criticism constantly before them, they are to speak as God shall give them utterance, and to write as God shall dictate. After they have written their thoughts, let them be free to read their articles to their brethren, and let them receive any kindly word or caution that the brethren may see fit to offer in the spirit of brotherly kindness and love.--Letter 53, 1894, p. 8. [Cf: 9MR145.01] p. 56, Para. 4, [1894MS].

One who spake with no uncertainty, laid his hand upon Elder _____'s shoulder and said, "God hath given to every man his work. Will you please leave God room to work with His individual workers. He has not left this burden of work upon your hands. He has never placed upon one man, or upon any board of men, the burden of entering into the minutiae in regard to how workers shall carry on their work. He has never laid upon any one the burden of making rules of action which will bind about and restrict the work, and confine the workers to a certain course of action." [Cf: 9MR177.01] p. 56, Para. 5, [1894MS].

The fact that a man has been selected to be the president of a conference does not mean that he shall have authority to rule over his fellow workmen. This is after the practice of Rome, and it cannot be tolerated, for it restricts religious liberty, and the man is led to place himself where God alone should be. Work has been done in the conference before the ruling president was placed as its head. If he assumes to restrict individual action, and confine men to his own ideas, which he supposes to be right, or if a board shall make rules that enter into the details of what the workers should do, no help will in any way come to those who are engaging in the work. [Cf: 9MR177.02] p. 56, Para. 6, [1894MS].

Workmen on the Ground to Look to Jesus--The workmen are compelled to decide on the spot as to what they will do. The place, the circumstances, the interest, the moral sentiment of the people, will have to decide in many cases the course of action to be pursued. It would be inconsistent for the worker to feel that he is compelled to write to the president or to the board for permission to pursue a certain course which his experience and judgment tell him is the best course to pursue under the circumstances. [Cf: 9MR177.03] p. 57, Para. 1, [1894MS].

Wherever an earnest effort is made to bring souls to the knowledge of the truth, the angels of God guard the interest. The only course that can be pursued by the worker is not to look to or depend upon any man,

but to look to Jesus, and to do His work in harmony with His revealed will. Laborers in the field must be trusted to do the work committed to their hands. As emergencies shall arise, they must depend upon the grace of Christ, and obtain wisdom from above, in order to make decisions that will be advantageous to the work. [Cf: 9MR177.04] p. 57, Para. 2, [1894MS].

Those who are on the ground must decide as the work develops as to how much time it will be necessary to devote to that field of labor. It is not consistent to prescribe how much time shall be given to work in certain localities. The decision of this point must be left to the judgment of the workers. They must not be confined to certain places, or directed as children as to how or when the work shall be done. Mistakes have been made in this line. Those who do the work know better concerning these matters than anyone outside. God moves upon human minds to work according to His will and according to His purpose. Workers for God are to look to a higher Source for direction than to human minds. [Cf: 9MR177.05] p. 57, Para. 3, [1894MS].

Who Determines Minutiae and Details?-- The minutiae and detail of how they are to work is not to be laid down by human minds. When we decide that Jesus Christ will not do as He has said He will do, "Lo, I am with you always even unto the end of the world," when we decide that God has not power or has not time to notice His workmen, then it might be more consistent to plan out every detail of the work. But we would encourage faith in those who give themselves to the work of God. We would inspire them to believe that God is not unmindful of their labors and trials. He values His human agents and appoints divine agencies to work with them. "Ye are laborers together with God." [Cf: 9MR178.01] p. 57, Para. 4, [1894MS].

It is necessary to carefully consider many things that have been left without due thought. It is necessary to drop out other things that have occupied much time, when but little time should be devoted to them. God has not laid upon any living man the burden of jealously guarding the movements of his fellow men, for this would restrict their intelligent freedom. [Cf: 9MR178.02] p. 57, Para. 5, [1894MS].

In following a course of this kind, men are pursuing a similar course to that of the Roman Catholics who center in the pope every power of the church, and ascribe to him authority to act as God, so that those below him in station lay every plan at his feet that he may prescribe the rules for men and women in every minutiae of life. In following a course of this kind, there is danger that no chance will be left for God to answer the prayers of His delegated servants according to His promise in giving them wisdom in pursuing their work. [Cf: 9MR178.03] p. 57, Para. 6, [1894MS].

God does not purpose to have one man prescribe how his fellow workmen shall perform His work. When this manner of action comes in among our people, there is need of a protest. [Cf: 9MR178.04] p. 58, Para. 1, [1894MS].

Let every intelligent soul wonder and adore because of the fact that God has so valued His human agents as to say to them, "Ye are laborers together with God, ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). In view of this fact, let every workman treat his

fellow workman with peculiar delicacy. The cross of Calvary discloses the value of the soul in the sight of God. . . . [Cf: 9MR179.01] p. 58, Para. 2, [1894MS].

Let the Holy Spirit Work-- When men undertake to work the Holy Spirit, they will find that their weak ideas, their prescribed rules and regulations which they have felt to be necessary to the work, are of no honor with God. God calls for the finite to stand aside, in order that His delegated workers may be operated upon by the Holy Spirit. [Cf: 9MR179.02] p. 58, Para. 3, [1894MS].

The words spoken in the council were solemn and earnest. There is need that every man should humble his heart, and walk in all humility before God. No man should consider that position gives him power to lord it over God's heritage. The consciousness of being appreciated is a great encouragement and satisfaction to any man.-- *Letter 53, 1894, pp. 1-3, 5. White Estate, Washington, D. C., March 26, 1979.* [Cf: 9MR179.03] p. 58, Para. 4, [1894MS].

Disobedience the Vital Point in Adam's Transgression--"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). [Cf: 9MR234.01] p. 58, Para. 5, [1894MS].

Suppose that we had not another promise in all the lids of the Scripture, is not this enough to condemn every soul that has not a living faith in a personal Saviour? "Whosoever believeth in Him. . . ." God gave His only begotten Son that whosoever, and that whosoever means you and me, it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression. Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son--that He might abolish the law? that law that Adam transgressed? Do you read it thus? I do not. [Cf: 9MR234.02] p. 58, Para. 6, [1894MS].

Well, then, what was the matter with Adam? Adam ventured to transgress one prohibition of God, which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was a point in itself, but the point was in Adam's listening to Satan, and venturing to transgress. Here was Eve listening to the voice of the tempter. "Ye shall not surely die." God said, "If ye eat of it, ye shall die. "Whom shall we believe?-- *Manuscript 10, 1894, p. 1. ("Keep the Commandments," February 11, 1894.)* [Cf: 9MR234.03] p. 58, Para. 7, [1894MS].

Many have acted as though it was enough to know that Satan had his trap all set for a soul, and they could go home and rest and be at ease, and care no more for the one lost sheep. In manifesting such a spirit, it is evident that we have not been partakers of the divine nature, but partakers of the attributes of the enemy of God.-- *Manuscript 62, 1894, p. 7. ("Home Missionary Work," no date.)* [Cf: 9MR375.03] p. 59, Para. 1, [1894MS].

We are nearing the end of this earth's history. We have only a short time now in which to perfect Christian character. But those who love Jesus will love those who are the purchase of His blood. Far more

patience must be exercised, more earnest efforts must be made to save the erring. Man cannot change his own heart or atone for his own sins. He cannot remove one spot or stain of sin from the character. Human merit cannot elevate the soul, and make men fit to meet the favor of God. Salvation is out of and away from ourselves. Salvation is by Jesus Christ, for He alone is our righteousness. Would that everyone would cease to look to himself for merit. We are to find in Jesus Christ all we need, and by cooperating with Him, we shall be complete in Him. "Ye are complete in Him," not having your own righteousness, but having His merits, His righteousness.--Letter 33, 1894, pp. 3, 4. (To Lucinda Hall, August 23, 1894.) [Cf: 10MR11.01] p. 59, Para. 2, [1894MS].

I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. Of course I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary merit, to be placed as judges of what is essential to come before the people, as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on *Patriarchs and Prophets* and on vol. IV [*Great Controversy*] before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them the better for the work.--Letter 49, 1894. (August 3, 1894, to W. H. Littlejohn.) [Cf: 10MR12.04] p. 59, Para. 3, [1894MS].

After coming to NSW [New South Wales, Australia], he [W. C. White] did for a short time devote one hour a day to the reading of matter on the life of Christ, which my chief worker [Marian Davis] had grouped together, gleaning from my discourses and the articles and letters I have written. This is the advancement that has been made on the Life of Christ.--Letter 69, 1894. (October 1, 1894) to "Representative Men.") [Cf: 10MR13.01] p. 59, Para. 4, [1894MS].

I thank the Lord that I have slept more hours the past night--until 4:00 a.m. Wednesday I could not sleep after half past one a.m. My mind was burdened and in the visions of the night subjects were pressed upon my mind and I awoke. I could not find relief until I arose and commenced to trace upon paper that which burdened me, which in object lessons was presented before me. Thursday I slept until half past two o'clock and then I arose and again relieved my mind by writing.--Ms 74, 1894. (Diary, April 28, 1894.) [Cf: 10MR13.02] p. 59, Para. 5, [1894MS].

The light shines from the sacred pages, in clear, glorious beams, showing us God, the living God, as represented in the laws of His government, in the creation of the world, in the heavens which He hath garnered. His power is to be recognized as the only means of redeeming a world from degrading superstitions which are so dishonoring to God and man. Every student of the Bible who becomes familiar with revealed truth not only through the education of the intellect but through its transforming power upon heart and character, will represent the character of God to our world in a well-ordered life and a godly conversation. [Cf: 10MR42.01] p. 59, Para. 6, [1894MS].

The entrance of the Word giveth light. The mind is expanded, elevated, purified. But many have pursued a course of action inconsistent with the knowledge of truth and the wonderful light through the descent of the Holy Spirit of God in so marked a manner upon hearts in Battle

Creek. [Cf: 10MR42.02] p. 60, Para. 1, [1894MS].

Great sin and loss resulted from the neglect to walk in the light from heaven. In plunging into amusements, match games, pugilistic performances, they declared to the world that Christ was not their leader in any of these things. All this called forth the warning from God. Now that which burdens me is the danger of going into extremes on the other side; there is no necessity for this; the Bible is made the guide, the counselor, it is calculated to have an influence on the mind and heart of the unconverted. Its study, more than any other, will leave a divine impress. It will enlarge the mind of the candid student, it will endow it with new impulses and fresh vigor. It will give greater efficiency to the faculties by bringing them in contact with grand and far-reaching truths. It is ever working, drawing; it is an effective instrument in the converting of the soul. If the human mind becomes dwarfed and feeble and inefficient, it is because it is left to deal with commonplace subjects only.--Letter 67, 1894. p. 8. (To Brother and Sister W. W. Prescott, Jan. 18, 1894.) [Cf: 10MR42.03] p. 60, Para. 2, [1894MS].

God Grants Wisdom to Those Who Diligently Study His Word.--"Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven" (Daniel 2:17-19). Here the interpretation was made known to Daniel. [Cf: 10MR67.02] p. 60, Para. 3, [1894MS].

The close application of those Hebrew students under the training of God was richly rewarded. While they made diligent effort to secure knowledge, the Lord gave them heavenly wisdom. The knowledge they gained was of great service to them when brought into strait places. The Lord God of heaven will not supply the deficiencies that result from mental and spiritual indolence. [Cf: 10MR67.03] p. 60, Para. 4, [1894MS].

When the human agents shall exercise their faculties to acquire knowledge, to become deep thinking [students]: when they, as the greatest witnesses for God and the truth, shall have won, in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the Author of Christianity, the Author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted for joy. All nature will bear testimony as designed, for the illustration of the Word of God. . . . [Cf: 10MR67.04] p. 60, Para. 5, [1894MS].

God is revealed in nature, God is revealed in His Word. The Bible is the most wonderful of all histories, for it is the production of God, not of the finite mind. It carries us back through the centuries to the beginning of all things, presenting the history of times and scenes which would otherwise never have been known. It reveals the glory of God in the working of His providence to save a fallen world. It

presents in the simplest language the mighty power of the gospel, which received would cut the chains that bind men in slavery to Satan's chariot.--Letter 67, 1894, pp. 4, 5, 7. (To W. W. Prescott, Jan. 18, 1894, from Middle Brighton Camp Ground, Australia.) [Cf: 10MR68.01] p. 60, Para. 6, [1894MS].

The Experience of a Wife and Mother Who Accepted the Sabbath.--Several from Melbourne have also decided to obey [the truth]. When one sister took her stand upon the truth her husband said, "You may give up the seventh-day Sabbath or leave my home." They were Wesleyans. She left home, and then her daughter, a girl of sixteen years, took her stand on the Sabbath, and the father told her to leave. The mother heard this and went home for her daughter. The husband and father said, "Well, have you decided to give up that Sabbath and come back and live with me?" She replied, "No, I came for my daughter whom you have turned out of doors." "But what are you going to do?" he questioned. "I am going to support myself and daughter. She may help me as she can." He begged on his knees for his wife to give up these terrible doctrines. She had been a very timid woman, but the truth made her strong, and she said, "No, I shall never give up the Sabbath. I shall keep it as long as I live. I must obey God." "Well," he said, "if you will come back, you and my daughter may keep the Sabbath, but promise you will not go to the meetings." She would make no such promise. "I will be a faithful wife to you in everything," she said, "but should I listen to your proposals, and disobey God, I should not be a faithful child to Him, and therefore should not be a faithful wife to you or a faithful mother to my children." "Well," he said, "I am in great distress of mind. Will you go to our minister and talk with him?" At first she refused, saying that she knew her duty and need not go to the minister to learn it. But as he continued to entreat her, she finally consented. It was then ten o'clock at night. They roused up the minister, and the man laid the whole matter before him--how he had turned his wife out of doors because she had kept the Sabbath. "Now," said he, "did I do right in this and in saying to my daughter that if she kept the Sabbath she could not stay in my house? I want you to tell me, did I do right in thus treating my wife?" The minister answered, "You did perfectly right under the circumstances." The man responded with much vehemence, "No, I did not do right. I abused my wife, and was unkind and abusive to my child. I see now how shameful was my course in treating a woman, the mother of my children, in so heartless a manner." He then asked the forgiveness of his wife and said she should come back to his house. No restrictions should be placed upon her. She should be at liberty to do as she thought right. He felt greatly troubled over the course he had taken. So the wife was reinstated in her own home, more respected and loved than before this fiery opposition broke upon her. Our brethren think that the husband will be converted to the truth.--Ms. 5, 1894, pp. 3, 4. (Regarding work in Brighton and Williamstown, Australia, February, 1894.) [Cf: 10MR74.03] p. 61, Para. 1, [1894MS].

I had a wonderful dream last night or this morning: A few persons had assembled and were conversing together as to how the work should be carried on in this country, when there is such a dearth of means with which to advance it. We seemed as sheep in the midst of wolves. We offered up tearful prayers. Our hope and courage and faith were severely tested and tried. We could not see how we could advance the very work that we were very anxious to do, and which the Lord was impressing upon us should be done. [Cf: 10MR77.01] p. 61, Para. 2,

[1894MS].

In our solemn council we decided that methods must be devised by which the work could be more effectual, and while we laid open our situation before God a voice was heard full of melody and sweetness saying, "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 anything of the Lord" (James 1:5-7). The voice continued, "Cast thy net on the right side of the ship; walk not in the shadow of the cross, but in the path where the Sun of Righteousness is ever shining to impart life and vitality, and to give grace for grace. The cross of Calvary is to you a pledge of forgiveness, of righteousness, of peace, and of fullness of joy. It is a well of water to every believer, springing up into everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." [Cf: 10MR77.02] p. 61, Para. 3, [1894MS].

The cross speaks life, and not death, to the soul that believes in Jesus. Welcome the precious life-giving rays that shine from the cross of Calvary. Reach up for the blessing, believe for the blessing. Your Saviour, who died on the cross, is God's gift to a fallen world, and that gift embraces all heaven. [Cf: 10MR78.01] p. 62, Para. 1, [1894MS].

Walk not in the shadow of the cross. Do not give expression to weeping, lamentation and woe; but encourage your soul to hope and joy. The cross points upwards to a living Saviour, who is your advocate, and is pleading in your behalf. I remember that my husband used to sometimes halt in the shadow of the cross, and he could see nothing but the dark side. He was sorely tried and perplexed. He suffered being tempted. So sorely were we tried that I thought death would be preferable to the sufferings we endured. Clouds surrounded us, and everything was unfavorable to the light, hope, and courage of the soul. We are in the same danger now of not discerning the light that shines from the cross of Calvary. We have been halting in the shadow of the cross of Calvary. At times we have failed to gather about us the warm bright rays which come to us from an uplifted Saviour. [Cf: 10MR78.02] p. 62, Para. 2, [1894MS].

Brethren, the cross speaketh better things than the blood of Abel in behalf of every soul that receives Jesus Christ. When you are deeply shadowed it is because Satan has interposed himself between you and the bright rays of the Sun of Righteousness. In times of trouble the brightness is eclipsed, and we do not understand why the assurance seems to be withdrawn. We are led to look at self and the shadow of the cross, and this prevents us from seeing the consolation there is for us. We complain of the way and withdraw the hand from the hand of Christ. But sometimes God's favor breaks suddenly upon the soul and the gloom is dispelled. Let us live in the sunlight of the cross of Calvary. Let us no longer dwell in the shadow, complaining of our sorrows, for this only deepens our trouble. [Cf: 10MR78.03] p. 62, Para. 3, [1894MS].

Let us never forget, even when we walk in the valley, that Christ is

as much with us when we walk trustingly there as when we are on the mountaintop. The voice said to us, "Will you not roll your burden upon the Burden-Bearer, the Lord Jesus Christ? Will you not live on the sunny side of the cross? saying, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' 'Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls'" (2 Timothy 1:12: 1 Peter 1:8,9). [Cf: 10MR79.01] p. 62, Para. 4, [1894MS].

I have indeed been halting under the shadow of the cross. It is not a common thing for me to be overpowered and to suffer so much depression of spirits as I have suffered for the past few months. I would not be found to trifle with my own soul and thus trifle with my Saviour. I would not teach that Jesus is risen from the tomb, and that He is ascended on high and lives to make intercession for us before the Father, unless I carry out my teachings by practice, and believe in Him for His salvation, casting my helpless soul upon Jesus for His grace, for righteousness, for peace, and love. [Cf: 10MR79.02] p. 62, Para. 5, [1894MS].

I must trust in Him irrespective of the changes of my emotional atmosphere. I must show forth the praises of Him who has called me out of darkness into His marvelous light. My heart must be steadfast in Christ, my Saviour, beholding His love and gracious goodness. I must not trust Him now and then, but always, that I may manifest the results of abiding in Him who has bought me with His precious blood. We must learn to believe the promises, to have an abiding faith so that we may take them as the sure word of God. [Cf: 10MR79.03] p. 63, Para. 1, [1894MS].

Many who love God and who seek to honor God fear that they have no right to claim His rich promises. They will dwell upon their painful struggles and the darkness which encompasses their path, and in so doing they lose sight of the light of the love that Jesus Christ has shed upon them. They lose sight of the great redemption that has been purchased for them at infinite cost. Many are standing afar off as if they were afraid to touch even the hem of Christ's garment, but His gracious invitation is even extended to them and He is pleading, "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" (Matthew 11:28-30).--Ms. 61, 1894. ("Walk in the Light of the Cross," Written at Granville, NSW, Australia, September 16, 1894.) [Cf: 10MR80.01] p. 63, Para. 2, [1894MS].

Educate the Thoughts--All murmuring and repining is a sin. We must educate our hearts and tongues so that almost the first thought will be of the goodness of God and of the compassion of Jesus our uplifted Saviour. You cannot look there but by faith. [Cf: 10MR113.01] p. 63, Para. 3, [1894MS].

Self must die in order that we may live the life of the righteousness of Jesus Christ. . . . [Cf: 10MR113.02] p. 63, Para. 4, [1894MS].

Prayer Request Translated Into the Things We Need--If we come to God

and pray for things that are not in accordance with the will of God, then He that searcheth the hearts and trieth the reins of the children of men, translates that prayer into the very things that we need to ask God to give us. I loathe myself. I would clothe myself in sackcloth and ashes and cry, "Unclean, unclean." The only cleanness that I can have is that which is in Jesus Christ. He takes my prayer and offers it to God, and if I make a mistake, and ask for the things that are not best, my prayer is translated into the very things that I should have, and want.--Manuscript 15, 1894, pp. 1, 11. ("Address to Students," February 23, 1894.) [Cf: 10MR113.03] p. 63, Para. 5, [1894MS].

Plans for the Beldens to go to Norfolk Island--We have now returned to our home in Granville. I left the camp ground on Sunday evening. On Sunday evening we had a very interesting meeting in considering the islands of the sea, and in planning as to what should be done in sending laborers to these fields. Brother Cole, who has been laboring at Norfolk Island, has been with us during the camp meeting. Norfolk Island is said to have a good healthful climate, and the weather is never very hot or cold. The people wear the same clothing all the year around. There are many advantages to be found on this island. Fruit of almost all kinds grows there. Oranges are abundant, and are of a superior quality, as are also bananas, strawberries, and coconuts. [Cf: 10MR127.01] p. 63, Para. 6, [1894MS].

There are about thirty keeping the Sabbath on this island. A minister by the name of Knot has embraced the truth. We expected him to be with us at the camp meeting, but he was detained by some unforeseen circumstances. Brother Cole has talked concerning the interests of this island until he has interested several others in the welfare of the people. He thinks your Uncle Belden and his wife are just the ones to go to the island. [Cf: 10MR127.02] p. 64, Para. 1, [1894MS].

The general knowledge that your uncle has of mechanical work of all kinds is just the knowledge that the natives need. He can be an educator, and it is settled that they are to go. They leave New South Wales in one month in the company of Brother Cole, Brother Anderson and wife and little ones. For years Brother Belden and his wife have had a desire to go to the islands. Soon after we came here, they expressed a desire to go to Fiji, but I could not consent to their going because I knew that on account of its great heat it was a trying climate for Americans. I feel reconciled to their going to visit or reside in Norfolk Island, for they will there have an abundance of fruit and vegetables. They will not need money, for they could not use it if they had it. Your uncle's mechanical genius will be exactly what they will need, and he can exchange work for provisions. He will be able also to raise vegetables so that he can have an abundance without being obliged to toil very hard. I shall furnish them with clothing that will last them for some time, for wearing apparel is hard to procure on the island. A strong desire has been expressed that Byron and Sarah Belden should go to Lord Howe Island. This island is halfway between Sydney and Norfolk Island. I am not willing that Byron shall go there. It is necessary that he become a strong and able worker, and he is needed in other localities. We shall miss Brother and Sister Belden very much, but if they can become missionaries to the islands of the sea, I shall not hold them back one moment.--Letter 84, 1894, pp. 1,2. (To Edson and Emma White, November 14, 1894.) [Cf: 10MR127.03] p. 64, Para. 2, [1894MS].

My Dear Sister Lizzie Innes: I hear that you are being much afflicted, and I am in deep sympathy with you. Since my acquaintance with you I have felt a tender, loving sympathy toward you. My dear sister, while you are suffering, while infirmities are pressing upon your soul, do not doubt the love of your heavenly Father. Satan will try to cloud your mind with the thought that Jesus does not love you. He will try to make you believe that you are unworthy of being acknowledged before the Father as His child, but do not believe his suggestions for a single moment. I know that the Lord loves you and that there will be souls in the kingdom of God that will be saved as the result of your unselfish labor, your steadfast adherence to the faith. [Cf: 10MR174.01] p. 64, Para. 3, [1894MS].

When Satan comes in with his suggestions, look unto Jesus and say, "Who is he that condemneth? It is Christ who died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). Only think of this, my sister. Christ is the one who has died for you, who has purchased you with His own precious blood. Will He permit those whom He values so highly to walk alone? Nay, He will not. The apostle continues, "Who shall separate us from the love of Christ? Shall tribulation?" (Romans 8:35). Nay. Jesus bore all this in my behalf when He accepted humanity, and He bore it in order that I might not perish, but have everlasting life. Will He who has done all this for you be indifferent to you when it is difficult for you to engage in the warfare and to fight the good fight of faith? You are weak, and the trembling hand of faith can scarcely grasp the promises, but cannot you now say, "Lord, I am now too weak to use the weapons of warfare, but I can repose in Thee as my only hope. In Thee, and in Thee alone, my Redeemer, is my only hope of eternal life. Thou art my refuge." [Cf: 10MR174.02] p. 64, Para. 4, [1894MS].

The message from God to me for you is "Him that cometh unto me, I will in no wise cast out" (John 6:37). If you have nothing else to plead before God but this one promise from your Lord and Saviour, you have the assurance that you will never, never be turned away. It may seem to you that you are hanging upon a single promise, but appropriate that one promise, and it will open to you the whole treasure house of the riches of the grace of Christ. Cling to that promise and you are safe. "Him that cometh unto me I will in no wise cast out." Present this assurance to Jesus, and you are as safe as though inside the city of God. [Cf: 10MR175.01] p. 65, Para. 1, [1894MS].

You are not to examine your feelings and put any dependence upon your emotions, for they may be as varied as the wind, but take to your heart this one promise and you will find it a passport to all the rich treasures of heaven. You are precious to the heart of Christ and He speaks, saying unto you, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). There is no perhaps or maybe about this promise. The "I will" of Christ is an assurance that cannot be made any stronger. He speaks further, saying, "Take My yoke upon you, and learn of Me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:29,30). [Cf: 10MR175.02] p. 65, Para. 2, [1894MS].

Now, my sister, Jesus wants you to believe in Him as your personal

Saviour, as One who can save unto the uttermost all who come unto God by Him. Your request made known unto God in the name of Jesus is ever acceptable to your heavenly Father. You have a right to appropriate the promises which you present to God in the name of Jesus, for the Father has committed to His Son the bounties of His grace to be dispensed to those who come unto Him asking in faith. The Lord Jesus is the One who gives to him that overcometh to eat of the tree of life which is in the midst of the Paradise of God. He who took humanity upon Himself knows just how to sympathize with the sufferings of humanity. He had the same nature as the sinner although He knew no sin, in order that He might be able to condemn sin in the flesh and might be able to sympathize with those who were in the difficulties, dangers, and temptations that beset His own path while He walked with men. They are to obtain help as He Himself obtained it, through a vital connection with God. [Cf: 10MR176.01] p. 65, Para. 3, [1894MS].

Look to Jesus, your substitute and surety and righteousness. He became sin for us who knew no sin, that we might become the righteousness of God in Him. He gives the crown of life to those who are faithful unto death. He it is who gives to eat of the hidden manna. My dear sister, Jesus will not leave you. He loves you with an everlasting love, and as you trust in Him your faith will grow and increase. The more you trust your Redeemer the more you will love Him. He is your friend in life or in death. He is the crown of your rejoicing. He is worthy of your fullest faith. All the sorrows and afflictions we suffer here only constitutes our discipline for a higher life, for through the appropriated grace of Christ trials will be the means whereby we shall be purified and fitted for heaven. Wait only upon God. Lean upon Him in entire dependence, for His everlasting arms hold you up and sustain you. Will not He who says that not a sparrow falls to the ground without the notice of your heavenly Father care for you who trust and love Him? Jesus knows every throb of pain, every throe of anguish and distress, and He will give you grace to endure your affliction in order that your faith fail not, whatever may be your suffering. [Cf: 10MR176.02] p. 65, Para. 4, [1894MS].

Dear Sister Innes, keep up good courage. Let not your heart be oppressed. You have been called upon to travel a thorny path, but Jesus is at your side to journey the rough road with you. He knows, He understands every woe, every sorrow of those who suffer. His heart beats in sympathy with the hearts of suffering humanity, and those who suffer most have most of His pity and sympathy. He is your best Friend. He is your Mediator. The completeness of His humanity, the perfection of His divinity, form for us a strong ground upon which we may be brought into reconciliation with God. It was when we were yet sinners that Christ died for us. We have redemption through His blood, even the forgiveness of sins. His nail-pierced hands are outreached toward heaven and earth. With one hand He lays hold of sinners upon earth, and with the other He grasps the throne of the Infinite, and thus He makes reconciliation for us. Christ is today standing as our Advocate before the Father. He is the one Mediator between God and man. Bearing the marks of His crucifixion, He pleads the causes of our souls. [Cf: 10MR177.01] p. 66, Para. 1, [1894MS].

I would point this afflicted family to Jesus. John saw the company of the redeemed, and they were those who had come up through great tribulation, and washed their robes and made them white in the blood of

the Lamb. (Revelation 7:9-17 quoted.) [Cf: 10MR177.02] p. 66, Para. 2, [1894MS].

I would urge upon you, as a family, during the time when affliction is upon this beloved sister, that you all draw closer and closer in faith and confidence to Jesus. Talk cheerfully. Let not one jarring note be heard. Let no touch of sadness or gloom reveal itself on your countenances. Keep Jesus uplifted. Talk faith in Jesus and sing songs of faith. Offer up your supplications in faith. I point you to One who "suffered being tempted." "Wherefore in all things it behoved 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 succour them that are tempted" (Hebrews 2:17,18). Let us praise God for this with heart and soul and voice. [Cf: 10MR178.01] p. 66, Para. 3, [1894MS].

Be of good courage in order that you may sustain and strengthen poor suffering Lizzie. I would say to the mother of Lizzie, who is a partaker of her sufferings, Remember that Jesus is able to sustain you both, and to sustain all who are in any way participating in the care of the afflicted one. Let us read a few words in Hebrews 2:10: "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 of one: for which cause He is not ashamed to call them brethren." [Cf: 10MR178.02] p. 66, Para. 4, [1894MS].

God bless you is and shall be our prayer. In love to all the family. (Signed) Ellen G. White--Letter 35, 1894. [Cf: 10MR178.03] p. 66, Para. 5, [1894MS].

True Marriage Not a Lottery--I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words: "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, "It is not good that the man should be alone: I will make him an help meet [suitable] for him" (Genesis 2:18). When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow, does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a real happy union, if each will give to the other true, heart affection. [Cf: 10MR184.01] p. 66, Para. 6, [1894MS].

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion, in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each

think, not after a sentimental order, [but] how they can make the married life what God would be pleased to have it. [Cf: 10MR184.02] p. 67, Para. 1, [1894MS].

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things over together. Renew the early attentions to each other, acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon himself to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two. [Cf: 10MR185.01] p. 67, Para. 2, [1894MS].

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely.--Ms. 112, 1894. ("Marriage and Unselfishness," March 1894. From DF 360.) [Cf: 10MR185.02] p. 67, Para. 3, [1894MS].

Comments on Family Situations in Australia--Mr. T is a carpenter by trade. They have eight children. Mrs. T said, "This preaching we are having is wonderfully different from anything we have ever heard, and the Bible is a new book to us. We seem to be quite slow of understanding, but we think we must keep the Sabbath. It is a very important step. We want to understand it more thoroughly. If it is the truth, what else can we do than to obey?" I told her I would send her *Steps to Christ*. She said, "Please send us writings that are simple, and easy to be understood, for we are so ignorant in regard to these new and wonderful interpretations of the Scriptures. I am perplexed with the cares of a large family. We are all in good health. Our diet is very simple. We have much to be thankful for, but I am hasty in temper and become impatient when I think my children are doing wrong. Will you pray for me especially, and understand I am thinking and trying to understand my duty?" [Cf: 10MR194.02] p. 67, Para. 4, [1894MS].

We had a most precious season of prayer with the family, and we know that angels of God were in the midst of us. There is help in Jesus for all such souls. These have since come out decided on the truth, with several others. [Cf: 10MR195.01] p. 67, Para. 5, [1894MS].

I have thought of the request of Sister T many times since. She said, "Oh, I want that precious faith that seems so positively necessary for me. Do send me something simple that my mind can grasp, that I can take hold of this faith to believe Jesus is a present help in every time of need." We find this is the great want of the soul--something that the needy, longing soul can grasp, something easy to be understood. The great reason why many do not lay hold of this truth is that it is so easy. They think they must do some great thing, and that God expects them to go through some wonderful process in order to be converted, but when we present the truth as it is, in its beautiful simplicity, they

stand amazed. "Is that all?" they inquire. [Cf: 10MR195.02] p. 68, Para. 1, [1894MS].

We need to make the way of life just as clear as it is in Jesus, that all may see the Way, the Truth, and the Life. Simply to take God at His word seems so easy they hardly dare accept it. [Cf: 10MR195.03] p. 68, Para. 2, [1894MS].

The Lord gave me much freedom in speaking to these assembled under the tent, an intelligent-looking people that listened with deep interest. Brother M came twelve miles to the meeting with his wife. She has been a bitter opposer, and the features speak the bitterness of the spirit within, but we have hope she will yet go with her husband and daughter. Her daughter, about 18 years old, first took her stand, saying, "Father, I must keep the Sabbath." He said, "Daughter, if you feel it is your duty, do this, and I will support you in so doing." Next the father took his position firmly upon the truth. He called his large family together, grown-up boys and smaller children, and told them he had decided that the seventh day is the Sabbath, blessed of God and enjoined upon the human family to keep, that he would rejoice if his children and the mother also would all unite with him: but if they did not do this, they must understand that no work was to be done on his premises on the Sabbath. He has two large fruit orchards. He said that the horses must not work, his children must not work, for thus saith the commandment. The Bible must now be his guidebook. "Now," said he, "you know my word is law, and I shall expect you to refrain from all labor on my premises on the seventh day." We have strong hope that others of the family will unite with the father and the daughter. I could see that while I was speaking the opposing wife was somewhat affected. We hope for good. Brother M is a thoroughly converted man. His wife is a Wesleyan Methodist, and this class are generally bitter as gall against the truth.--Ms 23, 1894 (New South Wales, April 9, 1894.) [Cf: 10MR196.01] p. 68, Para. 3, [1894MS].

A Marriage Ceremony in Australia--About 11:00 a.m. Tuesday our large dining room was prepared for the wedding ceremony [of Carrie Gribble and Brother Hickox]. Brother [G.B.] Starr officiated in the service, and it passed off nicely. The request was made by Brother Hickox that Sister White should offer prayer after the marriage ceremony. The Lord gave me special freedom. My heart was softened and subdued by the Spirit of God. On this occasion there were no light jests or foolish sayings. Everything was solemn and sacred in connection with this marriage. Everything was of an elevating character and deeply impressive. The Lord sanctified this marriage, and those two now unite their interest to work in the mission field, to seek and to save them that are lost. God will bless them in their work if they walk humbly with Him, leaning wholly upon His promises.--Ms. 23, 1894. (New South Wales, April 9, 1894.) [Cf: 10MR196.02] p. 68, Para. 4, [1894MS].

Hearers and Doers of the Word--In this age the Word of God is not considered reliable. The word of Christ that cuts directly across human desires and indulgences, and condemns popular habits and practices, that Word which was made flesh and dwelt among us, is ignored and despised. The teachings and example of Christ are not made the criterion for the life of the professed follower of Christ. Many who name the name of Christ are walking in the light of the sparks of their own kindling rather than following in the footsteps of Him whom they

profess to acknowledge as their professed Master. They do not represent the same character that Christ represented in His pure, sincere love to God and His love for fallen man. They do not take God at His word and identify their interests with those of Jesus Christ. They do not form the habit of communing with Jesus, of taking Him as a guide and counselor, and thus learn the trade of living a well-defined, Christian life. [Cf: 10MR283.02] p. 69, Para. 1, [1894MS].

Those who not only hear but do the words of Christ make manifest in character the operation of the Holy Spirit. The result of his internal action is demonstrated in the outward conduct. The life of the Christian is hid with Christ in God, and God acknowledges those who are His, declaring, "Ye are my witnesses." They testify that divine power is influencing their hearts and shaping their conduct. Their works give evidence that the Spirit is moving upon the inward man. Those who are associated with them are convinced that they are making Jesus Christ their pattern.--Letter 54, 1894, pp. 9,10. (To O. A. Olsen, June 10, 1894.) [Cf: 10MR284.01] p. 69, Para. 2, [1894MS].

One place we were laboring in America, and there was every youth in our college at South Lancaster, Massachusetts, converted as we were telling them the simple story of the cross, to come to Jesus just as they were. Such an experience. I missed the youth there one evening, and I inquired, "Where are they? They have been here, but they are not here now." [Cf: 10MR308.01] p. 69, Para. 3, [1894MS].

Soon a whole class of them came in and took their seats. Then they got up and began to bear their testimonies--I have done wrong to such a neighbor, I have done wrong to such a man, I have done this sin and that and the other one--and another one stood up on his feet and bore his confessions. They said, "I wanted to come to this meeting knowing that I had removed the last stumbling block before my feet and the feet of others." What a testimony they bore. . . . [Cf: 10MR308.02] p. 69, Para. 4, [1894MS].

I am so thankful for Jesus. Oh, I feel so thankful wherever I am, on the water, on the land, that Jesus is my Saviour. There is no caste with God. Whatever the color, whatever the nationality, however weak we may be, rich or poor, God is our Father, and we can come to Him and ask for the things that we need. [Cf: 10MR308.03] p. 69, Para. 5, [1894MS].

Now here is the word before us. "According to His divine power." We have no strength, we have nothing of ourselves, we are utter weakness. We cannot take one step toward God unless His grace is working upon human hearts and drawing us. Just as soon as we take the first step toward His mercy and grace He advances toward us, He advances with His pardon and grace. He takes away the sins of the world, and imputes to us His righteousness. [Cf: 10MR308.04] p. 69, Para. 6, [1894MS].

Now we may think, "I did not feel just as I wanted to." In that very meeting there was one that thought that he had received the love of God as he never had received it before. The next morning he came to the meeting and he got up. I knew in a moment something was the matter. The light was not in his countenance. Said he, "Somehow I don't feel as I did last night. Somehow I don't feel a nearness to God. I lost the blessing." [Cf: 10MR309.01] p. 70, Para. 1, [1894MS].

"Where did you lose it, Brother R? Where did you lose it?" "I can't tell." "You slept through the night and God guarded you all night. Then what is the matter this morning?" Well, he did not know. I will tell you. You have not educated yourself to believe in God whatever feelings you have. Feeling is not your God, and it is no use for you to offer sacrifice on the altar of feeling, for feeling and faith are just as distinct from each other as heaven and earth, as the east is from the west. [Cf: 10MR309.02] p. 70, Para. 2, [1894MS].

"Faith is the substance of things hoped for, the evidence of things not seen." Now faith walks the narrow plank, and walks till it comes to the end, then steps right off onto nothing, as it were. Yet it is everything. It is a mighty upholder. You walk the plank of faith and you cannot see another step to go. You need not consult how you feel. Feeling has nothing to do with it. Do I believe in God, that He is my God, and that His promises will be verified to me? Then I go right about my work. I never look or examine whether I have feeling or have no feeling. I know what my duty is from the expressed will of God, and it is for me to do it and do it intelligently. [Cf: 10MR309.03] p. 70, Para. 3, [1894MS].

I will tell you when I know that God helps me. It is when I feel utterly unable physically to speak to the people. I go out so weak at times that it seems to me that I could not utter a word. As I stand before the people the blessing of God never fails me. The Lord uses the frail instrument to speak to the people.--Manuscript 49, 1894, pp. 10-13. (Camp Meeting, Ashfield, Australia, November 3, 1894.) [Cf: 10MR309.04] p. 70, Para. 4, [1894MS].

Prescott Had Correct Ideas of Education (To W. W. Prescott)--In regard to education, I cannot discern that your ideas are incorrect. When we consider that history is being made so fast, we can but be convinced that perils are fast crowding upon us, and we cannot deliver even ourselves from that which we must meet. All we can do is to seek heavenly wisdom from our only source of help. If by constant contemplation of the Author and Finisher of our faith, we grow into the similitude of Christ in character, we shall have our life hid with Christ in God. We are not to fold our hands in idle expectancy of the Lord's soon coming, but we are to keep looking unto Jesus, hanging our helpless souls upon His merits, opening our hearts to the Holy Spirit's moving, our petitions ascending to God for His fashioning hand to be upon us. [Cf: 10MR347.01] p. 70, Para. 5, [1894MS].

Unholy ambitions will seek to secure a place in all our devising, but oh, as never before, there is now the greatest necessity that in humility we sit at the feet of Jesus, and learn lessons from the greatest Teacher the world ever knew.--Letter 66, 1894, p. 1 (April 10, 1894). [Cf: 10MR347.02] p. 70, Para. 6, [1894MS].

Educational Standards Not to Be Lowered (To Elder and Mrs. W. W. Prescott)--I read your letter to Elder Starr, and was somewhat troubled by its contents. No movement should be made to lower the standard of education in our school at Battle Creek. The students should tax the mental powers, every faculty should reach the highest possible development. Many students come to the college with intellectual habits partially formed that are a hindrance to them. The most difficult to

manage is the habit of performing their work as a matter of routine, instead of bringing to their studies thoughtful, determined effort to master difficulties, and to grasp the principles at the foundation of every subject under consideration. [Cf: 10MR347.03] p. 71, Para. 1, [1894MS].

Through the grace of Christ it is in their power to change this habit of routine, and it is for their best interest and future usefulness rightly to direct the mental faculties, training them to do service for the wisest Teacher, whose power they may claim by faith. This will give them success in their intellectual efforts, in accordance with the laws of God. [Cf: 10MR348.01] p. 71, Para. 2, [1894MS].

Each student should feel that under God, he is to have a special training, individual culture, and he should realize that the Lord requires of him to make all of himself that he possibly can, that he may teach others also. Indolence, apathy, irregularity, are to be dreaded, and the binding of one's self to routine is just as much to be dreaded. [Cf: 10MR348.02] p. 71, Para. 3, [1894MS].

I hope that no one will receive the impression from any words I have written, that the standard of the school is to be in any way lowered. There should be most diligent and thorough education in our school, and in order to secure this, the wisdom that comes from God must be made first and most important. The religion of Christ never sanctions physical or mental laziness. . . . [Cf: 10MR348.03] p. 71, Para. 4, [1894MS].

When we aim at a low standard, we shall reach only a low standard. We commend to every student the Book of books as the grandest study for the human intelligence, as the education essential for this life and for eternal life. But I did not contemplate a letting down of the educational standard in the study of the sciences. The light that has been given on these subjects is clear, and should in no case be disregarded. But, if the Word of God which giveth light, giving understanding to the simple, had been welcomed into the mind and the soul-temple as a counselor, as a guide and instructor, the human agent living by every word that proceedeth out of the mouth of God, there would have been no need of reproof because of the backsliding of the students after the blessing of God had come to them in rich rays of divine light to glow in heaven's holy fire upon the altar of their hearts. . . . [Cf: 10MR348.04] p. 71, Para. 5, [1894MS].

God forbid that through lack of discernment, errors should be committed through misunderstanding of my words addressed to you. I have had no other feeling than that of pleasure in knowing that students could come forth from the study of the words of life with minds expanded, elevated, ennobled, with their slumbering powers aroused to engage in the study of the sciences with a keener appreciation. They may become learned as did Daniel, with a purpose to develop and employ every power to glorify God. But it becomes every student to learn of God, who giveth wisdom, how to learn to the best advantage, for all are candidates for immortality.--Letter 67, 1894, pp. 3, 4, 6, 7, 9 (Jan. 18, 1894). [Cf: 10MR349.01] p. 71, Para. 6, [1894MS].

Who can sweep away the delusions that now exist among professed Christians? Men are making painstaking efforts to see Jerusalem, they

are digging in the earth for hidden cities, and to find inscriptions, which the Lord has seen fit to bury with the corrupted, defiled inhabitants, but the Lord has not laid it upon man to search out these mysteries. We cannot find out God by searching, by seeking to understand mysterious problems. [Cf: 10MR389.01] p. 72, Para. 1, [1894MS].

Jesus came from heaven to reveal God. He came to represent the Father. The time, the strength, the money expended in searching out these old, buried-up inscriptions, will not bring a greater knowledge than that which Christ has brought to our world. His prayer to His Father is (and I would that you would listen as for your life): "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom He hath sent" (John 17:3). Union with Christ is an union with God through Christ. There is a life in the soul of everyone who has formed this mystical, spiritual union with Christ that never fades or fails. We need an abiding Christ, yet many comprehend it not, and the world doubts whether we have the truth or any divine message from God. They judge us by the fruit we bear. [Cf: 10MR389.02] p. 72, Para. 2, [1894MS].

Through self-love, through self-indulgence, the love of Christ is extinguished from the heart. But let us weave Christ into our plans, and let self have far less importance. Let the voices that have been heard so frequently in your councils be heard less frequently, and let Christ, the light, the truth, the way, preside in your midst as your counselor.--Letter 22, 1894, p. 13. (To Brother Eldredge, Aug. 12, 1894.) [Cf: 10MR390.01] p. 72, Para. 3, [1894MS].

I would say to you and your company [J. E. White and his helpers], as you go to your field of labor, go in the name of Jesus of Nazareth.--Letter 80, 1894, p. 7. (To J. E. White, Nov. 6, 1894.) [Cf: 11MR28.02] p. 72, Para. 4, [1894MS].

On Sunday, Brother Lawrence took us in the trap [* a horse-drawn conveyance.] and we drove over a good share of the school ground. In some places, the roads were very rough, but I kept thinking, let the cart jolt, it is a change of exercise, it will do me good. I enjoyed the trip, and we were out roughing it nearly all day. We came home just at dark.--Letter 14, 1894, p. 2. (To Marian Davis, August 27, 1894.) [Cf: 11MR53.01] p. 72, Para. 5, [1894MS].

Physical Exercise Needed--It is essential that every minister of the gospel should take physical exercise, and that every teacher and every student in our schools should cultivate their physical strength and live in such a way that disease shall not fasten upon them, so that the impression will go out that education is incompatible with good health.--Ms. 60, 1894, p. 6. ("Beneficent Action a Proof of Sincere Love," cir. 1894.) [Cf: 11MR194.02] p. 72, Para. 6, [1894MS].

As the work increases there will be a great and living interest to manage it by human instrumentalities. The work is not to be centered in any one place, not even in Battle Creek. Human wisdom argues that it is more convenient to build up the interests [of the work] where it has already obtained character and influence. Mistakes have been made in this line. Individual and personal responsibility are thus repressed and weakened. The work is the Lord's, and its strength and efficiency

are not all to be concentrated in any one place. [Cf: 11MR273.01] p. 72, Para. 7, [1894MS].

Already it has been proved that there was a lack of faithfulness in the men placed in important positions of trust. The simplicity of the work was forgotten. The principles God had laid down were ignored. Self-denial and self-sacrifice were not maintained. Selfishness was indulged, because the men in positions of trust were not with heart and soul relying upon divine wisdom and power but walking after the imagination of their own hearts. This Scripture was presented to me as applicable: Jeremiah 7:1-14, 23, 24.--Letter 71, 1894, p. 8. (To the General Conference Committee and the Publishing Boards of the Review and Herald and the Pacific Press, April 8, 1894.) [Cf: 11MR273.02] p. 73, Para. 1, [1894MS].

God Brings Different Gifts Together Wherever an Interest Springs Up--Wherever an interest is started, the Lord in His providence will bring different gifts in connection with the one or two who are bringing the truth before the people.--Ms. 21a, 1894, p. 8. ("Testimonies to Ministers," April 2, 1894.) [Cf: 11MR278.02] p. 73, Para. 2, [1894MS].

Fannie Bolton's Experience With Ellen White--The writings given you, you have handled as an indifferent matter, and have often spoken of them in a manner to depreciate them in the estimation of others. . . . [Cf: 11MR321.01] p. 73, Para. 3, [1894MS].

I mean now for your own good that you shall never have another opportunity of being tempted to do as you have done in the past. From the light given me of the Lord, you are not appreciating the opportunities which you have had abundantly, to be instructed and to bring the solid timbers into your character building. The work in which you have been engaged has been regarded as a sort of drudgery, and it is hard for you to take hold of it with the right spirit, and to weave your prayers into your work, feeling that it is a matter of importance to preserve a spirit wholly in harmony with the Spirit of God. Because of this lack, you are not a safe and acceptable worker. . . . [Cf: 11MR321.02] p. 73, Para. 4, [1894MS].

Every time I can distinguish a word of yours, my pen crosses it out. I have so often told you that your words and ideas must not take the place of the words and ideas given me of God. . . . [Cf: 11MR321.03] p. 73, Para. 5, [1894MS].

You have come to think that you were the one to whom credit should be given for the value of the matter that comes from your hands. I have had warnings concerning this, but could not see how I should come to the very point to say, "Go, Fannie," for then you plead, "Where shall I go?" and I try you again. . . . [Cf: 11MR321.04] p. 73, Para. 6, [1894MS].

Just before coming to this country, in order to help Fannie, [Ellen White addresses Fannie Bolton in the third person.] I consented to make another trial after she had given me the assurance . . . that her feelings in regard to the work had wholly changed. I followed my best judgment, hoping that she had gained wisdom from God and would really love the work. [Cf: 11MR322.01] p. 73, Para. 7, [1894MS].

I knew that she was naturally unbalanced in mind, but thought that through the light given of God, the appeals constantly made presenting definite reproofs to some and general reproofs to others, she would learn the lessons that it was her privilege to learn, and become strengthened in character. Thus she would obtain wisdom to prepare the precious matter placed in her hands, so that it might work for the saving of her soul as well as the souls of others.--Letter 7, 1894, pp. 1-4, 16. (To Fannie Bolton, February 6, 1894.) [Cf: 11MR322.02] p. 74, Para. 1, [1894MS].

Ellen G. White Writes Concerning Fannie Bolton's Experience--In Battle Creek, Fannie pleaded hard and with tears to come with me to engage with me in the work of preparing articles for papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself. . . . [Cf: 11MR322.03] p. 74, Para. 2, [1894MS].

I want not her life, or words, or ideas in these articles. And the sooner this bubble is burst, the better for all concerned. . . . I have now no knowledge of how we shall come out, and what I shall do. I am afraid that Fannie cannot be trusted. . . . [Cf: 11MR322.04] p. 74, Para. 3, [1894MS].

If she has done the work as she has represented to other minds she has done, so that she thinks credit should be given her for her talent brought into my writings, then it is time that this firm be dissolved. [Cf: 11MR323.01] p. 74, Para. 4, [1894MS].

If she has done this work, which she has represented to others has been so much her talent, her production of ideas and construction of sentences as mine, and in "beautiful language," then she has done a work I have urged again and again should not be done, and she is unworthy of any connection with the work.--Letter 88, 1894. (To W.C. White, February 6, 1894.) [Cf: 11MR323.02] p. 74, Para. 5, [1894MS].

Fannie Bolton Felt E. G. White Was Getting Credit for Her Work--Well, I felt like a wounded, stricken deer, ready to die. I had been warned of this before, twice in Preston and three times in New Zealand. A similar warning was given me as in the case of Mary Clough, but this did not fully arouse me to the danger, and to the real situation. I will not take time to explain these warnings. [Cf: 11MR323.03] p. 74, Para. 6, [1894MS].

Not long before I left New Zealand, while in camp meeting, it was represented to me. We gathered in a room of quite a company, and Fannie was saying some things in regard to the great amount of work coming from her hands. She said, "I cannot work in this way. I am putting my mind and life into this work, and yet the ones who make it what it is, are sunk out of sight, and Sister White gets the credit for the work." . . . [Cf: 11MR323.04] p. 74, Para. 7, [1894MS].

A voice spoke to me, "Beware and not place your dependence upon Fannie, to prepare articles or to make books. She cuts out words that should appear, and places her own ideas and words in their stead, and because she had done this she has become deceived, deluded, and is deceiving and deluding others. She is your adversary."--Letter 59, 1894. (To O. A. Olsen, February 5, 1894.) [Cf: 11MR323.05] p. 74,

Para. 8, [1894MS].

Nature of Christ a Combination of Divine and Human--The nature of Christ was a combination of the divine and the human. Having all the attributes of God, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness and be qualified to become laborers together with God. By precept and example He uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his work is like Christ's work, and he will not fail nor be discouraged, because he is vitalized by the Spirit and power of Jesus Christ. Christ is the Son of God in deed and in truth and in love and is the representative of the Father as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan had placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent, as standing in the way of man's obedience to God's commandments.--Letter 11a, 1894, pp. 7-8. (To Captain Christiansen of the *Pitcairn*, Jan. 2, 1894.) [Cf: 11MR344.01] p. 75, Para. 1, [1894MS].

Visit With a Discouraged Family--Yesterday in the morning Brethren Starr and McCullagh, Sister Starr and Sister White rode out thirteen miles in the country to visit brethren at Castle Hill. . . . We had been offered the use of that horse to go into country places, if we needed him, but his slow movements decided us not to enter into temptation by trying to drive such an animal. The King's business requires haste, but we could not dispatch it in haste if we depended on such a horse to take us from place to place. [Cf: 12MR77.03] p. 75, Para. 2, [1894MS].

When we go out to visit in the country, we have no opportunity to send them word beforehand, so we carry our provisions with us, place an abundance of simple food on the table, and eat with the family. This privilege we highly value, because it gives us an opportunity to see the family together, and have conversation with them, but we could not enjoy it that day, for we spent most of our precious time on the road. When we reached the first place, Brother L's, the family had taken their noonday meal. We had a conversation with them, and were convinced that they were letting go their hold upon the truth because of discouragements. Just before Brother L received the truth, he purchased a place in the country, at Castle Hill. The locality is very beautiful. The land boom was then sweeping over New South Wales, and he paid twenty-five pounds sterling per acre for ten acres of land. He has planted orchards of orange and other fruit trees, and has cleared and cultivated the land. Then he built a good-sized, two-story house. His brother, who is an unbeliever, pledged himself to help him out, but a few months ago the bank panic struck through this section, and the bank in which his brother had all his money closed. It has not failed, but the brother cannot get his money out. The same bank holds the obligation of Brother L, and they may come down on him any day and take his all, because he cannot raise five hundred pounds for the necessary payment. This brother sees no way out. He has a wife and five children.

He feels that he is under the shadow. [Cf: 12MR78.01] p. 75, Para. 3, [1894MS].

There is only one more family at Castle Hill that keeps the Sabbath, and they meet together occasionally. They and their horses work hard all week, and they do not feel that it is right-to drive thirteen miles on the Sabbath in order to meet with the church at Paremata, or to go nine miles to Kellyville. They have not been visited, and they are under discouragement. We talked and prayed with them, and the blessing of the Lord rested upon us. Brother L's wife is a feeble woman, a consumptive. They have a nice, helpful family of children. The eldest boy is nearly fifteen; the eldest girl is eleven, and she acts like a little woman, bearing responsibilities to save her mother, who cannot live long unless the Lord works a miracle in her behalf. [Cf: 12MR79.01] p. 76, Para. 1, [1894MS].

The father can get no work. He is a stone mason, but the times are so hard that there is little building done. His trees are all young, and it will be two or three years before they will bear fruit so as to yield any profit. We shall do our best to help him. The Lord lives and reigns, and He can help him. [Cf: 12MR79.02] p. 76, Para. 2, [1894MS].

There are lessons to be learned in this country in regard to the necessity of helping one another from the Bible standpoint. Progress in this line comes slowly, but as men take the Bible for their rule of life and it is kept constantly before them, what is comprehended in loving God with all the heart, they will, as the natural result, see the importance of keeping the last six commandments. These are all comprised in the one precept, "Thou shalt love thy neighbor as thyself." Wonderful requirement! And this love is to become part and parcel of our very being. How brief is the whole period of human life, how short is our probation, and how earnestly should we copy the self-denying, self sacrificing life of Christ. He will have those to compose His kingdom who will not only enjoy the bliss of heaven themselves, but will add to that bliss by reflecting the character of Him who is the light and joy and glory of heaven. [Cf: 12MR79.03] p. 76, Para. 3, [1894MS].

Now do not be discouraged, though you may be in heaviness through manifold temptations. The trial of the faith of every true child of God will develop a Christlikeness of character which reveals to the world what is the fruit of genuine faith and which will "be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7). Brother L is passing through the most severe trials of his life. He is assailed by the fiercest temptations. But there is One who knows how to pity. He "was in all points tempted like as we are" (Heb. 4:15), and the inspired Word says that He "suffered being tempted" (Heb. 1:18). [Cf: 12MR80.01] p. 76, Para. 4, [1894MS].

At times the conflict in the great controversy was so terrible that He prayed all night with strong crying and tears. If at times some souls, if [not] all souls, are thus tempted, they are not to fail or be discouraged. Temptation is not sin, and it is not an indication of the divine displeasure. The soul that resists temptation reveals to the universe of heaven and to the world the strength and virtue of Christian principle. [Cf: 12MR80.02] p. 76, Para. 5, [1894MS].

The stability and nobility of the Christian character is estimated in heaven by the strength drawn from the armory of heaven to war successfully against the mighty foe. The soul who thus battles with the enemy makes manifest his reliance upon a power mightier than the strong man armed. He is registered in the books of heaven as uncontaminated by the pollutions of the world. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. When we patiently endure temptation, standing strong in His strength who hath said, "Be of good cheer, I have overcome the world" (John 16:33), we reveal the development of the graces of the Spirit that make us complete in Him. [Cf: 12MR80.03] p. 76, Para. 6, [1894MS].

Will this tempted brother fail with all the encouragements of the Word of God to sustain him in heroic endurance? "There hath no temptation taken you but such as is common to man" (1 Cor. 10:13). Every trial is weighed and measured by the Lord Jesus Christ, and it is not beyond man's ability to endure through the grace given unto him. "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 of escape, that ye may be able to bear it" (Ibid.). Will this dear brother, who is so young in the faith, lay hold upon the promise? "The Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9). This means that, while everything may appear overwhelmingly dark, the Lord will bring forth the tried one with firmer faith and a richer experience. [Cf: 12MR81.01] p. 77, Para. 1, [1894MS].

Our gracious heavenly Father does not willingly afflict or grieve the children of men. He will accomplish the work of purification by the furnace fire of trial, and will overrule every event to His own name's glory in the good of the afflicted one. He will communicate grace and strength, and will manifestly interpose His own power to restrain the cruel power of the adversary. But we must be steadfast in the faith, demonstrating to the world a devotion to Jesus and a love for Him that nothing can destroy. [Cf: 12MR81.02] p. 77, Para. 2, [1894MS].

After our visit to Brother L's family, we rode across the field, by a short cut, to reach the house of a brother who is just taking his stand upon the truth. His wife is a Sabbathkeeper, an excellent Christian woman, and now if she has her husband with her, what a blessing they can be in letting their light shine forth to their neighbors. This brother (I think I may call him thus) has a large orchard of orange, lemon, and other fruit trees. The orange trees are twenty-five years old, and are loaded with fruit. He will not take it to the market until summer, which is winter in America. We had a timely visit with this family. After a season of prayer I conversed with them, showing that the only way we can grow into assurance and solidity of faith is to become interested in our neighbors, and be a living, shining light in the world. Thus we reveal to others the fruit of the truth in our own lives. We had a precious interview. I felt called out to urge them to be doers of the Word. We did not reach home until after dark, but were glad that we had made the visit.--Letter 28, 1894, pp. 2-6. (To S. N. Haskell, May 9, 1894.) [Cf: 12MR81.03] p. 77, Para. 3, [1894MS].

Depressed Conditions in Australia and the Remedy--Australia needs the leaven of sound, solid, common sense to be freely introduced into all her cities and towns. There is need of proper education. Schools should be established for the purpose of obtaining not only knowledge from

books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil. The cultivations of land will bring its return. [Cf: 12MR89.01] p. 77, Para. 4, [1894MS].

Through the observance of holidays the people both of the world and of the churches have been educated to believe that these lazy days are essential to health and happiness, but the results reveal that they are full of evil, which is ruining the health and the morals, and demoralizing the country. The youth generally are not educated to diligent habits. Cities and even country towns are becoming like Sodom and Gomorrah, and like the world as it was in the days of Noah. The training of the youth in those days was after the same order as children are being educated and trained in this age, to love excitement, to glorify themselves, to follow the imagination of their own evil hearts. Now as then, depravity, cruelty, violence, and crime are the results. [Cf: 12MR89.02] p. 77, Para. 5, [1894MS].

All these things have lessons for us. Few now are really industrious and economical. Poverty and distress are on every hand. There are men who work hard and obtain very little for their labor. There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed, with discouraging results. The land boom has cursed this country. Extravagant prices have been paid for lands bought on credit; then the land must be cleared, and more money is hired. A house to be built calls for more money, and then interest with open mouth swallows up all the profits. Debts accumulate, and then come the closings and failures of banks, and the foreclosures of mortgages. Thousands have been turned out of employment; families lose their little all. They borrow and borrow, and then have to give up their property and come out penniless. Much money has been put into farms, bought on credit or inherited with an incumbrance. The occupants lived in hope of becoming real owners, and it might have been so, but for the failure of banks throughout the country. [Cf: 12MR89.03] p. 78, Para. 1, [1894MS].

Now, the case where a man owns his place clear is a happy exception to the rule. Merchants are failing, families are suffering for [lack of] food and clothing. No work presents itself. But the holidays are just as numerous. Their amusements are entered into as eagerly. All who can do so will spend their hard-earned pence and shillings and pounds for a taste of pleasure, for strong drink or some other indulgence. The papers that report the poverty of the people have regular standing notices of the horse races, of the prizes presented for different kinds of exciting sports. The shows, the theaters, and all such demoralizing amusements, are taking the money from the country, and poverty is continually increasing. Poor men will invest their last shilling in a lottery, hoping to secure a prize, and then they have to beg for food to sustain life, or go hungry. Many die of hunger, and many put an end to their existence. The end is not yet. [Cf: 12MR90.01] p. 78, Para. 2, [1894MS].

Men take you to their orchards of oranges and lemons and other fruits, and tell you that the produce does not pay for the work done in them. It is next to impossible to make ends meet, and parents decide that children shall not be farmers. They have not the courage and hope to

educate them to till the soil. [Cf: 12MR91.01] p. 78, Para. 3, [1894MS].

What is needed are schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. The money devoted to horse-racing, theater-going, gambling, and lotteries; the money spent in the public houses for beer and strong drink, let it be expended in making the land productive and we should see a different state of things.--Ms 8, 1894, pp. 9-11. ("Where Shall We Locate Our School?" Feb., 1894.) [Cf: 12MR91.02] p. 78, Para. 4, [1894MS].

Hoped to See the Work Go Forward in Australia--The failure of banks, the financial pressure, makes hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places for worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away. And we are constantly called upon to hand out money to keep the work moving. [Cf: 12MR91.03] p. 78, Para. 5, [1894MS].

Oh, how thankful I shall be when we shall see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon human hearts.--Letter 47, 1894, pp. 8, 9. (To J.H. Kellogg, April 18, 1894.) [Cf: 12MR92.01] p. 79, Para. 1, [1894MS].

Ellen White's Philanthropy--We occupy a house in Granville, a one-story cottage, for which we pay \$27 per month. The house affords but limited room for our large family and frequent visitors, so I purchased a tent for \$35 and had it pitched close by the house. The tent is brought into use when company comes. Our expenses are much heavier in this country than in America. We have to make very close figuring in order to do our duty to ourselves and to all outside our own family who need assistance and who will suffer without it. My clothing is getting very shabby, but I cannot expend money even on needed articles of dress when I see families that cannot buy bread. [Cf: 12MR92.02] p. 79, Para. 2, [1894MS].

One family, that of Brother A, who lives at Castle Hill, have been in great financial perplexity. Before the hard times came, Brother A was in good circumstances. During the land boom he purchased twenty acres of land, and set it out to orange, lemon, and other fruit trees. These bring him no profit for three or four years. Elder Starr and his wife, Brother McCullagh, and myself went to visit them, twelve miles from Granville. We always take more provisions with us than we need, for we wish to be a spiritual blessing to the ones we visit, and do not want them to be worrying in preparing food for us. We found a very needy family. [Cf: 12MR92.03] p. 79, Para. 3, [1894MS].

Brother A has a consumptive wife and seven children. They have a comfortable house, nicely located on a beautiful spot of ground, but the house is [only] partially furnished, and everything bespeaks pressure and want. The purchase was made before they accepted the

truth. Brother A is an intelligent man, and his children are well behaved. They will soon be left motherless. In building their house Brother A incurred a debt, and now he cannot obtain work. He is a stone mason by trade. His brother, who has money in the bank, promised to loan him money if necessary, but in the financial pressure the bank closed, and the brother cannot obtain a pound. He must wait until better times for his money. Brother A is in debt to the same bank, and he is in daily expectation of receiving a summons either to repay the money loaned him or to lose all that he has. He said, "For many months we have not lived, only existed." [Cf: 12MR93.01] p. 79, Para. 4, [1894MS].

This depression of finances has brought several families who believe the truth into destitution because of foreclosures. Brother A was in great discouragement as he looked upon his dependent family. He was in danger of giving up everything. We had a most precious season in praying and conversing with them. They had not attended meetings for months. The Lord blessed us, and comforted the hearts of this dear family, and although they live twelve miles from Parramatta church, and ten miles from Kellyville church, of which they are members, they have been out every Sabbath since, and now instead of talking unbelief and discouragement, they are talking faith and hope and courage. Thank the Lord for this. . . . [Cf: 12MR93.02] p. 79, Para. 5, [1894MS].

Brother B lives at Kellyville. He has been a real-estate agent, earning from twenty to forty pounds sterling a month. When the tent was pitched at Kellyville, he, with his wife and older children, embraced the truth. This is a most precious family, intelligent and devoted. They had purchased and cleared twenty acres of land, which cost them thirty pounds sterling an acre, and set it out to fruit trees. It was entirely paid for, and, expecting to be as prosperous as he had been, Brother B built himself a nice cottage and had it expensively furnished. But the financial crisis came, and he with hundreds of others was thrown out of employment, for men had no money to purchase land and dwelling houses.--Letter 50, 1894, pp. 1-4. (To Harmon Lindsay, June 14, 1894.) [Cf: 12MR93.03] p. 80, Para. 1, [1894MS].

Thousands Destitute in Australia During Depression--The poor are everywhere. The banks have ruined the country. They invested the people's deposits in various speculations, exceeded their funds, and as the result some have failed, and others have closed, so that the people are poor and helpless. Thousands are destitute of money; they are thrown out of work, and distress is everywhere. The country is in financial ruin. We need not have felt the pressure we are now under if the books could be sold, but not much can now be done in this line. People are so poor that canvassing is not a success. The horse-racing, the multiplied holidays, the theater-going, the gambling, the public houses (called saloons in America), gather up a large share of what little means there is, and the country is made no better for it. If the public houses were but closed, how much suffering would be saved.--Letter 30a, 1894 pp. 2, 3. (To Walter Harper, July 8, 1894.) [Cf: 12MR94.01] p. 80, Para. 2, [1894MS].

Multiplying Machinery While Losing Love--I am afraid for you in Battle Creek. The Spirit of Christ is the missionary spirit that seeks to save that which was lost. This Spirit makes everyone who possesses it a worker together with God. The church is multiplying form and machinery,

but more and more losing her first love. The church is responsible for the work of Christ, but the work as a whole which the church is doing will not bear the approval of God. It must bear the image of Christ; and unless the workers are invested with His divine attributes for the performance of that work, it is an offense to God.--Ms. 33, 1894, p. 1. ("Testimony to Battle Creek," August 3, 1894.) [Cf: 12MR217.01] p. 80, Para. 3, [1894MS].

Every Person to Be Active in Soul Winning--Every one who believes in Christ as a personal Saviour is under bonds to God to be pure and holy, to be a spiritual worker seeking to save the lost, whether they are great or small, rich or poor, bond or free. The greatest work upon earth is to seek and to save those who are lost [those] for whom Christ has paid the infinite price of His own blood. Every one is to do active service, and if anyone who has been blessed with light does not diffuse light to others, he will lose the rich grace which has been bestowed upon him, because he neglects a sacred duty plainly marked out in the Word of God. As his light diminishes, his own soul is brought into peril, and the ones to whom he should have been a shining light, miss the labor that God intended that they should have through the human instrument. Thus the sheep unsought is not brought back to the fold. [Cf: 12MR239.01] p. 80, Para. 4, [1894MS].

God depends upon you, the human agent, to fulfill your duty to the best of your ability, and He Himself will give the increase. If human agents would but cooperate with the divine intelligences, thousands of souls would be rescued. The Holy Spirit would give devoted workers glimpses of Jesus that would brace them for every conflict, that would elevate and strengthen them and make them more than conquerors. [Cf: 12MR239.02] p. 81, Para. 1, [1894MS].

When two or three are met together to unite their counsel, and to send up their petitions, the promise is for them, "Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you" (Luke 11:9). "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" (verse 13). The Lord has promised that where two or three are met together in His name, there will He be in the midst. Those who meet together for prayer will receive an unction from the Holy One. There is great need of secret prayer, but there is also need of several Christians' meeting together, to unite with earnestness their petitions to God. In these small companies Jesus is present, and the love of souls is deepened in the heart and the Spirit puts forth His mighty energies, that human agents may be exercised in regard to saving those who are lost. Jesus ever sought to show how worthless were formal ceremonies, and strove to impress upon His disciples that the Holy Spirit must enlighten, renew, and sanctify the soul.--Ms. 52,1894. [Cf: 12MR240.01] p. 81, Para. 2, [1894MS].

In Hebrews it is stated of Christ that He was exalted above His associates because He loved righteousness and hated iniquity. Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, that self and certain ones may be benefited while, in order to secure these ends, others are oppressed. All this is robbery toward God and toward man. True principles are forsaken; things are twisted out of God's line in

order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments, and all who profess to be Christians and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to themselves. Sound doctrines will be represented by sound practice.--Letter 31a, 1894, pp. 10, 11. (Written from the Ashfield campground, New South Wales, October 27, 1894, to A. R. Henry, Battle Creek, Michigan.) [Cf: 12MR300.01] p. 81, Para. 3, [1894MS].

I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have often read these words, "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet suitable for him." When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a really happy union if each will give to the other true heart affection. [Cf: 13MR137.01] p. 81, Para. 4, [1894MS].

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it. [Cf: 13MR137.02] p. 82, Para. 1, [1894MS].

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things over together. Renew the early attentions to each other, acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon him to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two. [Cf: 13MR138.01] p. 82, Para. 2, [1894MS].

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of

things that would not be at all necessary if the husband and wife loved God supremely. [Cf: 13MR138.02] p. 82, Para. 3, [1894MS].

But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love that they would not be consumed with longing for affection to be manifested in acts toward themselves. Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven snares. [Cf: 13MR138.03] p. 82, Para. 4, [1894MS].

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric but a texture that will bear the wear and test of trial; heart is bound to heart in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself. [Cf: 13MR139.01] p. 82, Para. 5, [1894MS].

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage. [Cf: 13MR139.02] p. 83, Para. 1, [1894MS].

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union. [Cf: 13MR140.01] p. 83, Para. 2, [1894MS].

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this

savors of selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only-begotten Son. [Cf: 13MR140.02] p. 83, Para. 3, [1894MS].

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself. (John 4:10, 13, 14, quoted.) [Cf: 13MR140.03] p. 83, Para. 4, [1894MS].

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not breathe into another's mind the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this class of reading that creates so much unhappiness in the marriage life. Persons do not realize their expectations, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give, which will be as "a well of water springing up into everlasting life." [Cf: 13MR141.01] p. 83, Para. 5, [1894MS].

How anxiously I watched during the camp meeting to see who would give heed to the Saviour's invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the human heart with saving power. [Cf: 13MR142.01] p. 84, Para. 1, [1894MS].

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I had done all that I could do to change the order of things, Brother Starr said to me, "I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in mind without decided injury to your health." I said, "Oh, Brother Starr, the work is but just entered upon. You know not the true condition of things." That which I looked

upon as the most difficult to attempt to set in order is the case of Sister_____and Sister_____. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a Satanic deceiving that makes falsehood appear as truth and truth appear as falsehood. It is no easy matter to break this deception of the artful deceiver. [Cf: 13MR142.02] p. 84, Para. 2, [1894MS].

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful, deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls. [Cf: 13MR143.01] p. 84, Para. 3, [1894MS].

How much greater would have been the manifestation of the Spirit of God in the working of the school, had the atmosphere been pure and holy. If all who have come into the school had cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do, the Holy Spirit could have worked with these sisters. How much time has been wasted in false sympathy in pitying self and in evil surmising and evil speaking, time which might have been turned to profit, the thoughts purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction would it be to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. Loving God supremely, they would have loved their neighbors as themselves. [Cf: 13MR143.02] p. 84, Para. 4, [1894MS].

In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word which is a seed dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, and obedience, it is a sad thing that Sister_____ should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. Sister_____does not regard her words and attitude thus, but thus God regards them. [Cf: 13MR144.01] p. 85, Para. 1, [1894MS].

The discipline of the school is not to be lowered, but all who have any part to act in relation to the school are required to come up to the right standard. They must maintain propriety of conduct in every line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords. Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions.

We must live in obedience to the words of Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it. [Cf: 13MR144.02] p. 85, Para. 2, [1894MS].

Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for whom they have this special interest shall repay them by doing their very best. [Cf: 13MR145.01] p. 85, Para. 3, [1894MS].

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies and young men cannot be permitted in the school. Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school. [Cf: 13MR145.02] p. 85, Para. 4, [1894MS].

Education means all that the term implies; it cannot be acquired without painstaking effort and patient application. It requires all there is of the human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessing of their fellow men. [Cf: 13MR145.03] p. 85, Para. 5, [1894MS].

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss. [Cf: 13MR146.01] p. 86, Para. 1, [1894MS].

The parable of the talents is given for our study, and it may be considered with great profit to the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it gives us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small

advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines. [Cf: 13MR146.02] p. 86, Para. 2, [1894MS].

In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience. There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and Surety in God's presence. Through His blood every soul may have access to God. In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" (Eph. 6:12, margin).--Letter 76, 1894. (Written to a sister in the church from Melbourne, Australia, in March 1894.) [Cf: 13MR147.01] p. 86, Para. 3, [1894MS].

I received your present of the book entitled *Life in Christ [Life Only in Christ]*, and thank you for the gift. I have been so overloaded with cares and responsibilities, having had so much writing and speaking to do, that I have not yet had time to read the book. Since coming to Granville, we have had to take a circuit, dividing up our labors among different churches, and going from one to another from week to week, in order to do our duty to all. I have been worn, and sometimes much prostrated with overwork. At these times the Lord is my only trust. I can look to Him, and to Him alone, to help and strengthen me, and I know He does strengthen me. [Cf: 13MR269.01] p. 86, Para. 4, [1894MS].

Large fields are opening before us. We no sooner begin to lift the standard of truth in one of the highways or byways than new fields open up in regions beyond, but the messengers whom God has sent to proclaim the last message of mercy to our world are continually confronted with obstacles. Satan and evil men are combined together, to work disaster, deception, and ruin. [Cf: 13MR269.02] p. 86, Para. 5, [1894MS].

I have had an experience for some weeks which has been very trying to me. I have been passing through scene after scene in connection with the people of God, and twice in the night season I have been in meetings where our people were assembled and the power of God was upon me. I was compelled to speak with decision and power the substance of the things which I have written. Some were expressing sentiments that were not of a character to lead the people of God from light to increased light, but were of a character to confuse minds, and to weave about them a net of perplexity and discouragement. They were in danger of sowing seeds of unbelief in the minds of the people that when under temptation might germinate and spring up into roots of bitterness, whereby many may be defiled. [Cf: 13MR269.03] p. 87, Para. 1, [1894MS].

It is possible to relate that which has happened in connection with the past experience of the people of God, and so relate it as to make their experience assume a ludicrous and objectionable appearance. It is not fair to take certain features of the work and set them apart from the great whole. A mixture of truth and error may be presented in so doing, which our enemies would handle greatly to the disadvantage of the truth and to the hindrance of the work and cause of God. [Cf: 13MR270.01] p. 87, Para. 2, [1894MS].

Those who speak and write concerning the truths of God must have the endowment of the Holy Spirit or they will make great mistakes. Jesus said to His disciples concerning the gift of the Holy Spirit, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7). What is the work of the Holy Spirit upon the heart and conscience of the human agent? "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on Me (that is, in a practical way); of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged" (verses 8-11). [Cf: 13MR270.02] p. 87, Para. 3, [1894MS].

Many things are registered as sins in the book of heaven which men do not call sin. Selfishness and covetousness are at the foundation of all sins, and yet many are not convicted of the sin of selfishness, because it is a part of their nature, and they do not listen to the reprovings of the Holy Spirit. They judge their brethren, thinking to remove a mote from their brother's eye, when they have a beam in their own eye which must be removed before they can see clearly to extract the mote from their brother's eye. The work of correcting our fellow men, and especially of correcting our brethren in the faith, is a work that requires wisdom from God. It requires a growing experience in spiritual things in order that spiritual things may be called by their right name. The Lord has not placed any man on the judgment seat to judge his brother and to define the character of his sin. [Cf: 13MR270.03] p. 87, Para. 4, [1894MS].

My respected brother, the Lord bids me to tell you that you have erred in wisdom in presenting in our church paper the articles which you have written on "The Danger of Taking Extreme Views" [*Review and Herald*, April 3, 10, 1894]. You have not had discernment, or you would not have expressed the sentiment that you have, or presented the subject matter of your articles in the light in which you have presented it. Our enemies will regard the examples which you have given as extreme, and the sentiments which you have expressed as rich morsels to feed upon, as weapons to destroy faith in the work which God is doing through His agents at this time. Let none of our brethren imagine that they are doing God's service in presenting the deficiencies of men who have done good, grand, acceptable work, in laboring to unfold the message of mercy to fallen men, for the salvation of perishing souls. Suppose that these brethren have weak traits of character which they have inherited from their deficient ancestors, shall these deficiencies be hunted up and made prominent? [Cf: 13MR271.01] p. 87, Para. 5, [1894MS].

Shall men whom God has chosen to carry out the reformation against the papacy and idolatry be represented in an objectionable light? The banner of the ruler of the synagogue of Satan was lifted high, and

error apparently marched in triumph, and the reformers through the grace given them of God, waged a successful warfare against the host of darkness. Events in the history of the reformers have been presented before me. I know that the Lord Jesus and His angels have with intense interest watched the battle against the power of Satan, who combined his hosts with evil men for the purpose of extinguishing the divine light, the fire of God's kingdom. They suffered for Christ's sake scorn, derision, and the hatred of men who knew not God. They were maligned and persecuted even unto death, because they would not renounce their faith. If anyone presumes to take these men in hand, to lay before the world their errors and mistakes, let him remember that he is dealing with Christ in the person of His saints. [Cf: 13MR271.02] p. 88, Para. 1, [1894MS].

Elder Littlejohn, you have undertaken to point out the defects of reformers and pioneers in the cause of God. No one should trace the lines which you have done. You have made public the errors and defects of the people of God, and in so doing you have dishonored God and Jesus Christ. I would not for my right arm have given to the world that which you have written. You have not been conscious of what would be the influence of your work. [Cf: 13MR272.01] p. 88, Para. 2, [1894MS].

Our enemies cannot controvert the truth, and therefore they are eager to catch at anything they can get, by which, through their falsehoods and their perversions, they can make of no effect the truth of God in those foreign fields where the people are unacquainted with Seventh-day Adventists. You have given them a chapter wherein it will be easy for them to find that which they can magnify and distort in such a way as to create mountains out of molehills. The Lord did not call upon you to present these things to the public as a correct history of our people. Your work will make it necessary for us to put forth labor to show why these brethren took the extreme position that they did, and call up the circumstances that vindicate those upon whom your articles have laid suspicion and reproach. [Cf: 13MR272.02] p. 88, Para. 3, [1894MS].

You were not in the early experience of the people of whom you have written, and who have been laid to rest from their labors. You have given but a partial view, for you have not presented the fact that the power of God worked in connection with their labors even though they made some mistakes. You have made prominent before the world the errors of the brethren but have not represented the fact that God worked to correct those errors and to set the objectionable matters right. Opposers will be glad to multiply the matter which has been furnished to their hand by our people. You have arrayed the errors of the early apostles, the errors of those who were precious in the eyes of the Lord in the days of Christ. [Cf: 13MR273.01] p. 88, Para. 4, [1894MS].

In presenting the extreme positions that have been taken by the messengers of God, do you think that confidence will be inspired in the work of God for this time? Let God by inspiration trace the errors of His people for their instruction and admonition, but let not finite lips or pens dwell upon those features of the experience of God's people that will have a tendency to confuse and cloud the mind. Let no one call attention to the errors of those whose general work has been accepted of God. The articles you have presented are not of a character to leave a true and fair impression upon the minds of those who read them concerning our work and our workers. What need was there for you

to give sanction to the statements of the haters of truth, and to justify them in their representations of the errors of God's people? Could you see the harm that these articles may do, you would, I should hope, have sincere repentance before God. [Cf: 13MR273.02] p. 88, Para. 5, [1894MS].

We are living in perilous times. There is need of all the strength, support, and grace that our faith can grasp, in order that everyone may make straight paths for his feet, lest the weak be turned out of the way. I see dangers on the right and on the left. Satan is stirring his agents with intense power from beneath, urging those who cooperate with the powers of darkness to make as difficult as possible the path of all who believe the truth for this time. As finite agents, it behooves us to consider carefully the way of our paths, lest our feet shall stumble on the dark mountains of unbelief. [Cf: 13MR274.01] p. 89, Para. 1, [1894MS].

Our safety lies not only in professing the truth but in living the truth out. Daily, hourly, momentarily, we need that genuine faith that works by love and purifies the soul. Unless as individuals we are imbued with the Holy Spirit of God, we shall surely be led astray by some of Satan's specious devices. Our only course of safety is to walk humbly with God, to watch most earnestly lest selfishness, lest some sin we do not discern, shall have the mastery of our minds and be developed in our character, and thus our feet be caused to stumble, and we fall into Satan's net before we know that we are entangled. The Lord would not have us ignorant of Satan's devices. I consider that you are in need of watching unto prayer in order that not one hereditary or acquired habit shall be cherished that will lead you away from following Jesus, and from copying the great Pattern. [Cf: 13MR274.02] p. 89, Para. 2, [1894MS].

We are greatly honored in being permitted to be co-laborers together with God, in being permitted to speak the truth in love and with all boldness. He who witnesses for the truth for this time is engaged in a most sacred work. We should feel thankful that the grace of Christ has been given to us in order that we may walk in all humility of mind, not trusting in ourselves but trusting wholly and entirely in the merits of Him who is without spot or stain in character. Christ was accepted of God in our behalf, and God accepts of us to defend His truth. [Cf: 13MR274.03] p. 89, Para. 3, [1894MS].

But, my brother, I would address words of caution to you as well as to others, and advise you to be careful with what manner of spirit you do your work. The spirit and character of the work should make manifest to the world, to angels, and to men that there is an elevating, ennobling, sanctifying power in the truth of God, which imbues the human heart and transforms the character after the divine similitude. [Cf: 13MR275.01] p. 89, Para. 4, [1894MS].

The Lord will test and prove every soul. He says: (Mal. 3:1-4, quoted). The first chapter of First Peter should be carefully considered, and its teachings should be faithfully heeded. The apostle says: (1 Peter 1:7-9, quoted). [Cf: 13MR275.02] p. 89, Para. 5, [1894MS].

The silver and gold of earth are purified and tested by fire, and the

faith of God's people, which is of more value than silver and gold, will be tested, in order that its worth may be made apparent. The Lord says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isa. 13:12). [Cf: 13MR275.03] p. 89, Para. 6, [1894MS].

God's children are very precious in His sight, and those who by pen or voice weaken the influence of even the least of those who believe in Jesus Christ, are registered in heaven as injurers of the Lord Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40). We need to remember that we should guard carefully our thoughts, our feelings, our words, our actions, lest we wound and bruise the Saviour in the person of His saints; for He has told us plainly that He identifies Himself with suffering humanity. Not one of God's faithful ones will receive the honor of a crown of life in the kingdom of glory, who has not passed through severe conflicts and trials. Everyone who wins in running the race for the immortal crown will have striven lawfully. [Cf: 13MR275.04] p. 90, Para. 1, [1894MS].

We are to direct the weapons of our warfare against our foes, but never to turn them toward those who are under marching orders from the King of kings, who are fighting manfully the battles of the Lord of lords. Let no one aim at a soldier whom God recognizes, whom God has sent forth to bear a special message to the world and to do a special work. The soldiers of Christ may not always reveal perfection in their step, but their mistakes should call out from their fellow comrades not words that will weaken, but words that will strengthen and will help them to recover their lost ground. They should not turn the glory of God into dishonor, and give an advantage to the bitterest foes of their King. [Cf: 13MR276.01] p. 90, Para. 2, [1894MS].

Let not fellow soldiers be severe, unreasonable, judges of their comrades, and make the most of every defect. Let them not manifest satanic attributes in becoming accusers of the brethren. We shall find ourselves misrepresented and falsified by the world while we are maintaining the truth and vindicating God's downtrodden law; but let no one dishonor the cause of God by making public some mistake that the soldiers of Christ may make, when that mistake is seen and corrected by the ones who have taken some false position. [Cf: 13MR276.02] p. 90, Para. 3, [1894MS].

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and before his warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ. [Cf: 13MR276.03] p. 90, Para. 4, [1894MS].

I would that the curtain might be rolled back and that every man, woman, and youth could see himself or herself just as they appear to God. Those who see themselves in their true light have nothing of which to boast. Could those who accuse others see themselves as they really are, they would understand what were the feelings of the Pharisees who

brought in one who was verily guilty, and declared that she was worthy of a most cruel death. Christ heard all their vehement accusations, but instead of justifying their condemnation He stooped down and traced words in the sand as though He heard them not. One after another they drew near to Him, urging Him to give them an answer, and they caught sight of the words He had written, and they comprehended their meaning. First one and then another with confusion of face turned to leave the crowd. [Cf: 13MR277.01] p. 90, Para. 5, [1894MS].

Jesus said, "He that is without sin among you, let him first cast a stone at her" (John 8:7). Then He continued to trace the peculiar secret sins of the individual accusers. One after another discerned the fact that Jesus knew the sin that the sinner had thought was hidden so deep that it would not be discovered. Conscious of guilt, they left the trembling woman alone with Jesus. Jesus turned and looked upon the woman and inquired, "Hath no man condemned thee?" She answered, "No man, Lord. Then Jesus said to her, "Neither do I condemn thee: go, and sin no more" (verses 10, 11). Let those who name the name of Jesus take heed to the new commandment which Jesus has given to His disciples. 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" (John 13:34, 35). Let the teachings of Jesus have the weight that they deserve. Let us not be simply hearers of the Word, but doers also. [Cf: 13MR277.02] p. 91, Para. 1, [1894MS].

Were God to deal with us as we deserve, we should certainly perish. Were He to reward us according to our individual mistakes and errors, we could not hope for salvation. But through the infinite mercy and justice of God, which meet in Jesus Christ, our faults, errors, and transgressions are forgiven, and instead of punishing us, instead of visiting our transgressions with His wrath, He writes pardon against our name? [Cf: 13MR278.01] p. 91, Para. 2, [1894MS].

Since the Lord Jesus employs every means to convert the sinner and save the soul rather than to ruin or destroy, would it not be well for those who claim to have light and knowledge to follow the example of Christ? Are we in partnership with Jesus? Our course of action will determine whether we are following in Christ's lines or following the imagination of our own heart. What are we before God? We are those who have received the grace of Christ, and by His grace we are what we are. Then let us glorify God in our weakness, having a sense of our inefficiency. [Cf: 13MR278.02] p. 91, Para. 3, [1894MS].

We are to maintain the honor of God's cause. We are not to expose one of the children of God to the darts of the enemy, or give the enemies of our faith reason by which they may take advantage of their mistakes. Rather, let us glorify God that 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" (1 John 2:1, 2). [Cf: 13MR278.03] p. 91, Para. 4, [1894MS].

Let us glorify God that we have a Saviour to make intercession for us, to speak in our behalf before the Father, and present His merit as a propitiation for our sins. Let us glorify God that although we are defective He honors us by permitting us to advocate truth and to maintain His cause. But although we make many mistakes in that which we

do, although we fail of doing it in the best way, although we neglect and leave many things undone because self is not surrendered to God, although we are creatures full of vanity and selfishness and self-esteem (and all this God despises), yet notwithstanding our many imperfections He continues to teach us, and commissions us to act a part in His cause. When tried and tempted, many have virtually cast reflections upon God, yet the Lord has not cast them off forever. He has borne long with them and has given them another trial, and provided new opportunities, and has put forth every effort to draw them nigh unto Himself, in order that they might behold Jesus and become changed into His image in spirit and character. [Cf: 13MR279.01] p. 91, Para. 5, [1894MS].

Every individual must fight the good fight of faith for himself, in order to attain to the perfection of Christian character that will fit him for the society of the saints in light. In ancient times there were many who placed themselves under a process of training, when every physical power was exercised and developed in order that they might be successful in running the race and obtaining a perishable crown. To achieve this victory they spared themselves no toil, but bravely endured the training process, in order that they might be in the best condition to run the race before them, so that peradventure they might win a perishable token of honor. They entered the list and ran the race at the risk of losing their lives, not knowing whether they should gain or lose the perishable laurel that should be awarded to the winner of the race. [Cf: 13MR279.02] p. 92, Para. 1, [1894MS].

But God sets before us a much more encouraging prospect, and deals with us in a more noble, benevolent manner. He does not intend that we shall practice self-denial and endure strict discipline in spiritual things, at the hazard of losing the race at last and missing the victor's crown. [Cf: 13MR280.01] p. 92, Para. 2, [1894MS].

We do not run on an uncertainty. We do not fight as one who beateth the air. But looking unto Jesus, the author and finisher of our faith, we are changed from glory to glory, as by the Spirit of the Lord. [Cf: 13MR280.02] p. 92, Para. 3, [1894MS].

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:5, 11).--Letter 48, 1894. (Written June 3, 1894, from Granville, N. S. W., Australia, to W. H. Littlejohn, Battle Creek, Michigan.) [Cf: 13MR280.03] p. 92, Para. 4, [1894MS].

I received and read your letter, and am more sorry than I can express with pen and ink that anything of a disagreeable character should have occurred between you and the General Conference Association or the publishers of the *Review and Herald*. [*Counsels to Writers*, pp. 152-157, quoted. On page 157 the following statement was omitted; "You have been deprived of your temporal eyesight; but if you have bought the spiritual eyesalve from the heavenly Merchantman, and anointed your eyes that you may see, your spiritual light will be of far more value to you than gold and silver and precious stones." . . .] [Cf: 13MR287.01] p. 92, Para. 5, [1894MS].

Brother Q, time is short, very short, and every true child of God is to be vigilant, wide awake, and not to be found for one moment on the enemy's ground. My brother, you have need to exercise your mind most earnestly to gather with Jesus Christ in order that Satan shall in no case use you to advance his own interest, and you destroy yourself. You may think that you have reason to be angry because you have not been treated properly and justly in the past, and that you will not submit to this restriction or to that. [Cf: 13MR287.02] p. 92, Para. 6, [1894MS].

My brother, whatever you may think about the matter, I will say that you have not been right in the temper of your spirit and actions. There is a work that you can do for yourself that no other one can do for you. You are to let the tenderness of Christ into your own soul. You have no righteousness of your own on which to stand, and therefore Christ became your righteousness. You need to be continually clothed with the righteousness of Christ. You need to bear in mind that you are a child of God, and that you are to possess [a] tender, kind, patient spirit. Look closely that selfishness and covetousness shall not abide in your soul. [Cf: 13MR287.03] p. 92, Para. 7, [1894MS].

The only reason that you or I shall be able to give for our salvation, if we are saved at last, will be, "Christ died for me, and His blood cleansed me from all sin." Your heart must be touched with the subduing love of Christ before you will attain to the perfection of Christian character. Your experience is lacking in spirituality. I feel a deep, earnest interest in you, my brother, and desire that you may have a different experience. It savors too much of self, and too little of Jesus' love and tender compassion. There is need of your seeking the Lord more earnestly, perseveringly, and believingly, than you have done. [Cf: 13MR288.01] p. 93, Para. 1, [1894MS].

Since my first acquaintance with you, I have felt an intense interest that you should see the King in His beauty, behold the earth made new, and be eternally saved in the kingdom of God. My brother, Jesus is a complete Saviour, and I desire His joy to be in you, that your joy may be full.--Letter 49, 1894. (Written August 3, 1894, from Norfolk Villa, N. S. W.) [Cf: 13MR288.02] p. 93, Para. 2, [1894MS].

(Written at Cooranbong, N.S.W., August 27, 1894.) Emily, May, and myself drove four miles in a two-wheeled trap, which was drawn by a large horse. We went in search of oranges, which grow in this locality without receiving cultivation. This soil produces the best oranges we have eaten since coming to this country. They are not as sour as those we have procured in Granville and in other localities. They are very nice when picked from the tree and eaten fresh. They are juicy and refreshing. We paid three pence, or six cents in American money, per dozen. [Cf: 13MR348.01] p. 93, Para. 3, [1894MS].

We went into a field, or paddock as it is called here, and came to a house that sits far back from the road, and in the background was a forest of thickly growing trees. On making known our errand, we were directed to go on to another house beyond; but we could not drive the horse and carriage any farther. A ravine had to be crossed, and Emily and May walked a log to cross it. I was left seated in the two-wheeled carriage. [Cf: 13MR348.02] p. 93, Para. 4, [1894MS].

I watched them until they disappeared from my sight in the thick woods. I began to get anxious for their return, for they were absent for some time, and I was thankful to see them coming through the woods. Emily was carrying all the oranges she could manage, and May had her hand full of ferns. After going through the woods they found a clearing of several acres of land. On this place they found the oranges which were reputed to be the best in the community. Upon testing them, we were convinced of their excellence. [Cf: 13MR348.03] p. 93, Para. 5, [1894MS].

In this out-of-the-way place they found a pretty location, and people who were communicative and courteous. A pleasant-faced, white-haired, aged lady stated that they had lived there 32 years. She said that when her husband was alive he had kept the farm in good condition, but that since his death her son had neglected the work, and the farm did not look as it used to; for her son took no interest in farming. [Cf: 13MR349.01] p. 93, Para. 6, [1894MS].

We should judge that the general difficulty with farming here is a lack of interest. There is plenty of idleness, [with] numerous holidays which are improved in following many kinds of objectionable amusements. The people are interested in horse-racing and card playing, in smoking and drinking, and this kind of employment benefits neither themselves nor others. They pass away their time in this way, and the lands are neglected. But if the soil were cultivated, it would produce excellent fruit. [Cf: 13MR349.02] p. 93, Para. 7, [1894MS].

Because of the slack, slipshod way the landholders cultivate their farms, nothing flourishes as it should, and the impression made upon those who view the land is that it is too poor to yield a good crop. I have been anxious that the land should be taken in hand and thoroughly worked. Even the orange trees are left to grow up amid the grass, as wild trees grow. But where such immense trees flourish as flourish here, many of them growing up perfectly straight toward heaven, I am convinced that with the blessing of God, with diligence and faithfulness in working the land, farmers might produce gratifying results, and in return for the labor put forth they might reap a good harvest. [Cf: 13MR349.03] p. 94, Para. 1, [1894MS].

I have thought of the many families who are crowded in our large cities, and I have thought how pleased I would be if some of them would come to this place, and put forth their energies in clearing the land and in subduing and cultivating the soil. This place is very restful to me. [Cf: 13MR350.01] p. 94, Para. 2, [1894MS].

Sabbath, August 25, we all went out on the school land, and made ourselves comfortable in the woods. I had my folding chair; Brother Lawrence made a seat for his wife; and Brother Tucker and others seated themselves on the four rugs on the ground. I read two articles to them in which they seemed much interested. We then sang a hymn, and had a season of prayer. After we had eaten some oranges, we returned home. We all had a good appetite for our dinner. We enjoyed being on the school land amid the trees and the beautiful things of nature. I love to be in the groves where I can hear the birds sing. [Cf: 13MR350.02] p. 94, Para. 3, [1894MS].

On Sunday, August 26, Brother Lawrence took us in the trap, and we

drove over a good share of the school land, in order to obtain a more extensive view of the grounds. In some places the roads were rough; but I kept thinking, Let the cart jolt; it is a change of exercise; it will do me good. I enjoyed the trip, and we were out roughing it nearly all day. We came home at dark. [Cf: 13MR350.03] p. 94, Para. 4, [1894MS].

I was much pleased with the ground. We walked over one farm where the land had been cleared, and which joined the school land. We examined the way in which they work the land, and found that the plough had been put in only to about the depth of six inches. An intelligent American farmer would not regard this as a faithful way of working the land. Those who work in this cheap, superficial way cannot expect to receive anything out of harmony with their method, but in accordance with it. [Cf: 13MR350.04] p. 94, Para. 5, [1894MS].

Of this 40 acres only a portion of it had been cleared. We saw that during the previous year corn had been raised. There were fruit trees on the farm, and the peach trees were so full of blossoms that they looked like immense bouquets. First class lemons grow here. There are some lemons already on the trees; but it is a wonder that they have any trees at all. In order to clear the ground of weeds, they set fire to the underbrush, and from the appearance I should suppose that they had left the fire to run, for several of their fruitful lemon trees were so burned that they will probably die. [Cf: 13MR351.01] p. 94, Para. 6, [1894MS].

The more I see the school property the more I am amazed at the cheap price at which it has been purchased. When the board want to go back on this purchase, I pledge myself to secure the land. I will settle it with poor families; I will have missionary families come out from America and do the best kind of missionary work in educating the people as to how to till the soil and make it productive. I have planned what can be raised in different places. I have said, "Here can be alfalfa, there can be strawberries, here can be sweet corn and common corn, and this ground will raise good potatoes, while that will raise good fruit of all kinds." So in imagination I have all the different places in flourishing condition. [Cf: 13MR351.02] p. 95, Para. 1, [1894MS].

No one need to have regret in reference to this land; for with proper working it will surprise the people in this section of the country. All the regret I have is that we have not money to take in sections of the land that would extend the ground. I have not one doubt in reference to the securing of this land. If the Lord prospers those who occupy it and who cultivate it, as we believe He will, we shall see a change that will surprise all who look upon it. I can hardly endure the thought that time is passing, and that the work of clearing the land is delayed. [Cf: 13MR352.01] p. 95, Para. 2, [1894MS].

I have walked over the most of the O'leary land. It has been cultivated and should be included in the school land. Someone should be at work upon it, cultivating it. If it could be purchased for any reasonable sum, I would not object to securing the place as a home for myself, if it was thought advisable to do so. No time should be lost in cultivating the land. [Cf: 13MR352.02] p. 95, Para. 3, [1894MS].

In the dream you have heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivating, it

brought forth a bountiful harvest. [Cf: 13MR352.03] p. 95, Para. 4, [1894MS].

Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school. Since I have been here for a few days and have an opportunity to investigate, I feel more sure than at my first visit that this is the right place. I think any land which I have seen will produce some kind of crop. [Cf: 13MR352.04] p. 95, Para. 5, [1894MS].

We cannot expect to find Eden, the garden of God, in this sin-desecrated earth. There will always be something to mar the most desirable place; but we do see in this land, if not faultless, a favorable place for the location of our school. These grounds will furnish the very best of gymnasiums for our young men, and for our teachers as well. Those who educate the youth in book knowledge need physical exercise to strengthen the muscles as much as do our students. Our teachers need to educate far more from nature than they do. Nature is God's great school, and on these grounds resources are found for acquiring greater knowledge of the wonderful works of God. Advantages procured by locating in this place are not presented to the teachers in such abundance in other places. [Cf: 13MR352.05] p. 95, Para. 6, [1894MS].

Here is God's great farm. My mind is filled with awe as I look at these giant trees, and consider the fact that this is God's great forest garden which His own hand has planted and cared for, in promoting the growth of trees, shrubs, and beautiful ferns. God's own work is seen in the streams of water on either side of the land purchased for the school. [Cf: 13MR353.01] p. 95, Para. 7, [1894MS].

On these clear, deep waters both men and women may exercise their muscles in working the oar. The youth who have been accustomed to do nothing but amuse themselves and spend money on their holidays, may here find plenty of good work in rowing boats to transport wood from the country to the cities. From the smooth waters of the river they may row into the beautiful waters of the lake, which are smooth as glass. [Cf: 13MR353.02] p. 96, Para. 1, [1894MS].

I felt my heart bound with gratitude when I considered that in the providence of God the land was in our possession. The climate has marked advantages over the climate of Victoria, and I long to shout the high praises of God for so favorable a situation. John, the greatest prophet that has ever been delegated to bear a startling message to the world, obtained his education in the wilderness. The scenery of nature was before him as an open book, and God was his teacher. The flattering temptations that come to those who are crowded in the cities did not reach John in the wilderness. His eyes rested upon scenes that were pure and natural, and revealed the character of God to his soul, so that he looked up from nature to nature's God. [Cf: 13MR353.03] p. 96, Para. 2, [1894MS].

Although these lands are secluded, yet they are perfectly accessible, possessing rare advantages for exporting and importing all that is necessary. Newcastle is within 20 miles, and Sydney is reached by traveling two and three quarters hours on the cars.--Manuscript 35, 1894. [Cf: 13MR354.01] p. 96, Para. 3, [1894MS].

The Purpose of Trials.--Trials are permitted to come upon the chosen people of God. The expression is used, "God tempted Abraham"; "God tempted the children of Israel." This means that the Lord permitted Satan to tempt them in order that their faith might be found unto honor and glory when the judgment shall sit, and when every man shall be judged according to the deeds done in the body. God knows every heart, every motive, every thought in the heart of man; but He permits Satan to try, and tempt, and test His believing ones in order that their trust and confidence in God may be revealed. In the trial, if true to God, they reveal the fact that they render obedience to His written word. [Cf: 13MR361.01] p. 96, Para. 4, [1894MS].

All these trials and close personal tests are to result in magnifying the name of the Lord, who is waiting to bestow strength and grace upon those who call upon Him. This is the way in which the trial proceeds from God, and works for the good of those who love God; for the abundant grace of God is revealed before the heavenly universe, before worlds unfallen, and before the eyes of men. [Cf: 13MR361.02] p. 96, Para. 5, [1894MS].

The Lord hates sin; but He loves and forgives the repentant, believing sinner, and takes him under His guardianship and control. Satan is on the track of every soul; but with every temptation that is permitted to come upon the children of God's pardoning love, He makes a way of escape in order that they shall not be tempted above that which they are able to bear. Divine strength is imparted to make the believing child able to resist the temptation, and to escape the snare.-- Manuscript 27, 1894, pp. 11, 12. (To "Dear Brethren in the Seventh-day Adventist Faith," June 7, 1894.) [Cf: 13MR361.03] p. 96, Para. 6, [1894MS].

(Written January 5, 1894, from Melbourne, Australia.) I address my dear brethren and sisters in Pitcairn Island: The Lord Jesus in His providence has wrought in your midst. He has sent His messengers to present to you the treasures of His Word. He has opened the Scriptures to your understanding, and you have felt that it was your privilege to take them just as they read. We have felt to thank the Lord that from you has gone forth the word of God, because you have been holding forth the words of life to others. It is a precious privilege to be entrusted with work for God, to be laborers together with God. [Cf: 14MR70.01] p. 97, Para. 1, [1894MS].

The Holy Spirit always leads to the written Word, and calls the attention to the great moral standard of righteousness. To be honored of God in thus being privileged to testify of the truth is a wonderful thing. Said Christ to His disciples just before He ascended up and the clouds of angels received Him out of their sight, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They were qualified by the heavenly endowment of the Holy Spirit to testify of Christ. [Cf: 14MR70.02] p. 97, Para. 2, [1894MS].

I wish to impress upon you the fact that those who have Jesus abiding in the heart by faith, have actually received the Holy Spirit. Every individual who receives Jesus as his personal Saviour, just as surely receives the Holy Spirit to be his Counselor, Sanctifier, Guide, and

Witness. The more closely the believer walks with God, the clearer his witness, and, as a sure result, the more powerful will be the influence of his testimony upon others of a Saviour's love; the more he will give evidence that he prizes the Word of God. It is his meat, it is his drink, to satisfy the thirsty soul. He prizes the privilege of learning the will of God from His Word. [Cf: 14MR71.01] p. 97, Para. 3, [1894MS].

Some souls who claim to be believers have slighted, and turned from, the Word of God. They have neglected the Bible, the wonderful Guidebook, the true Tester of all ideas, and claim that they have the Spirit to teach them, that this renders searching the Scriptures unnecessary. All such are heeding the sophistry of Satan, for the Spirit and the Word agree. Say the Scriptures, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" [Isa. 8:20]. He only is a free man whom the truth makes free. [Cf: 14MR71.02] p. 97, Para. 4, [1894MS].

Although you are a little world in yourselves in your island home, yet the tempter is there; he lays his net to ensnare souls. But the Lord loves you, and His guardian angels are round about you. If you are doers of the Word, you will obey the instruction of Jesus Christ. He 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" [John 10:27, 28]. [Cf: 14MR71.03] p. 97, Para. 5, [1894MS].

We are not able to keep ourselves; we are kept by the power of God. Our Redeemer has all power in heaven and in earth, and if we do just as Jesus tells us to, we shall be kept safe in His love. In our own strength we are perfect weakness, but, when we put our whole trust in Jesus Christ, we are kept by His power, for He is fully able to keep every soul who puts his trust in Him. [Cf: 14MR72.01] p. 97, Para. 6, [1894MS].

The peril to which every soul is exposed is very great. The great adversary of God, and the enemy of man is watching to find an opportunity to take us when we are off our guard. Jesus has told us of our danger, and warned us against the wily foe. He has repeatedly enjoined upon us the duty of always watching and praying, lest we enter into temptation. [Cf: 14MR72.02] p. 98, Para. 1, [1894MS].

Believe in Jesus, trust in Jesus with living, constant faith, and rely without doubt upon Jesus to keep and save you. One mighty to save has hold upon you; and as long as you will submit to be led by Him, to learn of Him, to confide in Him, He will keep you from falling; and when God engages to keep you, He is a sure defense. He is a strong fortress, and as you confide in Him, you are perfectly secure. His word is pledged in your defense, if you will believe in Him. Simply trust in God, and obey His commandments, and you are saved by the merits and intercession of Jesus Christ. [Cf: 14MR72.03] p. 98, Para. 2, [1894MS].

Christ said to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" [Luke 22:31, 32]. Very precious to Jesus are the souls for whom He has given His

life. Jesus knows the value of the human soul, for if we are obedient to the commandments of God, we shall be capable of immortality. When the soul is lost through sin, the most valuable object in the world is lost. [Cf: 14MR72.04] p. 98, Para. 3, [1894MS].

Every son and daughter of Adam who is blessed with reasoning powers, has endowments and capabilities by which he may make progress. He may be elevated, ennobled, and sanctified, and hold converse with God. Heaven has manifested an intense interest in the work of developing the moral image of God in man. We must see the value that God has placed upon man. Human beings may come into possession of immortality, the life which runs parallel with the life of Jehovah. They may live as long as God lives. When we consider these things, we are filled with awe and reverence. It means very much to be a child of God, an heir of God, and joint heir with Jesus Christ. [Cf: 14MR73.01] p. 98, Para. 4, [1894MS].

Will not old and young in your island home seek the Lord? Will you not strive most earnestly for the crown of immortality? Will you not hate sin, and pray most earnestly that you may have a sense of its exceeding sinfulness? Will you not hate that which caused the death of the Majesty of heaven, the Son of God? Always bear in mind the fact that there is one thing which God hates with a perfect hatred, and that is sin. It will prove the ruin of thousands, yea, millions of souls, because they choose to sin, and in sinning make themselves characters after Satan's likeness; and such, unless they repent, forsake sin, and believe in Jesus Christ, will never find a place in heaven. [Cf: 14MR73.02] p. 98, Para. 5, [1894MS].

I speak to all upon the island. Out of Christ you are lost, helpless, undone, and must perish. You see now why Christ has cautioned, warned, and entreated you to repent of sin, for it is that you shall not lose eternity out of your reckoning. When Christ gave His life for you, it was that He might place you on vantage ground and impart to you moral power. By faith you may become partakers of His divine nature, having overcome the corruption that is in the world through lust. [Cf: 14MR73.03] p. 98, Para. 6, [1894MS].

If we come in contact with sinners who are hardened and bold in sin, they will seek to lead you to be as bad as themselves; but it is for you to heed the caution and the injunction of the Word of God: "If sinners entice thee, consent thou not" [Prov. 1:10]. Send up your prayers to heaven that you may be delivered from temptation. Pray, pray, and put your will on the side of God's will. Oh, be sure to pray for the Lord to give you His grace to resist the devil, who caused the fall of Adam and Eve in Eden, and [who] with all his deceptive power will try to make of none effect the restrictions and commandments of God. [Cf: 14MR74.01] p. 99, Para. 1, [1894MS].

It is a terrible thing for human agents to sin, and to crucify to themselves the Son of God afresh, and put Him to an open shame. I have a message from God to you. It is, "Behold the Lamb of God, which taketh away the sin of the world." When you behold Him in His matchless love, bearing the sins of the world, when you behold Him exercising His compassion and love for sinners, and realize that it was for you that the innocent, holy, undefiled Lamb of God stood as one guilty to endure your punishment, that you who are sinful and deserving [of punishment],

might stand innocent, clothed with the garments of Christ's righteousness, your heart will be melted by His incomparable love, and you will accept Him as your sin-pardoning Saviour. You must not walk in darkness. God has given you wise counselors those who love and fear Him, and those who love the souls of all for whom Christ died. Do not turn from counsel, but take heed to words of instruction. The Lord is soon to come; make no delay. Come to Jesus every day, and tell Him you want strength, you want heavenly wisdom, to understand what is sin and how to forsake it. You cannot take your way and do your will and be perverse in spirit, and yet love Jesus and be acknowledged of Him as His child. [Cf: 14MR74.02] p. 99, Para. 2, [1894MS].

You want heaven; well, Jesus wants you to have heaven, and to enjoy its glories, or He would not have given His precious life to save you. Jesus is near you, inviting you to come unto Him that you might have life. Come just as you are every day. Come to Jesus confessing your mistakes, your errors, and your sins. Come with true contrition of soul; seek pardon, and Christ will forgive you your sins and let the bright beams of His righteousness shine into your hearts and minds. May the Lord bless you and make you complete in Jesus Christ, is my prayer.--Manuscript 1, 1894. [Cf: 14MR75.01] p. 99, Para. 3, [1894MS].

(Written January 2, 1894, from Melbourne, Australia, to Jacob Christiansen, captain of the mission ship *Pitcairn*.) I send you a copy of the letter written to a brother in New Zealand. I have endeavored to press this matter through although there has been much going on in moving from the school building to the campground five miles from there. The camp meeting grounds are six times as large as the grounds upon which we held our meeting in Wellington, and there are more than six times as many campers on the ground. Thus far our meetings have been excellent. There is a good, cheerful spirit manifested. Oh, that the Lord would manifest His power in this meeting! [Cf: 14MR76.01] p. 99, Para. 4, [1894MS].

My brother, I did not feel altogether free to let you continue your voyage without writing to you upon some important points in regard to your attitude, and with regard to the feelings you manifested upon the vessel. If you had realized that Jesus Christ was on that vessel as a witness to every word spoken by you, if you had realized that every action was registered in the books of heaven, would you have said and done the things which you have said and done? I am sure you would not. Did you take into consideration that you had on board that vessel the messengers who were to bear a message as God's missionaries to the people who sit in darkness? [Cf: 14MR76.02] p. 99, Para. 5, [1894MS].

If the angels of God had not exercised a restraining power upon you, you would have gone to great lengths, because Satan was working with you and manifesting his attributes through you. Notwithstanding your capabilities as captain upon the high seas, and that you hold a responsible position in the vessel under your command, yet it will not be safe to trust the missionaries who have ventured their lives to go to the islands of the sea to be laborers together with God in seeking to save perishing souls, to one who is not fully under the control of the Spirit of God. The enemy is determined to destroy those who will bear the truth to the ignorant and the unenlightened. Missionaries will have enough to bear without having to encounter the spirit of the one who stood as commander of the vessel. You had it in your power to make

it very disagreeable for those laborers, but it was your duty to make it as pleasant as possible. [Cf: 14MR77.01] p. 100, Para. 1, [1894MS].

My brother, your soul is precious, yet from the light which God has given me I know that however great and perfect may be your knowledge of navigation, yet there are other things you need to learn. You need to listen to the words of Jesus, where He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest: . . . 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: 14MR77.02] p. 100, Para. 2, [1894MS].

Did you not realize that there was a higher Captain over that vessel? Did you not realize that there was One who was witnessing your words and actions which were certainly an offense to God? Would you count yourself safe in a vessel upon the high seas in charge of a commander that did not exercise self-control, and who would at times act as if insane? Had you carried out that which Satan put into your mind, and executed your threats upon the servants of God, there would have been interference on the part of Heaven; for ministering angels were guarding the men who had taken their lives in their hands in order to cross the broad waters and speak the words of life to those who were ready to perish. [Cf: 14MR77.03] p. 100, Para. 3, [1894MS].

My brother, never feel that it is a light matter to change captains and forsake Jesus, your true and safe Commander, and sail under false colors. You must take Jesus on board. If you expect to be respected, you must yourself respect your Commander. You will always be exposed to circumstances that are not pleasant while in this world. Satan will present himself to you in order that you may choose him as your commander. [Cf: 14MR78.01] p. 100, Para. 4, [1894MS].

The selection of the crew has been unwise; for it is not fitting that godless men should compose the crew of the *Pitcairn*, or work in any position of responsibility among the missionaries that are sent on their mission to the islands. These evil men bring evil angels with them, and thus a channel of communication is opened between them and the chief revolter. Satan will use such men to do his bidding. Then he will use them to misrepresent the messengers of truth and to misrepresent the truth of heavenly origin. [Cf: 14MR78.02] p. 100, Para. 5, [1894MS].

How entirely inconsistent it is to place Satan's own followers, knowing them to be such, on the *Pitcairn*. Through arrangements of this kind, evil men are brought to the islands of the sea to work in Satan's lines, and they come in connection with the people who take it for granted that all upon a missionary ship are missionaries; and the evil deeds of these evil men are attributed to the missionary ship, and thus a bad influence is left on the islands because of these followers of Satan. Oh, that our people would be wise! [Cf: 14MR78.03] p. 100, Para. 6, [1894MS].

My brother, your influence upon the vessel has been deleterious. The impression upon your mind was not correct, and the impression made upon other minds among the crew was not the right one with regard to the servants of God. You were employed to command the ship, not the men whom the General Conference had selected to go as messengers in the

ship. The power that worked upon the imagination was not from heaven. [Cf: 14MR79.01] p. 101, Para. 1, [1894MS].

Captain Marsh was one of God's children, dear to His heart. Pray the Lord that your thoughts which were instigated by the powers of darkness, your words which were incited by the adversary, may be forgiven you. Captain Marsh sleeps in Jesus. [Cf: 14MR79.02] p. 101, Para. 2, [1894MS].

When Satan puts his spirit upon you, and you act as you have done upon the vessel, you work under his orders, and instead of carrying with you the savor of heaven in your deeds and words, you carry with you a satanic influence. I ask you to consider these matters in a different light than you have done heretofore. [Cf: 14MR79.03] p. 101, Para. 3, [1894MS].

If you think that your course of action was the result of the course taken by the ministers who sailed on the vessel, you make a mistake. Some things were not as they should have been. Some words were spoken, some things were done, which were not justifiable under the circumstances, but your mind was wrought upon by the prince of the power of darkness in order that he might accomplish his purpose through you. [Cf: 14MR79.04] p. 101, Para. 4, [1894MS].

Your sufferings were not created by the messengers of God, but by the spirit you indulged, by the temper that you permitted to be easily excited, by the jealousy that you cherished. This was the cause of your trouble and the great trouble of others. You allow your mind to get excited and wrought up to a high pitch. Your suppositions in regard to Captain Marsh were unjust and entirely false. Satan excited your imagination to such a degree that matters which have no real foundation became a reality to you. [Cf: 14MR80.01] p. 101, Para. 5, [1894MS].

As the matter is presented to me, it is a terrible thing to have a ship's crew under a commander who cannot command himself, who allows Satan to take possession of his thoughts, to control his words, to mold his mind, and to work through him his own evil purposes. The difficulties that have beset your path have been largely created by yourself because you have viewed matters in a wrong light. You thought a certain condition of things existed in reference to the attitude of the messengers of God toward you, which was altogether false. You worked under this false impression, and your reason was unbalanced. Your jealousy was aroused, and you imagined the men on board the vessel were not favorable to you. In order to please you, some of the crew who should have known better helped on the matter by apparently sustaining you. You sustained them in their error, but you were not right in so doing. [Cf: 14MR80.02] p. 101, Para. 6, [1894MS].

Your uncontrollable spirit must be overcome, and you must be transformed in character and give evidence that you see your mistakes and are correcting them, else it will be unsafe for you to be placed in this position of grave responsibility. There is too much involved in this to have matters continue as they are. A man is not fit to be a commander unless he himself is under the discipline of God. [Cf: 14MR81.01] p. 101, Para. 7, [1894MS].

Behold the perfection of Christ, who possessed all the attributes of

the Godhead and all the perfections and excellencies of humanity. He is our example. You must learn Christ's way, for it is the only way that will qualify you to carry on the work that Christ left His disciples to do. Christ has an intense affection for His purchased possession, and He has manifested it in dying for the world. [Cf: 14MR81.02] p. 102, Para. 1, [1894MS].

The love of Christ to God was always glowing, and His love for the world is beyond any computation. He lived not to please Himself, but He prepared Himself to endure without complaint self-denial, self-sacrifice, scorn, and hatred, in order that He might represent the Father's love for man, and remove the impression that Satan had given that God was severe and required more of men than they were capable of giving. [Cf: 14MR81.03] p. 102, Para. 2, [1894MS].

Jesus lived the character of God. He was willing to be, or to do, or to suffer anything in order to save men from eternal death. He condemned sin that He might not be compelled finally to condemn the sinner. Jesus bore the penalty of death in order that the sinner might not suffer this terrible consequence, and made an atonement for us. [Cf: 14MR81.04] p. 102, Para. 3, [1894MS].

There is no excuse for envy, fault-finding, jealousy, sin, and iniquity, for Christ has made every provision that he who believes in Him as his personal Saviour shall be saved from sin. Christ was manifested to take away our sins, and to give His grace in ample abundance to His followers in order that they may not sin. We are not to walk after the flesh, but after the Spirit. Oh, what marvelous condescension on the part of God, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God made Christ the great sin offering to save fallen man. Every man and every woman who gives himself or herself to Jesus to use his entrusted ability to be a laborer together with God is sacred to the heart of Jesus Christ. He identified His interest with them in a special manner. He says to all, "Touch not mine anointed, and do my prophets no harm." [Cf: 14MR82.01] p. 102, Para. 4, [1894MS].

Those who cannot comprehend the work of the men who are to bear the message of mercy to those in heathen lands should not be placed in connection with the missionaries of God. Oh, that everyone who has a knowledge of the truth would cherish that faith which works by love and purifies the soul. Christ came to our world to identify His interest with that of suffering humanity. [Cf: 14MR82.02] p. 102, Para. 5, [1894MS].

The sinful nature of man was weak, and he was prone to the transgression of God's commandments. Man had not the power to do the words of God; that is why Christ came to our world, that He might give him moral power. There was no power in heaven or in earth but the power of Christ that could deliver from the [sentence illegible in original]. He came to meet the difficulty and to remove it. His own arm brought salvation. God sent forth His Son in the likeness of sinful flesh that He might condemn sin in the flesh and reveal the fact to heaven, to the worlds unfallen and also the fallen world, that through the power of divine grace, through partaking of the divine nature, man need no longer stand under the curse of the law or remain in transgression.

[Cf: 14MR82.03] p. 102, Para. 6, [1894MS].

The nature of Christ was a combination of the divine and the human. Having all the attributes of God, He also represented the excellencies of humanity and showed that all who believe in Christ as their personal Saviour will perfect a character after Christ's likeness, and be qualified to become laborers together with God. By precept and example He uplifts those who are depraved, for through the virtues of Jesus Christ he has become the son of God. His life is like Christ's life, his work is like Christ's work, and he will not fail nor be discouraged, because he is vitalized by the Spirit and power of Jesus Christ. [Cf: 14MR83.01] p. 103, Para. 1, [1894MS].

Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race. His arm brought salvation. He took humanity, was bone of our bone and flesh of our flesh, and submitted to all the temptations wherewith man would be beset. He showed in the great controversy with Satan that He was fully able to remove the stigma and discount the degradation of sin which Satan has placed upon the human family. By taking humanity and combining it with divinity, He was able to meet every demand of the law of God, to overcome every objection which Satan had made prominent as standing in the way of man's obedience to God's commandments. [Cf: 14MR83.02] p. 103, Para. 2, [1894MS].

Satan placed before the world that the only hope of salvation was in getting rid of the law of God. But Christ came to make it plain that it was sin, the transgression of the law, that was to be abolished, in order that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. [Cf: 14MR84.01] p. 103, Para. 3, [1894MS].

Jesus, the Spotless and Pure, was treated as a sinner when He was found in the likeness of sinful flesh, in order that the believing and repentant sinner might be treated as righteous. As the light of truth should come to the soul, revealing the sacred, holy, immutable character of the law, the believer was to place his feet in the path of obedience. Thus was he to be justified and sanctified. [Cf: 14MR84.02] p. 103, Para. 4, [1894MS].

The Holy Spirit is the Spirit of Christ, which is sent to all men to give them sufficiency, that through His grace we might be complete in Him. The Lord has provided that we should always be under the teaching and influence of the Holy Spirit. We shall then discover that the law of God is holy, just, and good, and we would learn to delight in the law of God. We love the requirements of the law, and from our hearts render obedience to its requirements. [Cf: 14MR84.03] p. 103, Para. 5, [1894MS].

Through the influence of the love of God shed abroad in our hearts, we love God supremely and our neighbor as ourselves, and this comprehends the whole duty of man. Love worketh no ill to his neighbor, for to love God with all our heart and our neighbor as ourself is the fulfilling of the law. When all malice, hatred, jealousy, and selfishness are cleansed from the soul temple, the vacuum is supplied with kindness, patience, longsuffering, benevolence, and love. The righteousness of the law is fulfilled in us. [Cf: 14MR84.04] p. 103, Para. 6, [1894MS].

Christ came to our world to elevate humanity, to renew in man the image of God, that man might become the partaker of the divine nature. Jesus gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. Christ dwelling in our hearts by faith causes us to become as a branch grafted into the true Vine. The Majesty of heaven gave His life to make us individually His own by bringing back the transgressor to his loyalty to God's law, by turning away the sinner from his iniquity. Oh, that men would love and fear God! [Cf: 14MR85.01] p. 104, Para. 1, [1894MS].

Jesus says: [John 17:20-23, quoted]. How Jesus leads our minds out to take more and more extensive views of the privileges and advantages that have been provided for man in coming in close relationship with Christ! The believer may bear the testimony in his life and character that God loves the human agent who obeys His commands as He loves His Son. How amazing is this statement--almost beyond the comprehension of the finite mind! Jesus says further, "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" [verse 26]. [Cf: 14MR85.02] p. 104, Para. 2, [1894MS].

Can we read these words and not discern the value which Christ has placed upon the human agent who has entirely surrendered to Him? He has made provision that "we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life" [Luke 1:74, 75]. Always "looking unto Jesus, the author and finisher of our faith," we are delivered from the devices of evil men and evil angels, and we seek to break the bonds of sin and Satan. [1 Peter 1:1-12, quoted.] [Cf: 14MR85.03] p. 104, Para. 3, [1894MS].

God has given to the world and to angels the evidence of the changeless character of His love. He would part with His only begotten Son, send Him into the world, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary's cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ, to keep the commandments of God. Aside from Christ, man cannot in spirit and in truth keep one of the commandments of God, but in Christ Jesus the claims of the law are met, because He transforms the nature of man by His grace, creates in the heart a new spiritual life, implants a holy nature, and men become Christlike in character. [Cf: 14MR86.01] p. 104, Para. 4, [1894MS].

I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God and be loved by the Father as He loves His obedient Son, is the prayer of Ellen G. White. [Cf: 14MR86.02] p. 104, Para. 5, [1894MS].

Brother Christiansen, in the night season I was talking with you. The Lord has given me a message for you. I had been writing to a brother whose case had been presented to me, and after writing to him, I was informed by my guide that your case was similar to his, and that I was to bear a message to you also. Words were spoken to me which were to be

impressed upon your mind. You were to be informed of the fact that the grace of God was provided in ample measure for you to obtain victories over all sin, that you might have the faith that works by love and purifies the soul. I commit to you this message in the name of Jesus who has given me this work to do in saving perishing souls.--Letter 11a, 1894. [Cf: 14MR86.03] p. 104, Para. 6, [1894MS].

(Written April 16, 1894, from Granville, N.S.W., to "Dear Brethren Prescott and Jones.")--You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm. [Cf: 14MR184.01] p. 105, Para. 1, [1894MS].

The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and set forth with the power of influence which gives them their force? [Cf: 14MR184.02] p. 105, Para. 2, [1894MS].

There are many things I shall not say now, which it will be necessary to say hereafter. While I would do nothing to hurt this sister, I would not dare to keep silent. I have thought that I would not speak one word in reference to these productions; I should not have done so had not the impression been given and reports circulated, that Sister White endorsed them as of God. Then when the matter was urged more especially upon my mind by the Spirit of God that pressed me to speak, I decided to do so without further delay. [Cf: 14MR184.03] p. 105, Para. 3, [1894MS].

I am placed in a peculiar position, and this matter should never have been so treated as to make it necessary for me to speak on such a subject. It hurts my heart to do it, and were it not that I see the future dangers, I would not utter one word in regard to the matter, but would let it develop and leave my brethren and sisters to pursue their own course in regard to these manifestations, which are not at all peculiar. [Cf: 14MR185.01] p. 105, Para. 4, [1894MS].

Now I would say, Do not place yourselves in a position of danger; do not imperil your influence unless there is a positive necessity of so doing. I fail to see in the writings of Sister Phillips anything of a character that should create such movements as have been made. And if things of this nature are to be so eagerly grasped, you will have plenty of them, varied in some respects, yet such as you could treat with as much confidence. I am so sorry, so sorry. [Cf: 14MR185.02] p. 105, Para. 5, [1894MS].

You seem to think I should be able to point out just where the particularly objectionable sentiments lie. There is nothing so very apparent, in that which has been written. You have been able to discover nothing objectionable; but this is no reason for using these writings as you have done. Your course in this matter is decidedly

objectionable. Is it necessary that you should discern at once something that would produce harm to the people of God, to make you cautious? If nothing of this kind appears, is this a sufficient reason for you to set your endorsement to these writings? [Cf: 14MR185.03] p. 105, Para. 6, [1894MS].

But I thought to pen only a few words to you; for the warning has been given us that you are both in need of moving more certainly in some things. You will need to walk very carefully, and avoid excitement and extremes. I fear that you will not now move discreetly. You should not repeat what you have done. Do not spread abroad writings of this character without more consideration and deeper insight as to the after-consequence of your course of action. [Cf: 14MR185.04] p. 106, Para. 1, [1894MS].

The Word of God is your counselor; the Word of God is your authority. Be very careful how you bring anything weaker to take its place. You may, my brother, feel much more certainty in regard to the movements made in Battle Creek, after reading the writings of Anna Phillips in connection with the communications from Sister White given her of God. I deeply regret that you should make this connection. I discern the future more clearly than you do. Take your Bibles, and dwell upon the truth. Preach the Word, and let the Holy Spirit of God impress the hearts of the hearers. [Cf: 14MR186.01] p. 106, Para. 2, [1894MS].

I see nothing flattering in the publicity given by the secular papers to our ministers and the work they are doing. I am not at all sanguine as to the result of these productions. I see nothing in them that will remove prejudice or that will increase faith. Our work is a solemn, sacred work. While we shall work in God's lines, we should see much of the movings of His Spirit; but it is not for the human agent to use the Holy Spirit; the Holy Spirit is to use the human agent. [Cf: 14MR186.02] p. 106, Para. 3, [1894MS].

Fanaticism will appear in the very midst of us. Deceptions will come, and of such a character that if it were possible they would mislead the very elect. If marked inconsistencies and untruthful utterances were apparent in these manifestations, the words from the lips of the Great Teacher would not be needed. It is because of the many and varied dangers that would arise, that this warning is given. The reason why I hang out the danger signal is that through the enlightenment of the Spirit of God I can see that which my brethren do not discern. It may not be a positive necessity for me to point out all these peculiar phases of deception that they will need to guard against. It is enough for me to tell you, Be on your guard; and as faithful sentinels keep the flock of God from accepting indiscriminately all that professes to be communicated to them from the Lord. [Cf: 14MR186.03] p. 106, Para. 4, [1894MS].

If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and clearly "preach the word" [2 Tim. 4:2]. We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life. [Cf: 14MR187.01] p. 106, Para. 5, [1894MS].

The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always is the working of the Holy Spirit upon the mind of the teacher, to make the Word as impressive as possible. The Word of God is not a dead, dry theory, but Spirit and life. Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel. They should not have their attention called to dreams and visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God. [Cf: 14MR187.02] p. 106, Para. 6, [1894MS].

In the days of Christ this statement offended many of His professed disciples, so that they went back and walked no more with Him. The Lord Jesus explained His own words. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life" [John 6:63]. "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day" [verse 54]. This living bread of which Jesus spoke is of consequence; it is His Word, which He has given us. [Cf: 14MR187.03] p. 107, Para. 1, [1894MS].

Teach these things; educate the people to have a sound, solid experience, and do not create in them an appetite for something new and strange and startling. These are the very things which those who are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound in the understanding of the Word. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, will be carried away, because they are not feeding on Christ. [On the other hand,] "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him" [verse 56]. They receive life from Christ, just as the branch receives its nourishment from the vine. [Cf: 14MR188.01] p. 107, Para. 2, [1894MS].

God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God. "Preach the word." Compared with the Word, everything else is weakness itself. The Word of God is the weapon of our warfare. Educate, train the people to be doers of the Word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices. [Cf: 14MR188.02] p. 107, Para. 3, [1894MS].

I can write no more. This mail carries out more than one hundred pages that I have written. I am tired. God bless you, my fellow-laborers in the Lord.--Letter 68, 1894. [Cf: 14MR188.03] p. 107, Para. 4, [1894MS].

(Written January 14, 1894, from Melbourne, Victoria, to A. T. Jones.) I have received letters from some in America stating that you have endorsed Anna Phillips' revelations, and that you read them to the people, giving the people the impression that you are reading from the testimonies of Sister White; and afterwards they learn that it is an entirely different matter. I want you to consider this carefully, for

the Lord has given me light to the effect that the attention of the people is not to be called to Anna Phillips. God has spoken His words through testimonies, and the late claims that Elder Rice is making so much of are not to be presented to the people, for these claims are not true. I am sorry you have done this. [Cf: 14MR200.01] p. 107, Para. 5, [1894MS].

Elder Rice and those who advocate this new source of supposed revelation have not sent a line to me, nor asked me for a word of counsel. They have withheld everything from me, although they are making so much of this matter. Why have they kept this matter so secret? I have given no special attention to this before, because I had confidence in our ministering brethren, and thought they would not catch up such a matter without the most thorough evidence that the Lord had chosen one through whom to work. The spurious and the counterfeit are in the field, and minds must be under the constant control of the Spirit of God in order to detect the counterfeit from the genuine. [Cf: 14MR200.02] p. 107, Para. 6, [1894MS].

I write this to you because I learn that it is reported that you have read her productions in the Battle Creek church. I am surprised that you should so readily catch up a matter that does not bear the divine credentials. Let this thing be encouraged and Satan will work to give our people plenty of false doctrines. The woman is not so much to blame as those who have encouraged productions. I will send you a copy of that which I have written to Elder Rice. [Cf: 14MR200.03] p. 108, Para. 1, [1894MS].

I beseech you to weed out of your teachings every extravagant expression, everything that unbalanced minds and those who are inexperienced will catch up, and [as a result will] make wild, immature movements. It is necessary for you to cultivate caution in every statement you make lest you start some on a wrong track, and make confusion that will require much sorrowful labor to set in order, thus diverting the strength and work of the laborers into lines which God does not design shall be entered. One fanatical streak exhibited among us will close many doors against the soundest principles of truth. [Cf: 14MR201.01] p. 108, Para. 2, [1894MS].

Oh, how careful should every worker be not to rush on before the Master, but to follow where He leads the way! How it would rejoice the enemies of our faith to get hold of some statement made by our people which will have to be retracted. We must move discreetly, sensibly, for this is our strength; for then God will work with us, and by us, and for us. My brother, hide in Jesus Christ. [Cf: 14MR201.02] p. 108, Para. 3, [1894MS].

God has in a special manner used you and Brother Waggoner to do a special work, and I have known this. I have given all my influence in with yours, because you were doing a work of God for this time. I have done all that it was possible for me to do in Jesus Christ to stand close to you, and help you in every way; but I am very sorrowful when I see things that I cannot endorse, and I feel pained over the matter. I begin to be afraid. [Cf: 14MR201.03] p. 108, Para. 4, [1894MS].

Elder Waggoner has entertained ideas and, without waiting to bring his ideas before a council of brethren, has agitated strange theories. He

has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the testimonies given through Sister White. Now, if they believe the testimonies why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in our previous history, and God has spoken upon these subjects? Should not that be enough? [Cf: 14MR202.01] p. 108, Para. 5, [1894MS].

Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light He has revealed, and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ? Oh, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential and will be the greatest power to keep out spurious uprisings and to refute claims not endorsed by the Word of God.--Letter 37, 1894, pp. 5-7. [Cf: 14MR202.02] p. 108, Para. 6, [1894MS].

(Written January 5, 1894, from Melbourne, Australia, to "My dear Brother McCoy," shortly after he had received word, by telegram, of the death of his wife and one of his daughters on Pitcairn Island.) [Cf: 15MR265.01] p. 109, Para. 1, [1894MS].

We feel sad indeed to part with you at this time. We hoped that you would be privileged to be with us during the entire course of the meetings now in progress. To every man God has given his work. Grave and weighty responsibilities rest upon you, and you have a duty to do for your people upon the island. They love and respect you. You have a Christlike interest in them. Your interest is identified with theirs. [Cf: 15MR265.02] p. 109, Para. 2, [1894MS].

Much as you desire to remain during the entire conference, your interest for your own loved ones in your island home and the responsibilities which are resting upon you, lead you to feel that you cannot longer remain with us. We must say farewell. As you sail upon the waters of the Pacific, our prayers shall follow you. Thank the Lord that Jesus is chief Commander on board the vessel, and He will bring you safely to your destination. [Cf: 15MR265.03] p. 109, Para. 3, [1894MS].

As you take this voyage, you will have many hours for reflection. Sad thoughts will necessarily come, but these sorrowful reflections will be mingled with joy, for you will have hope that in the soon coming of the morn of the resurrection you will meet your loved ones who have so recently fallen in death. The broken links of the family chains will then be reunited, and together you will meet Him whom you all love and adore--Jesus, the center and foundation of all your hopes, the author and finisher of your faith. Then there will be joy in the morning such as never before has been known by the redeemed saints. John says, [Rev. 7:9-17, quoted]. [Cf: 15MR265.04] p. 109, Para. 4, [1894MS].

Praise God for these precious words. Praise God, praise His holy name that we have been led to the cross of Christ, and we understand that our only hope is to renounce self and all dependence in anything and everything, and take Jesus as our Saviour, a complete Redeemer. "Unto

you therefore which believe, He is precious." He can be precious only to those who believe. "Hereby we do know that we know Him, if we keep His commandments." "This is the love of God, that we keep His commandments." [Cf: 15MR266.01] p. 109, Para. 5, [1894MS].

My brother, you will be sorely tried and tempted at times; but ever remember that Jesus Christ is at your right hand to help you. Cast all your burdens upon the Lord, for He hath promised, "I will never leave thee nor forsake thee." Rest yourself wholly in the hands of Jesus. Contemplate His great love; and while you meditate upon His self-denial, His infinite sacrifice made in our behalf in order that we should believe in Him, your heart will be filled with holy joy, calm peace, and indescribable love. [Cf: 15MR266.02] p. 109, Para. 6, [1894MS].

As we talk of Jesus, as we call upon Him in prayer, our confidence that He is our personal, loving Saviour will strengthen, and His character will appear more and more lovely. We will understand that He does not "afflict willingly, nor grieve the children of men." We may enjoy rich feasts of love; and as we fully believe that we are His by adoption, we may have a foretaste of heaven. [Cf: 15MR266.03] p. 109, Para. 7, [1894MS].

Wait upon the Lord in faith. The Lord draws out the soul in prayer, and gives us to feel His precious love. We have a nearness to Him, and can hold sweet communion with Him. We obtain distinct views of His tenderness and compassion, and our hearts are broken and melted with contemplation of the love that is given to us. We feel indeed an abiding Christ in the soul. [Cf: 15MR266.04] p. 110, Para. 1, [1894MS].

We abide in Him, and feel at home with Jesus. The promises flow into the soul. Our peace is like a river, wave after wave of glory rolls into the heart, and indeed we sup with Jesus and He with us. We have a realizing sense of the love of God, and we rest in His love. No language can describe it; it is beyond knowledge. We are one with Christ; our life is hid with Christ in God. We have the assurance that when He who is our life shall appear, then shall we also appear with Him in glory. With strong confidence we can call God our Father. Whether we live or die, we are the Lord's. His Spirit makes us like Jesus Christ in temper and disposition, and we represent Christ to others. [Cf: 15MR267.01] p. 110, Para. 2, [1894MS].

When Christ is abiding in the soul, the fact cannot be hid, for He is like a well of water springing up into everlasting life. We can but represent the likeness of Christ in our character, and our words, our deportment, produces in others a deep, abiding, increasing love for Jesus, and we make manifest in word and deportment that we are conformed to the image of Jesus Christ. "The Spirit itself beareth witness with our spirit, that we are the children of God." The language expressed by John will be the language of every individual soul: "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." [Cf: 15MR267.02] p. 110, Para. 3, [1894MS].

Oh, that we will have the meekness and lowliness of Christ! My dear brother in Christ, we will not allow Satan to triumph by expressing one

doubt of the love of God for us. We may suffer sickness and bereavement, but God is our loving heavenly Father still, and we will not murmur. In trouble, however trying, let us heed the precious words of encouragement. "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." This is the privilege of all God's people. The promise is not for a favored few. Jesus lives, my brother. He will go with you over the broad waters. Your faith will be tried; but you must believe, believe, believe. Cling to the arm of infinite power. God's hand will hold you more firmly than you can hold to Him. While you trust in Him, He will never let you go or leave you to perish. May the Lord bless you day by day is the prayer of you sister, Ellen G. White.--Letter 52, 1894. [Cf: 15MR267.03] p. 110, Para. 4, [1894MS].

To Every Man God Has Given His Work. There is no such thing as a loveless Christian. He who is in unity with Christ, in word, in life, and action, bears the living testimony that he has the mind and Spirit of Christ. Those who are truly the followers of Christ love as brethren, and are the salt of the earth, the light of the world. Every true believer catches the bright beams from the Morning Star, and transmits the light to those who sit in darkness. Not only do they shine amid the darkness in their own neighborhoods, but as a church they go forth to regions beyond. The Lord expects every man to do his duty. Everyone who unites with the church is to be one with Christ, diffusing the bright beams of the Morning Star and becoming the light of the world. Christ and His people are to be co-partners in the great work of saving the world. [Cf: 16MR37.01] p. 110, Para. 5, [1894MS].

The churches have not been educated altogether as they should have been educated. They have been educated to depend upon the ministers to pray and to open the Scriptures to the people who assemble to worship God. God would have the people hear the voice of God, and go to work for the Master to become a blessing to the world. Thousands might be at work who are not ordained to preach the gospel, but are commissioned of Christ to do His work. To every man He has given his work. [Cf: 16MR37.02] p. 111, Para. 1, [1894MS].

If the love of God was a living, abiding element in the soul, there would be love among brethren, and many who have been indifferent to the great Teacher's commandment, who now bite and devour one another, would be convinced of their mistake, would work the works of Christ, and [would be] drawn into fellowship. . . . [Cf: 16MR37.03] p. 111, Para. 2, [1894MS].

Every Converted Soul to "Preach." To every converted soul He says, "Go ye into all the world, and preach the gospel to every creature." It is not necessary that the Lord should first sit in earthly legislative councils and inquire of those who think they must plan for His work, "Will you permit men whom I have chosen to unite with you in working in some part of My moral vineyard?" Christ was standing only a few steps from His heavenly throne when He gave His commission to His disciples, and included as missionaries all who should believe in His name. Jesus wants every minister to whom He has committed a sacred trust to remember His injunctions, to consider the vastness of His work, and to place the obligation of preaching the gospel to the world upon the large number to whom it belongs. [Cf: 16MR38.01] p. 111, Para. 3, [1894MS].

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" [Luke 24:46, 47]. The power of God was to go with those who proclaimed the gospel. If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.--Letter 84, 1894, pp. 7-9. (Written Nov. 14, 1894, from "Norfolk Villa," Prospect Street, Granville NSW, to "Dear Children Edson and Emma.") [Cf: 16MR38.02] p. 111, Para. 4, [1894MS].

New Believers Need Temporal Help. The families we have helped to the camp meeting are not a cheap class of people, but intelligent. One brother is the elder of the church at Prospect; another has had a good business, but has met with reverses. These families must receive help all the time until they can get employment. Dollars and dollars I have to expend to provide food for the hungry, and clothing for those too poor to buy. But they are God's property; they have newly come to the faith; they are God's chosen children.--Letter 42, 1894. (Written to H. W. Kellogg, from Ashfield, NSW, Oct. 24, 1894.) [Cf: 16MR68.01] p. 111, Para. 5, [1894MS].

The Value of Hospitality. Yesterday it all opened before me that in this very line of hospitality I have been repeatedly shown that we can unite the people with us, and can have twofold influence over them. This was unfolded before me in the first experience in this work, many years back, and we have ever linked our interest with humanity.--Letter 135, 1894. (Written to W. C. White, from Granville, NSW, Aug. 6, 1894.) [Cf: 16MR69.03] p. 111, Para. 6, [1894MS].

He [Christ] came to bring moral power to man that he might overcome every sin, that he might become conqueror through Christ.--Ms 43a, 1894, p. 11. [Cf: 17MR24.03] p. 112, Para. 1, [1894MS].

(Written October 21, 1894, from Ashfield, NSW, "To the Brethren Who Shall Assemble in General Conference" [Feb. 15 to March 4, 1895].)--I have a burden upon my mind which I cannot lay off. The home field needs wise men in its councils. "Without Me," said Christ, "ye can do nothing." We can well spare the work of men who are without the imparted wisdom of God, and the sooner this is done the better it will be for the president of the General Conference and for the other members of the Conference, who must carry the work in straight lines, making clean, thorough records and straight laws for the methods and plans of the other conferences. The General Conference needs to consider well whom it places upon its boards as counsellors and planners, for the voice and influence of those whom they select will have much to do in the shaping of the work. [Cf: 17MR170.01] p. 112, Para. 2, [1894MS].

Year after year men who are not in touch with the all-wise and unerring Counsellor are placed in leading positions. Too long these men have been entrusted with sacred interests. They have not grown with the advance and development of the truth; they have not waxed strong in spirit, filled with wisdom and the grace of God. They are selfish and opinionated, and have come to look upon their positions in the cause of

God as they would upon common business transactions. They have lost a sense of the sacredness of the work. [Cf: 17MR170.02] p. 112, Para. 3, [1894MS].

The General Conference is so arranged as to connect itself with the work in all parts of the world, and in its councils there should not be heard any human opinions or selfish thought. Favoritism and moving from impulse should find no place; but they have [been] to a large degree. [Cf: 17MR171.01] p. 112, Para. 4, [1894MS].

I have the tenderest sympathy for your president, Elder Olsen. I know his soul is weighed down with burdens; and unless those connected with him have the Holy Spirit's guidance, mistakes of a serious character will be made. Plans mingling the human element with sacred matters will be inaugurated, and men's ideas will be accepted as light when they are detrimental to the progress and success of the cause of God. [Cf: 17MR171.02] p. 112, Para. 5, [1894MS].

I have carried these matters upon my soul until they seem to be eating away my courage and life. Now I can refrain no longer. I have spoken. Had I known of one who would have stood by Elder Olsen and given him that wisdom in counsel and that help he so much needs, I would have sent this letter long ago; but after writing it, I have drawn back from sending it. [Cf: 17MR171.03] p. 112, Para. 6, [1894MS].

It has been a mystery to me how Elder Olsen could receive and sanction two men of similar religious character, when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work demanding clear and sanctified agents who could look to heaven and say, "Speak, Lord; for Thy servant heareth." [Cf: 17MR171.04] p. 112, Para. 7, [1894MS].

Elder Olsen's proposition to have A. R. Henry come to this country, I could not sanction. I was compelled to say that we did not want him. God had presented his case before me. Since the Minneapolis meeting he has never taken his position in full reception of the light God has so graciously given for these last days. He has not honored the position he has occupied in the Office, because he has carried the spirit of A. R. Henry in full size. In him there has been no diminution of self. God has revealed to me that the influence given to these men whose hearts are not right with God, who are not in harmony with God, will prove in the end a curse instead of a blessing. The confidence of the people cannot sustain these men if they pursue their course of action. [Cf: 17MR171.05] p. 113, Para. 1, [1894MS].

Those who have subdued, contrite hearts are tenderly regarded by the Lord. "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" [Isa. 57:15]. Thank the Lord! I praise His name that He does not judge unrighteously. "His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with

good things; and the rich He hath sent empty away" [Luke 1:50-53].
Read also every verse of the 62nd and 34th Psalms, for they both
contain important lessons. [Cf: 17MR172.01] p. 113, Para. 2, [1894MS].

[Jer. 2:11-13; 7:3-11; 17:5-10; 18:11-15, quoted.]--These words of
the Lord were read in my hearing, and I want that they should be read
before the people who need them, especially before the men who have not
been walking in the light. I would not urge Elder Olsen personally to
take the load upon his shoulders. The men who should stay up his hands
are weakening them, and I appeal directly to them. God grant that
something shall be done; for I know that the Lord cannot prosper His
[church] while such principles as have been practiced are still the
rule of action. When the messages sent them are brought before these
men, and they make no response, are unaffected, or else [are] too proud
to admit their wrong course of action, bracing themselves to resist
every appeal, their spirit is similar to that of Nadab and Abihu. They
are determined to walk in the way they have chosen, and the Lord gives
them up to their own perverted imaginations. [Cf: 17MR172.02] p. 113,
Para. 3, [1894MS].

The Lord has a controversy with them, and yet Elder Olsen treats them
as representative men, sending them hither and thither as men of
discernment, endorsing them as trustworthy and reliable men, to whom
the people shall listen and show respect as the voice of God in the
Conference. But when they give unmistakable evidence that they are not
taught or led of God, they are not to carry matters as they choose; for
they will not work in Christ's lines. Enterprises in this large field
of God need much consideration and wisdom from God; but men's ideas,
mingled with selfishness, will be enough to drown the voice of God,
which will not be heard in the uproar of voices. Thus portions of the
field are neglected and mismanaged. No arrangements are to be made to
fit the field. We must take them as they are, even though hard and
unpromising. [Cf: 17MR173.01] p. 113, Para. 4, [1894MS].

The men who are engaged in the work must have a knowledge of God and
of Jesus Christ, whom He hath sent. They must be men whose hearts are
under the discipline and molding of God, giving evidence that they love
and fear God and are responsible to Him; men who are humble,
conscientiously and faithfully performing the work as God would have it
done; men who are not arbitrary and self-exalted, anxious to carry out
their own ideas, but who feel that they can and will lean upon the
great Counsellor. [Cf: 17MR173.02] p. 114, Para. 1, [1894MS].

There is little of the Holy Spirit in your councils. The men composing
them do not feel that they must "be still, and know that I am God." The
work has been extended, and the churches need the riches of the grace
of God, the sanctification of the Spirit of God, that the members, by a
proper division of labor, may develop their capabilities in doing good.
A more important matter than this cannot occupy the minds of the
members of the General Conference in their deliberations. [Cf:
17MR174.01] p. 114, Para. 2, [1894MS].

The same men are not to compose your boards year after year. Changes
should have been made long ago. God would have the church roll away her
reproach, but as long as men who have felt fully competent to work
without accepting counsel of God are kept in office year after year,
this cannot be done. This state of things is leavening every branch of

the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God. [Cf: 17MR174.02] p. 114, Para. 3, [1894MS].

[1 John 2:9, 10, 15, 16, quoted.] God calls; listen to His call. [Rev. 3:2-5, 15-18, quoted.] [Cf: 17MR174.03] p. 114, Para. 4, [1894MS].

Those who have resisted light and evidence are in a very sad condition, for they walk as blind men, and not knowing at what they stumble. They make crooked paths for their feet, and the lame are turned out of the way. The Holy Spirit has been proffered again and again to the church in Battle Creek. The Holy Spirit has breathed upon the souls there for whom Christ has died. Then was the time to honor God, to praise Him, to respond to His grace by cultivating a love for heavenly things, by beholding Jesus, that His likeness might be reflected in their cheerful, grateful praise for the manifestation of His love and grace. [Cf: 17MR174.04] p. 114, Para. 5, [1894MS].

There is but a step from earth to heaven. Why did the heavenly anointing depart? Why did mischief come in? Because the soul was not trained to the exercise of pity; because faith scarcely had an existence; because the men handling sacred things were sharp, critical, and censorious.--Letter 2, 1894. [Cf: 17MR175.01] p. 114, Para. 6, [1894MS].

(Written September 18, 1894, to "Dear Children," from Norfolk Villa, Prospect St., Granville, N.S.W.) I arose and dressed at midnight, for I could sleep no longer. The hands of my watch stood at twelve o'clock. Since writing my last letter to you, the Vancouver mail has come in, and I read your letter with much interest. I am sorry that anyone in the Office should reenact transactions after a similar kind to those which were done during your father's sickness, and for which they were reprov'd. But let not anything of this character cut off your faith. Do not permit feelings to arise that will destroy your faith and happiness. Walk humbly with God, walk trustingly. [Cf: 20MR75.01] p. 114, Para. 7, [1894MS].

Since coming to this field of labor, your mother has had severe and fiery trials; but in talking of these trials and in writing concerning them, I find that they bite more keenly into my soul. I may not last long, but ere my life closes I would see you, my son, filling the place that the Lord would have you. You have a work to do, and you must not fail nor be discouraged. Again and again Satan has tried you on this same test, and as a result you have yielded to temptation. Now I write to you, knowing that the Lord has a work for you to do. If you walk humbly with God, He will help and strengthen you, and give you His peace. The Sun of Righteousness will shine into your heart and mind, and you will be all light in the Lord. Place your hand in the hand of Jesus, and say, "I believe in Thee. I trust in Thee. My soul shall make her boast in the Lord and only in the Lord." [Cf: 20MR75.02] p. 115, Para. 1, [1894MS].

Men may make mistakes; they may misjudge and misconceive. Their imaginations and impressions may be faulty. But the Lord never makes a blunder. You are to look to Jesus, who is the author and finisher of your faith. There are many in the cause whose hearts and minds are not imbued with the spirit of the Master, and they are not doers of His word, or imitators of His example. But you are not to look to them for your pattern. You are to move steadfastly, firmly, forward, saying at every step, "Be Thou my pattern." Other foundation can no man lay than that which is laid. Jesus Christ is your foundation. Build upon Him, but be careful how you build. If you build with wood, hay, and stubble, your work will be burned up, but if you build with precious material, compared to gold, silver, and precious stones, you will suffer no loss though your works may be tried by the fires of the last day. [Cf: 20MR75.03] p. 115, Para. 2, [1894MS].

God has been working in your behalf. I know this, for the Lord hath revealed it. But you have need to exercise faith and patience and long-forbearance toward those who are not ready to rejoice over the finding of the lost sheep who is so precious to the true Shepherd. The true Shepherd has given His life for the sheep, and He calls upon all His friends and neighbors to rejoice with Him. He says, "My sheep that was lost is found, My son that was dead is alive again." The kingdom and the work of Christ is not after the similitude of the world's modes and practices. It is [a] dominion of principles originating from the character of God. The prophecies plainly predict that His kingdom is not to be after the order of any earthly government, but is to stand in the world reflecting His sufficiency, completeness, and perfection. [Cf: 20MR76.01] p. 115, Para. 3, [1894MS].

The ensign of the reign of Messiah in all its character, is to be distinguished by the likeness of the Son of man. Where the kingdom of God prevails, every carnal weapon, every influence of force and compulsion, is banished. By the action of the Holy Spirit on the mind, God is recognized with gratitude and with love that is without one taint of selfishness. Christ said, "Where two or three are gathered together in My name, there am I in the midst of them." "And He is our sanctification, our sufficiency, our righteousness." [Cf: 20MR76.02] p. 115, Para. 4, [1894MS].

The efficiency of Satan's kingdom is found in the blending together of satanic forces to extend the contagion of evil; but the Lord Jesus has devised a plan whereby He may work counter to the work of Satan. He designs to imbue His human agents, the subjects of His kingdom, with the principles of love and unity. With sanctified heart they are to build one another up and strengthen and extend that which is good. Reciprocating Christ's love, they are to deal in the goods of heaven. His church is to bear His superscription, and thus testify to the world that God has sent His Son to be the Saviour of the world. Through the circulation of His holy love, pity, kindness, and tenderness of heart, is to be imparted to all their zeal. Love is to be interwoven as threads of gold in all their actions. [Cf: 20MR76.03] p. 115, Para. 5, [1894MS].

Every Christian who is happy in the Lord will work zealously to bring the same happiness into the heart and life of one who is in need and affliction. Followers of Christ will produce their own happiness in the hearts of others by performing Christlike works. They will diffuse an

atmosphere which is pure, peaceful, and Christlike. They will act out heavenly attributes, and will produce fruit after the heavenly kind and quality. That which they sow they shall also reap. [Cf: 20MR76.04] p. 116, Para. 1, [1894MS].

We must look on the faults of others, not to condemn, but to restore and heal. Watch unto prayer, go forward and upward, catching more and more of the spirit of Jesus, and sowing the same beside all waters. Give not your heart to the possession of any hatred because you see professed Christians pursuing a course that is not what you might expect from those who have had an experience in the truth. "The law of the Lord is perfect, converting the soul." See that you are not a commandment breaker in any wise because others disregard the principles of God's holy law. Let all your works, however humble they may be, be of a character to save precious souls for whom Christ has died. Be sure that you have the spirit of Jesus and present to others the truth as it is in Jesus. The Lord loves those who are contrite in heart. Now is the time to form a character unto eternal life, to receive light, and to make the most of your precious opportunities to diffuse light. It is by imparting that which you receive, that you will grow in grace and in Christian experience, becoming a worker together with God. [Cf: 20MR77.01] p. 116, Para. 2, [1894MS].

What a privilege it is to wear the yoke with Jesus! What an exaltation! The Lord wants you to believe in Him, to trust in Him, so that you may with Paul understandingly say, "These light afflictions which are 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 unseen; for the things which are seen are temporal, but the things which are unseen are eternal." [Cf: 20MR77.02] p. 116, Para. 3, [1894MS].

There is one thing I would urge upon you and your associates, and that is, that it is a most solemn thing to represent to the world the character of Christ. Wherever this is done, by whoever it is done, there is seed sown unto eternal life. Whatever you may see others doing that your judgment convicts you as being unseemly for a Christian, see to it that you never do the same things yourself. Never grieve the heart of Jesus, who has borne your sins and carried your sorrows. [Cf: 20MR77.03] p. 116, Para. 4, [1894MS].

Serve God in meekness and lowliness of heart. The Lord loves you, and just as long as you will follow in the footsteps of Jesus, you will walk securely. It is essential that every soul that names the name of Christ should make straight paths for his feet. Why? Lest the lame be turned out of the way. It is a terrible, terrible thing to give a soul a wrong example, and to lead him in a crooked course by the way in which you may walk. We shall soon stand before the judgment seat of Christ, not to have our cases decided; for this has been done before. The judgment sits, the books are opened, and it is revealed that every man receives according to that which he hath done, whether it be good or evil. Crowd all the good works possible into your life. [Cf: 20MR77.04] p. 116, Para. 5, [1894MS].

Though others may pursue a course toward you that appears to you as wrong, just remember they are not following the example of Jesus, and look away from their defections to the perfection of Christ, your

example. He did not sin, neither was guile found in His mouth because there was no guile in His heart. The sentiments cherished in the soul will find their way to the lips. Again I say, Your only safety is in looking constantly to Jesus. The discouragements which you have suffered in the past from others, will be repeated. [Cf: 20MR78.01] p. 117, Para. 1, [1894MS].

Some will think that it is their special duty to be suspicious of you, and to hinder any advancement you may endeavor to make. It is not in their nature to restore and to build up; but this is ever the work of Jesus. They will not be pleased unless they make the erring feel their sinfulness of the past. But Jesus takes the sheep back to the fold and calls upon His friends and neighbors in heaven and earth to rejoice, for, He says, "I have found My sheep that was lost." There is more joy in [the] heavenly courts over one sinner that repenteth than over ninety nine that need no repentance. Jesus is rich in grace. Draw, constantly draw, from Him; for you may have rich supplies. [Cf: 20MR78.02] p. 117, Para. 2, [1894MS].

The demon of heresy has mapped out the world, and has resolved to possess it as his kingdom. Those who are in his army are numerous; they are disguised and are subtle and persevering. They resist every divine influence, and employ every instrumentality in order to compass the ruin of even one soul. They possess a zeal, tact, and ability that is marvelous, and press their way into every new opening where the standard of truth is uplifted. What will the laborers together with God do? Wherein lies their ability and efficiency? Those who are workers together with God will work in Christ's lines. Imbued with the Spirit of Christ, they will rise to their true dignity and responsibility. The church is not to fold her hands in security, and say, "I am rich, and increased with goods, and in need of nothing." The followers of Christ are not to trust to past experience, and fail to go on to perfection. In so doing the church will meet with defeat and ruin. [Cf: 20MR78.03] p. 117, Para. 3, [1894MS].

Upon what shall she depend? Wholly and entirely upon God. We are to look upward. The eye of faith is to penetrate the hellish shadow that Satan casts athwart our pathway, and reach into the sanctuary above, within the holy of holies, where Christ our advocate is pleading in our behalf. Look unto Jesus. By faith grasp the spirit of His intercessions. He says, "I have graven thee upon the palms of My hands." Ask in faith, and He will pour down upon the thirsty soul the Holy Spirit in its plenitude, in its all reviving power, to teach and to sanctify the receiver. Believe, children, only believe. [Cf: 20MR78.04] p. 117, Para. 4, [1894MS].

P.S. Please send us your proper address as soon as possible so that we may mail your letters directly to you. Will send more articles in the next mail.--Letter 89, 1894. [Cf: 20MR79.01] p. 117, Para. 5, [1894MS].

(Written November 5, 1894, from Granville, N.S.W., to W. C. White.) I arise early this morning and I thought to suggest to you, before arrangements shall be made for Byron and Sarah Belden, would it not be well for them to be in Newcastle and work in that place? Would it not be well for him to purchase things for the school and try to prepare the way for Newcastle to be worked, and will not just such ones who

have experience be needed to do a certain work? Would not this be of greater advantage than sending them back to Melbourne and then to Broken Hill? Please consider this question. [Cf: 20MR238.01] p. 117, Para. 6, [1894MS].

I have begun to feel the school question burdening me again. I do now solicit my brethren to go to God, who is the Source of all wisdom, for themselves. Ask of God for light to come to your own minds and then move in whatever way the Lord shall direct. I think I should have kept my own counsel, and [then] you [would have] followed the light God would give you. I am afraid I have made a mistake in communicating to you so much as I have done. I should have waited until after all of you had investigated the land fully yourselves. Please keep all that I have said, Brother Daniells, Brother Rousseau, and W. C. White, to yourselves, and if you present anything I have said, let it be as suggestions and propositions of your own through your own sincere, honest convictions. [Cf: 20MR238.02] p. 118, Para. 1, [1894MS].

I want you all, brethren, to seek the Lord and see light for yourselves and follow your own convictions after the presentation of that which I consider light from the Lord. Do not make a decision unless that light is your own light and you can step forward in confidence because that which has been spoken by me to you commends itself to your judgment and it becomes light to you as it has to me. Will you keep this prayer constantly ascending to God, Show me Thy way, O God? The Lord desires to lead you whom He will make representative men, who will be taught of God if you walk humbly before Him. But if any one of you becomes wise in your own conceit, be sure the Lord will leave you to follow your own finite judgment. The Lord God is our Strength, our Guide, our Counsellor. Keep mind and heart in constant prayer when in consideration on the land. Oh, do not regard this matter of little consequence, for it means much. [Cf: 20MR238.03] p. 118, Para. 2, [1894MS].

I have not been able to sleep since half past two o'clock. Now you have the opportunity while with your brethren to exemplify to them that faith, that dependence, that confidence in God that He will give you wisdom from His own fountain of wisdom. We are now where we need to know for our individual selves the mind and will and ways of God's working; and simple seeking to know for yourselves what God has to say to you will bring to you light and assurance and knowledge. [Cf: 20MR238.04] p. 118, Para. 3, [1894MS].

I will look to God with you, but much, very much, hinges upon the decisions you will make in connection with your brethren. You want them to have an individual experience for themselves as to what they must do when uncertainties worry them. Go to God for Him to teach you, and patiently wait for Him to work as only God can do. [Cf: 20MR239.01] p. 118, Para. 4, [1894MS].

When you individually know that the communication is opened between God and your souls, you will have a growing faith, and this is the great need of the soul--entire confidence in the Lord's power to guide, to give wisdom, to sanctify the judgment, that through faith you may be complete in Him. [Cf: 20MR239.02] p. 118, Para. 5, [1894MS].

Oh, how much we lose because we do not believe in God--that He means

just what He says. We are not to trifle with God, for it is an offense to Him. We have received Christ; then do not lose Him. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" Cor. 1:30 . It is your privilege to obtain a right experience in walking by faith, working by faith, accepted by faith in the Beloved. [Cf: 20MR239.03] p. 118, Para. 6, [1894MS].

One of Satan's grandest aims is to lead every individual Christian to fix his eye on self as possessing capabilities and powers to do great things. Self-righteousness and supposed wisdom will lead into false paths. Let us individually be on guard. Let all our words be right, and whatever we have to do, do it as if we could see Jesus with open vision at our right hand. Do not consult worldly men, making their knowledge and their decisions supreme. If we do, we shall be led into delusions. "Come unto Me," says Christ. In Him is rest, quietude, and peace and joy in the Holy Ghost. [Cf: 20MR239.04] p. 119, Para. 1, [1894MS].

The cross lies directly in our way. We must lift it and bear it and have not one particle of self-sufficiency, but be firm and intelligent in the wisdom which God gives. Oh, there is danger of being led away from Christ while we may think we are walking with Christ because [we are] acting a part in His work. Whatever may be our capabilities entrusted to us of God for wise improvement, we are not to flatter ourselves because of the possession of these gifts. We must have faith in God and trust Him with perfect simplicity. Without this we shall make mistakes. God has wisdom, grace, and power for us individually. Lay hold upon these precious gifts. I must close this now. I blow out my light and stop my writing. [Cf: 20MR239.05] p. 119, Para. 2, [1894MS].

This may be read to any you choose.--Letter 153, 1894. [Cf: 20MR240.01] p. 119, Para. 3, [1894MS].

(Written February 16, 1894, from St. George's Terrace, St. Kilda Road, Melbourne, to Friends in America.) I have been wishing that I could write a letter to you and to other friends in America for this mail, but fear that I cannot write much this time. I have had many trying things in my experience since the camp meeting. My soul has been distressed and burdened. Now I feel somewhat relieved; matters are adjusting themselves more pleasantly. We are now in the heat of battle in this country. I feel to the depths of my being that now is the time to work. There are three suburbs where meetings are now in progress--Brighton, Williamstown, and Prahran. [Cf: 21MR280.01] p. 119, Para. 4, [1894MS].

At North Brighton a tent is pitched and Elder Corliss and Robert Hare are working unitedly and with success. The Congregationalist minister in Brighton is a man of wide influence; he occupies a position in relation to the different churches similar to that of Crafts in America. He was the founder of the Council of Churches in this country. Several members of this church have embraced the truth and it hurt him. [Cf: 21MR280.02] p. 119, Para. 5, [1894MS].

He came to the tent a few evenings since, accompanied by a large portion of his members, determined to carry out his plans. He asked [for] the privilege of speaking after Elder Corliss had spoken, but was

told that this could not be permitted, for it would do no good and only create confusion. [Cf: 21MR280.03] p. 119, Para. 6, [1894MS].

He insisted and said, "Will you put the matter to vote?" This was his scheme, for he had brought in his church members in order to carry the day and have things his own way. But Elder Corliss said, "No, I cannot give away this meeting." He had stated this to him in a previous interview. Before the whole congregation Elder Corliss said, "I will give this minister the tent, free of expense, any night in the week except Sunday night, to speak the whole evening upon this subject, but I cannot permit him to divert the minds of this congregation from important points. I wish them to hear and to investigate the Scripture for themselves, that they may see if this is not the truth that I present to them." To the minister he said, "I will give you five minutes to decide upon the evening you will appoint to speak in this tent." The man turned very white, but answered not a word. The five minutes were a dead silence. [Cf: 21MR280.04] p. 119, Para. 7, [1894MS].

Then Elder Corliss went on with his discourse, showing the fallacy of the minister's position on the subject in question, which Elder Corliss had, stated in print, in his hands. After the meeting closed the minister gave out that on Wednesday evening he would answer the discourse in his own church. [Cf: 21MR280.05] p. 120, Para. 1, [1894MS].

Brethren Hare and Colcord were present to hear this review. It was a repetition of the same objection that Canright had put forth in his books. The minister had Canright's book. But the congregation were not at all satisfied. Now his own people are so thoroughly stirred up that the minister feels compelled to do something, for his reputation is at stake. He has sent a challenge to Elder Corliss to meet him in discussion and there is no way of evading this question now, for the enemies of the truth would triumph if the matter were not taken up. [Cf: 21MR281.01] p. 120, Para. 2, [1894MS].

Elder Corliss feels very much troubled over it, but he has agreed to accept the challenge if the minister will consent to continue the discussion for six evenings, for one night would not be sufficient to do justice to the subject. He hopes that the proposition will be rejected, for the interest is great and is extending through all the region round about. Meanwhile he has decided to go on, pressing into his discourse all the important matter possible, and carrying the interest as far as he can before the discussion shall begin. We think the minister will not accept the conditions, for all he wants is to throw in a mass of objections to confuse the minds of the hearers; and as he has no weapons furnished him in the Bible with which to war against the truth, he must supply the great necessity from the armor of the prince of darkness--with assertions, Satan's falsehoods prepared for him to handle, such as are presented in Canright's book. These he can use in one evening and claim that he has extinguished the law of God and the Sabbath. But when he has to keep to the point for six evenings, the weakness of his arguments will become apparent to the people. [Cf: 21MR281.02] p. 120, Para. 3, [1894MS].

One week ago I spoke in Brighton with earnest, pointed words upon the Sabbath of the fourth commandment. An excellent class of people were

present and a good impression was made. The Lord is moving upon minds. About twelve are now keeping the Sabbath in Brighton, and a large number are convinced but have not courage as yet to come out on the Lord's side. Last Sunday I spoke at Williamstown, twelve miles from Melbourne, where Brethren Baker and Israel are working with the tent. I had chosen John 3:16 for my text, but I could not dwell upon the great love which God has expressed to men without presenting in clear lines the fallacy of claiming that the commandments are abolished, when we have not in the Scriptures one single word or intimation of such a monstrous idea. [Cf: 21MR281.03] p. 120, Para. 4, [1894MS].

Were the law abolished, then sin, which is the transgression of the law, would be immortalized and the whole question would be given up to Satan; he would have everything he asked for in heaven. His demand was not granted there, and for this reason there was war in heaven and Satan was expelled. Now he comes to the human agents and gains them to his side; he leads them to believe his falsehood, which is directly opposed to the words of Christ, "Think not that I am come to destroy the law or the prophets: for I come not to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17, 18). [Cf: 21MR282.01] p. 120, Para. 5, [1894MS].

This is the statement coming from the mouth of God through Jesus Christ. How then can ministers in their pulpits declare that the law was abolished at the cross? The fourth commandment is unchanged; the seventh day is God's memorial, testifying of His creative power in making the world in six days and resting on the seventh day. Every voice that shall be heard in the pulpits on Sunday testifying that the first day of the week is the Sabbath is echoing the words of the first great deceiver. In this teaching the ministers are giving themselves away, for where there is no law there is no transgression, no sin, and if no sin, there is no need of the gospel, no need of a Saviour. [Cf: 21MR282.02] p. 121, Para. 1, [1894MS].

I said, "Sensible-minded people are before me. You can see the result of taking this position. Christ, the Lamb of God, came to take away sin. He died for the transgressor, that man might be brought back to His loyalty and not continue to sin." The importance of the subject I pressed home upon the soul, and the Lord gave us His Holy Spirit. Brother Baker expressed to one a fear that Sister White was premature in presenting that question. His wife came up and said that the arguments of the Methodist minister in his forenoon discourse had all been taken up and answered by Sister White, and yet she knew nothing of the discourse. [Cf: 21MR282.03] p. 121, Para. 2, [1894MS].

This minister has taken the boldest positions against the Sabbath and against the Bible itself. He stated that not all the Bible was inspired, that the first books of the Old Testament were from the devil himself, that the law was done away at the crucifixion. [Cf: 21MR282.04] p. 121, Para. 3, [1894MS].

The tent was full to overflowing when I spoke on Sunday afternoon and a deep impression was made upon the people. From that meeting the interest has steadily increased. Captain Press and his wife, the president of the W.C.T.U. of Victoria, were present. Mrs. Press had visited me at my tent on the campground and she was urgent that I

should speak to their society. After the discourse on Sunday she came to me and, grasping my hand, said, "I thank you for that discourse. I see many new points which have made a lasting impression upon my mind. I shall never lose their force." I was introduced to her husband, a most noble looking man. He is a pilot and fills a very important position. Brother and Sister Starr took dinner with them and formed a very pleasant acquaintance. Mrs. Press, in behalf of the W.C.T.U., has made a very earnest request for instruction in hygienic cooking. We have arranged to have a cooking school, to be held in Melbourne in the room adjoining the hall of the W.C.T.U. Four lessons are to be given, one each week, beginning next Thursday. The cooking of eight different dishes is to be taught at each lesson. Great enthusiasm has been created on the subject. Mrs. Press is a vegetarian, not having tasted meat for four years. [Cf: 21MR282.05] p. 121, Para. 4, [1894MS].

Well, the very first class of people attend our meetings in Williamstown. Mr. Press and his wife attended some of the meetings on the campground, and they say that the Bible is now a new book to them. They see that it is full of precious truth which is a feast to the soul. I learned that the meeting in the tent last night was excellent and the attendance large. [Cf: 21MR283.01] p. 121, Para. 5, [1894MS].

Next Sabbath I meet with the people in North Brighton. Next Sunday I am to speak in Prahran, and for the next Sunday Brother Starr is trying to secure the largest hall in Melbourne, which will cost six guineas. One year ago I spoke in one of the largest suburbs on the other side of the city. Thirty dollars was taken in contributions. Thus I have the privilege of speaking in the suburbs and in the city of Melbourne itself. [Cf: 21MR283.02] p. 122, Para. 1, [1894MS].

The Lord alone can touch the hearts of those who hear. We want to have more workers who are in vital connection with God. We want the power of God to rest upon the human agents. Without Christ we can do nothing. There is a wonderful interest awakened in all the region round about. We need human instrumentalities to cooperate with the heavenly agencies in order to set forth the pure, unadulterated truth that the minds of inquirers after truth may be divested of all unscriptural superstitions, idolatrous views, and feelings. It is only thus that the Holy Spirit can reshape the character. Human instrumentalities possess no power or holiness of their own. The agency employed is powerful and efficacious only as God shall make it so. The treasure of the truth is in earthen vessels. [Cf: 21MR283.03] p. 122, Para. 2, [1894MS].

The third angel's message is to be sounded in clear, distinct language. The trumpet is to give a certain sound. But a Paul may plant and Apollos water, but God alone giveth the increase. We must watch, we must pray, and we must work, that the message of heaven, sent as a warning to the people by the mouth of His servants, may not be refused but accepted. The people have long been under deception through false theories, but error, although it may be hoary with age, cannot be converted into truth. The idols of error must be expelled from mind and heart that the healing waters of life may flow into the soul. The fetters of education must be broken. Prejudice and superstition must be given up. Habits, maxims, and customs have been woven into education and experience, but they must be yielded up. Humbly and earnestly souls must inquire of the Lord. He will speak the truth without a vestige of error. [Cf: 21MR283.04] p. 122, Para. 3, [1894MS].

The believers in the truth are guarded jealously as the heart of God. In the fierce conflict before us, mind with mind, truth in collision with error, principle with principle, this world will witness scenes that are intensely interesting, of immense importance. In many churches the truth will be sacrificed and error presented in its place. Those who cease to occupy the elevated position as watchmen, receiving the word from God and giving the warning to the people, are not aware that they are ranging themselves under the black banner of the power of darkness, with the enemies of God and the truth. The people receive the words from their lips and in their turn repeat the same errors to those brought in connection with them. Thus the wine of Babylon is received and all nations become drunken with the spiritual poison. We see that those who will not receive the truth are preparing to resist its influence. They refuse to be recast in faith and character. They are unwilling to be remodeled in the image of Christ's character. [Cf: 21MR284.01] p. 122, Para. 4, [1894MS].

We see that all the interest now manifested means work; it requires great wisdom, more fervent prayer and better ability to devise and execute. Meetinghouses must be built to accommodate those who shall come out from the popular churches. We must educate the believers to have root in themselves. We want devoted, godly men who will live the truth and whose example will be such as shall recommend the truth to others. But I must close this long epistle. May the Lord bless you and yours is my prayer.--Ms 6, 1894. [Cf: 21MR284.02] p. 122, Para. 5, [1894MS].

"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 01-01-94 para. 01] p. 123, Para. 1, [1894MS].

The scribes and Pharisees had built up a wall of separation between their nation and every other people. They passed by the publicans and sinners, as though communication with them would bring upon them some moral defilement. Imagine their contempt of Christ when he received publicans and sinners and ate with them. The Lord desired to break down the wall of separation; for he loved the souls who had never known a better way. He is no respecter of persons, and willeth not the death of any sinner, but would that all men might come unto him and live. [Cf: ST 01-01-94 para. 02] p. 123, Para. 2, [1894MS].

In this age, as then, there are lost sheep to be sought and saved. There are many who need personal labor. No prophet, like John the Baptist, has cried out the message of warning to them. No one has pointed them to "the Lamb of God, which taketh away the sin of the world." But this is not because the Lord has no interest in these souls who are ready to perish, represented as lost sheep. But the Lord is not chargeable with any neglect on his part. Look to Calvary and answer decidedly, No, no. The Lord has made every provision to save men in giving his Son. Jesus thought it not robbery to be equal with God, for in him dwelleth all the fullness of the Godhead bodily. When he claimed the highest prerogatives, he did not make an empty boast. Yet when he was among men, he did not call together a concourse of people, and sound a trumpet before him, and command attention. The great Teacher came in simplicity, though he was the light of the world. He taught the people in plain, simple words, which all could understand. He said, "As

the Father knoweth me, even so know I the Father. . . . 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. I and my Father are one." "All things that the Father hath are mine." With the familiarity and ease of eternal habitude, Jesus lays his hand on the throne of God. [Cf: ST 01-01-94 para. 03] p. 123, Para. 3, [1894MS].

In giving Jesus to the world God gave all heaven in one gift. Then why is it, when God has left nothing undone that could be done, that there are not more brought from darkness to light?--It is because the human will does not cooperate with the divine intelligences. If the Lord's will and way were carried out, humanity would be reached through humanity, and every lost prodigal would be brought home, and saved through the grace of our Lord Jesus Christ, who tasted death for every man. Sin would no longer exist. But it is humanity that bars the way. It is for lack of the copartnership of man, because of rebellion, that the way is blocked up. The revelation of God's truth comes to us through human agents. Christ came to the world as the Son of Man. This was the only way in which he could reach humanity. Jesus enters into humanity, that through his power and grace humanity may become partaker of the divine nature. "Ye are laborers together with God." Man must cooperate with Jesus Christ, and through earnest endeavor work out his own salvation with fear and trembling; for it is God that worketh in us to will and to do of his good pleasure. Man works out what God works in, not by means of finite endeavor, but by the strength imparted through the divine nature. Those who are building up a Christlike character, will not, cannot, withhold their interest from the work of aiding Christ in seeking and saving that which is lost. [Cf: ST 01-01-94 para. 04] p. 123, Para. 4, [1894MS].

The Jews looked upon the whole world as cursed, and Satan claimed the world. He claimed the publicans and sinners as his own subjects, but Christ came to dispute his claims and challenge his usurped authority. In this work man is brought into cooperation with God, and is to work as God works for the salvation of fallen men. What are we individually doing to let our light shine forth to others? It is the neglect of men in failing to cooperate with Jesus that leaves the world so long unreclaimed. Jesus has said of his followers, "As Thou hast sent me into the world, even so have I sent them into the world." As Christ represented the Father, so he has commissioned his believing ones to represent him in character. We are to show forth his self-denial and self-sacrifice, and to establish his kingdom in righteousness. We are to speak the words that Christ has spoken, and do the works that Christ has done. The work of Christ was not to destroy, but to save. He gave his disciples lessons that are of the highest value; for through their words many are to come to the knowledge of Bible truth, and teach others also the lessons which they have learned. The disciples were to know that they were not simply combating the influence of finite enemies, but that they were also contending with demons. Light and darkness were in opposition, truth and delusion, good and evil, heaven and hell. Satanic supernatural agencies were united with evil men to corrupt and destroy. [Cf: ST 01-01-94 para. 05] p. 124, Para. 1, [1894MS].

The publicans and sinners, so despised by the Pharisees, were drawn to

Christ, and their hearts were awakened to ask, "What is truth?" The Pharisees, closed their eyes and their ears lest they should see and hear and be converted from the error of their ways, and thus be saved. Heavenly intelligences watched the battle with awe and reverence. As those who are lost, and bound by Satan, struggle to burst the bands that enchain them, they are led to fly to Christ, the only begotten of the Father, full of grace and truth. The sinful, repenting soul becomes hopeful, follows Jesus, and catches the words from his lips. Heaven looks upon the scene with rejoicing; but the scribes and Pharisees look on with lowering brow and with sneering, contemptuous words. [Cf: ST 01-01-94 para. 06] p. 124, Para. 2, [1894MS].

What a contrast is the attitude of the Pharisees to that of the angels! The angels look upon Jesus as the Commander of heaven, the Son of the highest, and see him contending with the prince of darkness. The prize for which they are battling is the human soul, for which Christ has come to die, that he may redeem the lost. It is well to contemplate the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God must encounter in doing his work for fallen men. Well may we come forth from contemplation of his sufferings, exclaiming, Amazing condescension! Angels marvel as with intense interest they watch the Son of God descending step by step the path of humiliation. It is the mystery of godliness. It is the glory of God to conceal himself and his ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the uttermost capacity of men to know. Humanity can comprehend in part, but that is all that man can bear. The love of Christ passes knowledge. The mystery of redemption will continue to be the mystery, the unexhausted science and everlasting song of eternity. Well may humanity exclaim, Who can know God? We may, as did Elijah, wrap our mantles about us, and listen to hear the still, small voice of God. By Mrs. E. G. White. [Cf: ST 01-01-94 para. 07] p. 124, Para. 3, [1894MS].

The commandment for Sabbath observance reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle; not thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: ST 01-08-94 para. 01] p. 125, Para. 1, [1894MS].

The Sabbath commandment is placed in the very bosom of the Decalogue, amid the unchangeable precepts of Jehovah. And yet from many pulpits of our land a contemptuous cry is raised against the Sabbath instituted by the Lord God of heaven, and it is stigmatized as "the old Jewish Sabbath." Let all who are seeking for truth remember that the Sabbath was instituted in Eden before there was a Jew in existence, and that the Saviour said, "The Sabbath was made for man." The fourth commandment was spoken with the other nine of God's moral precepts, amid the thunders and grandeur of Mount Sinai, and in the holy of holies in the heavenly sanctuary above, is the ark of God. It is called the "ark of the testament," and under its cover,--the mercy seat,--are the ten commandments that were written with the finger of God. [Cf: ST 01-08-94 para. 02] p. 125, Para. 2, [1894MS].

On the tables of the law, written with the finger of the infinite God, is the fourth commandment. Does the commandment read, "The first day is the Sabbath of the Lord thy God?"--No, it reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested [the first day?] the seventh day; wherefore the Lord blessed the Sabbath day; and hallowed it." Thus it reads today in the sacred law as engraven by the finger of God, and thus it is preserved in the ark in the temple of God in heaven. [Cf: ST 01-08-94 para. 03] p. 125, Para. 3, [1894MS].

The institution of the Sabbath was made when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. Like the other nine precepts of the law, it is of imperishable obligation. It is the memorial of God's creative power, the reminder of his exalted work. The fourth commandment occupies a sacred position in the law, and bears the same hallowed nature as do the other great moral precepts of God. God has stamped it with his divine authority as a law of his eternal government. No change can come to it, nothing can alter the thing that has gone out of his lips, or lessen in any degree its sacred obligation. The law of the Sabbath is placed in the very midst of the Decalogue, and walled in with the sacred immutability of truth, justice, and holiness. [Cf: ST 01-08-94 para. 04] p. 125, Para. 4, [1894MS].

The fall of Adam was a terrible thing, and the consequences of his sin so fraught with evil that language cannot portray it. By his disobedience of the divine law, the world was thrown into disorder and rebellion. Because of his disobedience, man was under the penalty of breaking the law, doomed to death. The only definition given in the word of God as to what is sin, is found in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." The law of God is that standard by which character is to be measured in the judgment. Do those who are contending that the first day of the week should be observed instead of the day commanded by Jehovah, understand what they are doing? Do they realize that they are leading men to trample upon one of the precepts of Jehovah? [Cf: ST 01-08-94 para. 05] p. 125, Para. 5, [1894MS].

What significance has the Sabbath if its observance is transferred to the first day of the week? God gave it to men as a memorial of his creative work in six days and his rest upon the seventh. "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; everyone that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and

earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Cf: ST 01-08-94 para. 06] p. 126, Para. 1, [1894MS].

Satan, the apostle, the rebel against the government of God, has proposed to obliterate the fourth commandment, which brings to view the Creator of the heavens and the earth, and, instead of the Sabbath, he designs to cause all men to honor a common working day. God blessed the seventh day, he rested upon it and sanctified it for man's observance, but Satan is determined to set aside the claims of the Sabbath, and cause men to accept a spurious sabbath. The excuse for refusing to observe the Sabbath of God's appointment is often made that it does not make any difference upon which day we rest, so long as it is one day in the seven. But it makes every difference upon which day you rest. Resting upon the day God commanded reveals the fact that you honor the Maker of heaven and earth; but disregarding that fact makes it evident that you do not honor God or obey his commandment to "Remember the Sabbath day to keep it holy." Your non-observance of the memorial of creation shows that you place no merit upon the day that has been sanctified and blessed, and think that you will be excused if you observe the day that has been appointed by the Papacy, which has exalted itself above God and all that is worshiped. [Cf: ST 01-08-94 para. 07] p. 126, Para. 2, [1894MS].

You accept a common working day instead of the day that has been sanctified and blessed, but in thus doing you offer positive insult to the God of heaven. In holding to an observance commanded by the Papal Church, you exalt the opinions and traditions of men above the commandments of the God of heaven. [Cf: ST 01-08-94 para. 08] p. 126, Para. 3, [1894MS].

The Lord understood in just what lines the enemy would work in seeking to tear down his memorial, thus destroying from the minds of men the reminder of his creative work and rest. But to his children he has given this message,--that the Sabbath shall have such significance in their eyes that they will not be moved away from obedience to his requirements: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." By Mrs. E. G. White. [Cf: ST 01-08-94 para. 09] p. 126, Para. 4, [1894MS].

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more

than over ninety and nine just persons, which need no repentance." [Cf: ST 01-15-94 para. 01] p. 127, Para. 1, [1894MS].

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto his own, and his own received him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and, because his lessons of humility, compassions, and love rebuked their selfishness and pride, they would none of him, but turned from him in scorn. They made great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from him one word of approval. They flattered themselves, but he did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that he knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." [Cf: ST 01-15-94 para. 02] p. 127, Para. 2, [1894MS].

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to his teaching, they could not tolerate either teacher or listeners. They hated Christ and said, "This man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "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 01-15-94 para. 03] p. 127, Para. 3, [1894MS].

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character. The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to himself, he may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of Man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost, until he find it? [Cf: ST 01-15-94 para. 04] p. 127, Para. 4, [1894MS].

In giving his only begotten Son to save us, the Lord God shows what is the estimate he puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any to be treated with contempt? Satan has studied to lay in ruins the image of God, and, through intemperance and sin, obliterate all trace of his character in man. Christ came, clothing his divinity with humanity, that he might meet humanity and not extinguish humanity by divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly. [Cf: ST 01-15-94 para. 05] p. 127, Para. 5, [1894MS].

The science of salvation is a grand theme, and all the glory of

restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not to despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation. Could human eyes be opened, they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp around the little flock who love and fear God. [Cf: ST 01-15-94 para. 06] p. 128, Para. 1, [1894MS].

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however severe the tempest, the Shepherd goes forth, at every step calling by name his lost sheep, until he hears its terrified, faint, and dying cry. Then he hunts amid the dangerous places, crosses the tangled briars, and finds his sheep. He rescues it from peril, places it on his shoulder, and with rejoicing returns to the fold. At every step he cries, "Rejoice with me; for I have found my sheep which was lost. "And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." [Cf: ST 01-15-94 para. 07] p. 128, Para. 2, [1894MS].

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as he goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of physician, and the mission of Christ to the world was to seek and to save those who were perishing. "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 01-15-94 para. 08] p. 128, Para. 3, [1894MS].

In the parable of the shepherd seeking for the lost sheep is a representation of the tender patience, perseverance, and great love of God. As we contemplate the unselfish love of God, our hearts well up with gratitude, praise, and thanksgiving. We praise him for the priceless gift of his only begotten Son. There is no animal so helpless and bewildered as is the sheep that has strayed away from the fold. If the wanderer is not sought for by the compassionate shepherd, it will never find its way back to the fold. The shepherd must take it in his arms himself, and bear it to the fold. This care on the part of the shepherd, and helplessness on the part of the sheep, represent God's care for the sinner and the condition of the soul that has wandered away from God. He is as helpless as the poor lost sheep, and, unless divine love comes to his rescue, he will never find his way to the Father's house. [Cf: ST 01-22-94 para. 01] p. 128, Para. 4, [1894MS].

There is no possible way in which, of himself, man may recover his purity. The natural powers are perverted. Jesus, the good Shepherd, says, "I know my sheep, and am known of mine." The Pharisees were ready to accuse and condemn Jesus, because he did not, like themselves, repulse and condemn the publicans and sinners. The Pharisees put their trust in the law, and yet Jesus declared they did not keep the law. They thought that the law would justify them, and they would not consider the compassion and mercy that Jesus presented in his lessons

as necessary to be brought into their practical life. Jesus came to the world to erect the cross, and beneath it all publicans and sinners may find refuge, and the Pharisees also may find peace, but only on the same terms by which those thought to be the greatest sinners may come to Christ. [Cf: ST 01-22-94 para. 02] p. 128, Para. 5, [1894MS].

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Christ never invited the wicked to come to him to be saved in their sins, but to be saved from their sins. Oh, what hope does this give the sinner, for there is a way whereby he may return to his Father's house! The bright beams of the Sun of Righteousness shine upon his pathway, making it the royal path of holiness. The scribes and Pharisees can be saved only by entering in at the door of the sheepfold,--through faith in Jesus Christ. [Cf: ST 01-22-94 para. 03] p. 129, Para. 1, [1894MS].

The mercy and compassion of Christ stand out in clear contrast beside the indifference of the Sadducees and the contempt of the Pharisees toward those they looked upon as inferior to themselves. Christ did not ordain the plan of salvation for any one people or nation. He said: "I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Christ is not only the propitiation for our sins, but also for the sins of the whole world. The value of the offering of Jesus Christ cannot be estimated; yet, by beholding the sufferings of the Son of God on Calvary, we may obtain some idea of the value at which God estimates the world. The value of the offering was deemed sufficient to save every soul from Adam's time down to the close of earth's history. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Salvation is proffered to all men. The Jews, the Greeks, the Gentiles, the bond, the free, all tribes and nations, may come to Christ. [Cf: ST 01-22-94 para. 04] p. 129, Para. 2, [1894MS].

But while heaven rejoices over the restoration of one lost sheep, the scribes and Pharisees looked upon Jesus with contempt, and the result of his expressed compassion and love led them to determine to kill him. When the Lord works through human instrumentalities, and they are moved with power from above, Satan leads his agents to cry, "Fanaticism," and to warn the servants of God not to go to extremes. Let all be careful how they raise this cry; for, while there is spurious coin, the value of the genuine is unreduced. Because there are many spurious revivals and spurious conversions, it does not follow that all revivals are to be held in suspicion. Shall we have no reason to rejoice on earth when angels rejoice in heaven? Will not those who claim to be children of God stand in harmony with the angels of heaven in their rejoicing? Let them not voice the words and reveal the contempt expressed by the Pharisees as they said, "This man receiveth sinners, and eateth with them." We have abundant reason given by our Lord to make us afraid of sneering at his work in the conversion of souls. The manifestation of God's renewing grace on sinful man, pronounced in heaven as genuine, causing angels to rejoice, has by many through unbelief been termed fanaticism, and the messenger through whom God has worked has been spoken of as one having zeal not according to knowledge. [Cf: ST 01-22-94 para. 05] p. 129, Para. 3, [1894MS].

Let every desponding, distrustful soul take courage, even though he

may have done wickedly. Read the parable of the lost sheep, the lost piece of silver, and the prodigal son, and take courage. You are not to think that perhaps God will pardon your transgressions, and permit you to approach into his presence, but you are to remember that it is God who has made the first advance, that he has come forth to seek you while you were still in rebellion against him. With the tender heart of the shepherd, he has left the ninety and nine, and gone out into the wilderness to seek his wandering one. His lost sheep is precious to his heart of love, and he will bring back every wanderer to his Father's house who will let him do so. In the return of the lost sheep to the fold not only does the shepherd rejoice, but the angels also rejoice over the restoration of the wanderer more than over the ninety and nine who think themselves just persons. [Cf: ST 01-22-94 para. 06] p. 129, Para. 4, [1894MS].

Try to contemplate the rejoicing of heaven over the success of the Shepherd in finding the one that was lost, and in no case be intimidated by the indifference, the contempt, and scorn of the scribes and Pharisees. Jesus said: "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." [Cf: ST 01-22-94 para. 07] p. 130, Para. 1, [1894MS].

If diligent search was made by the woman who had lost a piece of silver only, should there not be persevering effort made by those who are seeking to save the human soul, and as much more diligent effort made as the human soul is of greater value than is the piece of silver? How is it that greater zeal is manifested in obtaining the common things of life than is manifested in saving the soul for whom Christ has died? Is not the saving of the lost a work that should arouse every dormant faculty of our being? If the ardor and enthusiasm encouraged as necessary to the success of attaining worldly things is not commendable in seeking the salvation of the lost, which has a twofold object,--to bless and to make us a blessing,--what is? Through conversion we are personally placed in vital connection with Jesus Christ, who is made unto us wisdom, righteousness, sanctification, and redemption. Every truly converted person carries about with him that which signifies and proves the power of Christianity upon the human soul. The search for the piece of silver was diligent; but of how much greater diligence should be our search for the lost, since every soul who lays hold of Jesus Christ by faith is capable of the highest achievements, and, if obedient and faithful, will have life that measures with the life of God, and live through eternal ages. By Mrs. E. G. White. [Cf: ST 01-22-94 para. 08] p. 130, Para. 2, [1894MS].

"And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he

would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry. . . . Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." [Cf: ST 01-29-94 para. 01] p. 130, Para. 3, [1894MS].

It was to answer the accusation of the scribes and Pharisees to the effect that Jesus chose the companionship of sinners that he spake the parables concerning the lost sheep, the lost silver, and the prodigal son, and in these presentations showed that his mission to the world was not to make miserable, not to condemn and destroy, but to recover that which was lost. This was the reason he did not exclude himself from those who were sinful. These were the very ones that needed a Saviour. The Pharisees felt that they had need of nothing to make them spiritually perfect. They were just in their own eyes, and felt no need of repentance, and they condemned Christ in his work of seeking to save those who felt themselves lost and undone. [Cf: ST 01-29-94 para. 02] p. 131, Para. 1, [1894MS].

The prodigal son was not a dutiful son, not one who would please his father, but one who desired his own way. He wished to follow the dictates of his own inclination, and was tired of counsel and advice from the father who loved him, and who only wished him to act in such a way that his happiness would be insured. The tender sympathy and love of his father were misinterpreted, and the more patient, kind, and benevolent the father acted, the more restless the son became. He thought his liberty was restricted, for his idea of liberty was wild license, and as he craved to be independent of all authority, he broke loose from all the restraint of his father's house, and soon spent his fortune in riotous living. A great famine arose in the country in which he sojourned, and in his hunger he would fain have filled himself with the husks that the swine did eat. [Cf: ST 01-29-94 para. 03] p. 131, Para. 2, [1894MS].

This was the result that followed this youth's impetuous course. He did not know that the best place in the world is home; for the home atmosphere had become disagreeable to him, because he could not be as independent as he desired. Any place looked better to him than home. Evil companions helped to plunge him deeper and deeper into sin, and a false excitement was kept up, and he imagined that he was happy in being free from all restraint. He had no one now to say: "Do not do that; for you will do injury to yourself. Do this, because it is right." But when his means failed, and he was obliged to take time to consider, he found himself without the bare necessities of life; and, to make his situation more trying, a famine had come upon the land. [Cf: ST 01-29-94 para. 04] p. 131, Para. 3, [1894MS].

Starvation stared him in the face, and he joined himself to a citizen of the place. He was sent to do the most menial of work,--to feed the swine. Although this to a Jew was the most disreputable of callings, yet he was willing to do anything, so great was his need. Miserable and suffering, he sat in the fields doing his task. Because he had been unwilling to submit to the restraint of home, he now had the place of the lowest of servants. He had left home for liberty, but his liberty had been turned into the lowest of drudgery. [Cf: ST 01-29-94 para. 05] p. 131, Para. 4, [1894MS].

Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he had thought himself happy in scenes of revelry; but now, with money spent, with pride humbled, with his moral nature dwarfed, with his will weak and unreliable, with his finer feelings seemingly dead, he is the most wretched of mortals. He is suffering keen hunger, and cannot fill his want, and, under these circumstances, he remembers that his father has bread enough and to spare, and resolves to go to his father. He says: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son." [Cf: ST 01-29-94 para. 06] p. 131, Para. 5, [1894MS].

Having made this decision, he does not wait to make himself more respectable. It seems that the only way to save his life is to return; for there is bread in his father's house, and he is perishing with hunger. "And when he was a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." The father sees before him one who is on the verge of starvation, and with the marks of dissipation upon him; but this does not make him hesitate. He covers him with his own robe. And the son says, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son;" but the father brings him into the house, and says to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." [Cf: ST 01-29-94 para. 07] p. 132, Para. 1, [1894MS].

The home looks just as it did when he left it; but what a difference there is in himself. How could he have abused his father's love, and have chosen his own way? The father has no words of upbraiding to offer, and, though the son wept out his repentance, the father thought only of rejoicing, weeping with joy on the neck of his son. The father does not give him a chance to say, "Make me as one of thy hired

servants." The welcome he receives assures him that he is reinstated to the place of son. [Cf: ST 01-29-94 para. 08] p. 132, Para. 2, [1894MS].

Is not the reception of the prodigal son a representation of the way in which the Lord receives the repenting sinner? In the cross of Calvary mercy and truth are met together, righteousness and peace have kissed each other. Every penitent feels himself enfolded in the arms of the Heavenly Father. There is no taunting, no casting up of his evil course. He realizes that he is met by 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." [Cf: ST 01-29-94 para. 09] p. 132, Para. 3, [1894MS].

"Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." [Cf: ST 01-29-94 para. 10] p. 132, Para. 4, [1894MS].

Mark the points in the parable: The elder brother coming from the field, hearing the sound of rejoicing, inquires what it all means, and is told of the return of his brother, and how the fatted calf has been killed to provide for the feast. Then is revealed in the elder brother selfishness, pride, envy, and malignity. He feels that favor to the prodigal is an insult to himself, and the father remonstrates with him, but he will not look upon the matter in the right light, nor will he unite with the father in rejoicing that the lost is found. He gives the father to understand that, had he been in the father's place, he would not have received the son back, and forgets that the poor prodigal is his own brother. He speaks with disrespect to his father, charging him with injustice to himself, while he shows favor to one who has wasted his living. He speaks of the prodigal to his father as "this thy son." Yet, notwithstanding all this unfilial conduct, his expressions of contempt and arrogance, the father deals patiently and tenderly with him. He presents before the elder son the facts of the case, and vindicates his course of action toward the returned wanderer, and seeks to awaken tenderness in the heart of the brother. [Cf: ST 01-29-94 para. 11] p. 132, Para. 5, [1894MS].

Did the elder son finally come to see his unworthiness of so kind and considerate a father? Did he come to see that, though his brother had done wickedly, he was his brother still, that their relationship had not altered? and did he repent of his jealousy, and ask his father's forgiveness for so misrepresenting him to his face? [Cf: ST 01-29-94 para. 12] p. 133, Para. 1, [1894MS].

How true a representation was the action of this elder son of unrepenting and unbelieving Israel, who refused to acknowledge that the publicans and sinners were their brethren, who should be forgiven, and should be sought for, labored for, and not left to perish, but led to have everlasting life! How beautiful is this parable as it illustrates the welcome that every repentant soul will receive from the Heavenly Father! With what joy will the heavenly intelligences rejoice to see souls returning to their Father's house! The sinners will meet with no reproach, no taunt, no reminder of their unworthiness. All that is required is penitence. The Psalmist says, "For thou desirest not sacrifice; else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." [Cf: ST 01-29-94 para. 13] p. 133, Para. 2, [1894MS].

"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?" By Mrs. E. G. White. [Cf: ST 01-29-94 para. 14] p. 133, Para. 3, [1894MS].

"Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." From Christ, the Sun of Righteousness, beam forth rays of life and light. Would you have Jesus lift upon you the health and light of his countenance?--Then turn your face toward him, and look and live. Talk of Jesus; dwell on his matchless charms; eat of the bread of life; take of the water of life freely. Do you desire to love God supremely and your fellow-men as Jesus loved them?--Keep your heart in meditation upon the spotless character of Christ. His divine heart was moved with compassion and love for suffering humanity. His love cannot be fathomed, except as we take in the sacrifice made on Calvary. Through the renunciation of all selfishness, we need to be able to comprehend what is the height and depth and length and breadth of the love of God, which passeth knowledge. [Cf: ST 02-05-94 para. 01] p. 133, Para. 4, [1894MS].

If we constantly cherish the love of Christ, we shall have the love that cannot be repressed. We shall love the atmosphere of light and love and truth and righteousness. We shall be constantly inquiring after truth, and, knowing that there is such a wealth of precious ore of truth to be found, we shall not grasp for thorns and thistles. Humbly and sincerely we shall search after divine knowledge, realizing that all we can carry with us to heaven is that which is akin to heaven. We shall know that it is very poor policy to be cultivating ourselves in the art of seeing everything that is objectionable, for all the knowledge of God that we can here obtain we shall carry with us to heaven. We can safely cultivate purity, love, and devotion to God and our Redeemer. The love of God must be planted in the heart in this

life, and it will enable us to have happiness, and joy, and peace, because the kingdom of heaven will be set up in our hearts. Heaven is to begin on earth. The word of God will reveal to us whatsoever is real and abiding, and these permanent excellences will find a place in our hearts, so that we may now have within us the perfection of heaven. [Cf: ST 02-05-94 para. 02] p. 133, Para. 5, [1894MS].

Can anyone think it possible that pride can exist in the heart and yet that heart have a place in the kingdom of God? It was pride that caused the fall of Satan. His heart was lifted up because of his beauty. All his wisdom and glory were the gift of God; but the very gift bestowed by the generous love of God was perverted to wrong use in exalting himself, as if his glorious endowments were something that he himself had originated. At that time no pride had been before manifested, and the results of evil had not been made manifest. Pride will never be admitted into heaven. Can we cherish envy in our hearts and yet be found in the kingdom of God?--No; envy cannot be transplanted into the kingdom of God. Satan originated this terrible evil, and its result was that Satan desired and sought to take the place of the only begotten Son of God. It was because he could not have the place of Christ that Satan revolted in heaven. [Cf: ST 02-05-94 para. 03] p. 134, Para. 1, [1894MS].

Heart burnings, unhappiness, result where unlawful yearnings are cherished for the place and position of another. He who is full of envy looks upon the one he envies with dislike and seeks to show himself superior to his rival; unless he sees and repents of his sin, he will grudge against the one he envies, and all love of Christ will die out of his heart. Can one who cherishes envy be permitted to enter into the kingdom of heaven?--No; for envy brings evil surmisings, deception, pride, accusations, and enmity, and all these have been expelled from heaven. Unless we are divested of all that is evil, we shall not enter into the kingdom of God, but will find ourselves shut out of its gates. [Cf: ST 02-05-94 para. 04] p. 134, Para. 2, [1894MS].

What is it that will gain us an entrance into the kingdom of God?--A character after the likeness of that of Jesus Christ. The Lord God has given to the world all opportunity, all privilege, the grace of the Holy Spirit, the gift of Jesus Christ, in order that we might have a character like that of our Lord, and find abundant entrance into the kingdom of God. Christ's mission to the world made it evident that the human race was standing under the menace of incensed justice, on the verge of eternal ruin, in helplessness and ignorance. To our help Jesus came, bringing the fullest assurance of relief. What has the Father done?--"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 02-05-94 para. 05] p. 134, Para. 3, [1894MS].

The question has been asked, "Would not a lesser gift from God have been adequate for the redemption of lost man?" "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The question is unanswerable, and it is not profitable for us to spend our time in making conjectures. All our thoughts and imaginations will not alter in the least any part of the plan of redemption devised from all eternity. God loved the world to

such an extent that he gave full and complete evidence of the fact. He did not leave any chance for the tempter to say that he did not love us, for he gave a gift whose value could not be estimated. Had he done less, Satan and his agencies would have sought to have inspired jealousy against God by intimating that he could have done more than he did. God so loved the world that he determined to give a gift beyond all computation, and make manifest how immeasurable was his love. The gift of God would be a wonder to all worlds, to all created intelligences, ever enlarging their ideas of what God's love was in its infinity and greatness. Contemplation of this love would uproot from the heart all selfishness, and so transform the soul that men would cherish generosity, practice self-denial, and imitate the example of God. God so loved the world that he gave heaven's best gift, in order that the most guilty transgressor should not be deterred from coming to Christ, however great his sin, and be enabled to ask for pardon at the throne of mercy. [Cf: ST 02-05-94 para. 06] p. 134, Para. 4, [1894MS].

Since God has given the greatest gift in his power, we are to render to him our whole heart. He has poured out to the world the treasures of heaven, giving with such largeness that there is nothing more to bestow, no reserve grace or power or glory, and we are to respond to this love by rendering willing service to Jesus, who has died for us on Calvary's cross. [Cf: ST 02-05-94 para. 07] p. 135, Para. 1, [1894MS].

At the time when sin had become a science, when the hostility of man was most violent against heaven, when rebellion struck its roots deep into the human heart, when vice was consecrated as a part of religion, when Satan exulted in the idea that he had led men to such a state of evil that God would destroy the world, Jesus was sent into the world, not to condemn it, but, amazing grace! to save the world. The unfallen worlds watched with intense interest to see Jehovah arise and sweep away the inhabitants of the earth, and Satan boasted that if God did do this, he would complete his plans and secure for himself the allegiance of unfallen worlds. He had arguments ready by which to cast blame upon God, and to spread his rebellion to the world's above; but at this crisis, instead of destroying the world, God sent his Son to save it. The apostle caught a glimpse of the plan, and he kindled into inspiration upon the great theme. Language cannot express his conception, but ever falls below the reality. John exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [Cf: ST 02-05-94 para. 08] p. 135, Para. 2, [1894MS].

Before the coming of Christ to the world evidences abundant had been given that God loved the human race. But in the gift of Christ to a race so undeserving was demonstrated the love of God beyond all dispute. This gift outweighed all else, showed that his love could not be measured. We have no line to measure it, no plummet by which to sound its depths, no chain by which to encompass it, no standard with which to compare it. All we can say is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 02-05-94 para. 09] p. 135, Para. 3, [1894MS].

Jesus said, "Therefore doth my Father love me, because I lay down my life." He gave his life for the sheep. The only begotten Son of God accepts all the liabilities that fall upon the transgressor of the law,

vindicates its unchangeable and holy character. The death of Christ removes every argument that Satan could bring against the precepts of Jehovah. Satan has declared that men could not enter the kingdom of heaven unless the law was abolished and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner. He who was made equal with God bore the sin of the transgressor, and thereby made a channel whereby the love of God could be communicated to a fallen world, and his grace and power imparted to those who came to Christ in penitence for their sin. [Cf: ST 02-05-94 para. 10] p. 135, Para. 4, [1894MS].

The sum and substance of the arguments of Satan is that sin may be immortalized, that Christ abolished the law, and that evildoers may be in favor with God. But the death of Christ tells a different story; for he died to vindicate the claims of the law, to give to the world and to angels an unanswerable argument of the immutability of the law of Jehovah. By Mrs. E. G. White. [Cf: ST 02-05-94 para. 11] p. 135, Para. 5, [1894MS].

"Behold the Lamb of God, which taketh away the sin of the world!" I repeat the words of John, "Behold the Lamb of God!" We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. The message we are to bear to the impenitent, the warning we are to give to the backslider, is, "Behold the Lamb of God, which taketh away the sin of the world! Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Jesus. By beholding Christ he will learn to hate sin, that has brought to his Redeemer suffering and death. By beholding, his faith is made strong, and he comes to know "the only true God, and Jesus Christ, whom Thou hast sent." The sinner sees Jesus as he is, full of compassion and tender love, and by beholding the manifestation of his great love toward fallen man in his sufferings of Calvary, he is transformed in character. [Cf: ST 02-12-94 para. 01] p. 136, Para. 1, [1894MS].

While our salvation is wholly dependent upon Jesus, yet we have a work to do in order that we shall be saved. 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." The work that we are to do is not independent of what God is to do, but a work of cooperation with God. The power and the grace of God is to be wrought into the heart by the divine Worker, but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligation, because God does the whole work--both the willing and doing. But the true ground to take is that the human will must be in subjection to the divine will. The will of man is not to be forced into cooperation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of cooperation with divine power, and God will not do that for man which he can do for himself. Man is wholly dependent on the grace of Christ. He has no power to move one step in the direction of Christ unless the Spirit of God draws him. The Holy

Spirit is continually drawing the soul, and will continue to draw until by persistent refusal the sinner grieves away the tender messenger of God. [Cf: ST 02-12-94 para. 02] p. 136, Para. 2, [1894MS].

In the heavenly councils it has been decided by what means and methods the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will cooperate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. "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." [Cf: ST 02-12-94 para. 03] p. 136, Para. 3, [1894MS].

God has endowed men with reason and with intellectual faculties, but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the freewill moral agent so that he shall understand what it is to cooperate with God. God works in the human agent by the light of truth, and the mind, enlightened by truth, is capable of seeing truth in distinction from error. Open to the light of truth, free from prejudice, unbound by the opinions and traditions of men, the enlightened mind clearly sees the evidences of the truth, and believes it as from God. The man enlightened by truth will not call falsehood truth, and light darkness. The Spirit reveals to the mind the things of God, and to him who cooperates with God is the realization that a Divine Presence is hovering near. When the heart is open to Jesus and the mind responds to the truth, Jesus abides in the soul. The Spirit's energy works in the heart, and leads the inclinations toward Jesus. By living faith, the Christian places entire dependence on divine power, expecting that God will and do that which is according to his good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul. [Cf: ST 02-12-94 para. 04] p. 136, Para. 4, [1894MS].

"As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." "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." The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to cooperate with divine agencies. As soon as we incline our will to harmonize with God's will, the grace of Christ is supplied to cooperate with our resolve. But it is not to be a substitute to do our work,--to work in spite of our resolutions and actions. Therefore, our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon the rousing of the energies, and operating with the heavenly ministers appointed of God to work for the salvation of the soul. [Cf: ST 02-12-94 para. 05] p. 137, Para. 1, [1894MS].

If the sinner or the backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world's deception was upon him. Unless the

human agent inclines his will to do the will of God, as finally Saul did, the light will shine in vain, and a thousandfold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says to such, "They have Moses and the prophets; let them hear them." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Cf: ST 02-12-94 para. 06] p. 137, Para. 2, [1894MS].

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice said to him, "Saul, Saul, why persecutest thou me?" Paul answered, "Who art thou, Lord?" And Christ said, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. If Saul had said, "Lord, I am not in the least inclined to follow your directions in working out my salvation," then, should the Lord have showered upon him a light tenfold as bright, it would have been useless. It is man's part to cooperate with the divine. Here is where the conflict is to be sternest, hardest, and most fierce--in yielding the will and way to God's will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life. The man must do the work of inclining. "For it is God that worketh in you both to will and to do." The character of the actions will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do,--the will of our Father which is in heaven. [Cf: ST 02-12-94 para. 07] p. 137, Para. 3, [1894MS].

Everything is at stake. Will the human agent cooperate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to do his will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Jesus will enter to abide as a welcome guest. By Mrs. E. G. White. [Cf: ST 02-12-94 para. 08] p. 137, Para. 4, [1894MS].

There is great need that all who claim to be Bible Christians should take the Scriptures as they read. There is need of arriving at right conclusions as to what the Scriptures mean in their reference to the man of sin, who thought to change times and laws. He had no real power to change the time and the law of God, but he thought himself able to do this work; for he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He is an imitator of the first great rebel, the originator of sin. In heaven Satan thought to change the laws of God, and for this purpose he changed his character and his position in the heavenly courts, and influenced others until they united with him in the work of rebellion against God; but he did not succeed in changing the law of God. God did not alter or change his form of government to suit Satan's ideas, but made it manifest that the foundation of his government in heaven and earth is as unchangeable as is the throne itself. [Cf: ST 02-19-94 para. 01] p. 138, Para. 1, [1894MS].

When Satan could not induce all the angels to revolt against the law of God, he made the earth the scene of his rebellion, and through the man of sin seeks to carry out his diabolical purpose. Through the Papacy, the Roman power, the man of sin, the purpose of Satan is carried out among men; the law and the time of God are set aside. In this we see that Protestantism is giving encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperiling even property and life, are fostered and cherished and encouraged to extend and gain wide influence. Protestants do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants. They took the position that the Bible, and the Bible alone, constituted the rule of faith and doctrine, that the word of God is the only unerring guide for human souls, and that it is unnecessary and harmful to take the words of priests and prelates instead of the word of God. [Cf: ST 02-19-94 para. 02] p. 138, Para. 2, [1894MS].

To the Romanist the Bible is a forbidden book, because it plainly reveals the errors of the Roman system; and whoever searches the Bible with an enlightened understanding, cannot long be in harmony with Romanism. He who searches the Bible to understand the truth, will find no authority in the word of God for the assumption of power on the part of popes and cardinals. There is no word of God that sanctions their assumed superiority or supremacy over their people, as there is no word to sanction the claim that Lucifer made in heaven of superiority over Christ. The claim of the Papacy to superiority is made under the influence of the first great usurper, who so persistently urged his right to supremacy over the host of God. Through the Dark Ages,--that long night of ignorance and superstition,--the claim of the Papacy to superiority and supremacy was conceded by emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Through his appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty wherewith Christ had made her free. She broke away from the papal yoke, and with the word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of heaven, using his sling and a few pebblestones. The defier of Israel was slain before the man of faith; and while men cling to the word of the Lord, they cannot affiliate with the great system of error. [Cf: ST 02-19-94 para. 03] p. 138, Para. 3, [1894MS].

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that

lessens the distance between itself and the Papacy. [Cf: ST 02-19-94 para. 04] p. 139, Para. 1, [1894MS].

It is souls like Luther, Cranmer, Ridley, Hooper, and the thousands of noble men who were martyrs for the truth's sake, who are the true Protestants. They stood as faithful sentinels of truth, declaring that Protestantism is incapable of union with Romanism, but must be as far separated from the principles of the Papacy as is the east from the west. Such advocates of truth could no more harmonize with "the man of sin" than could Christ and his apostles. In earlier ages the righteous felt that it was impossible to affiliate with Rome, and, though their antagonism to this system of error was maintained at risk of property and life, yet they had courage to maintain their separation, and manfully struggled for the truth. Bible truth was dearer to them than wealth, honor, or even life itself. They could not endure to see the truth buried under a mass of superstition and lying sophistry. They took the word of God in their hands, and raised the standard of truth before the people, boldly declaring that which God had revealed unto them through diligent searching of the Bible. They died the cruelest of deaths for their fidelity to God, but by their blood they purchased for us liberties and privileges that many who claim to be Protestants are easily yielding up to the power of evil. But shall we yield up these dearly bought privileges? Shall we offer insult to the God of heaven, and, after he has freed us from the Romish yoke, again place ourselves in bondage to this antichristian power? Shall we prove our degeneracy by signing away our religious liberty, our right to worship God according to the dictates of our own conscience? [Cf: ST 02-19-94 para. 05] p. 139, Para. 2, [1894MS].

The voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by fagots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostasy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day. Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep. Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light which God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and those who affiliate with them. They do not recognize the fact that the word of God fully predicts such a revival, and will not concede that the people of God in the last days shall suffer persecution, although the Bible says, "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." [Cf: ST 02-19-94 para. 06] p. 139, Para. 3, [1894MS].

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this

religion, formed by human device, and yet claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self inflated, after the pattern of the pope, not after the pattern of Jesus Christ. They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord. They are altogether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of his word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth. [Cf: ST 02-19-94 para. 07] p. 140, Para. 1, [1894MS].

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the same line. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others. [Cf: ST 02-19-94 para. 08] p. 140, Para. 2, [1894MS].

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to his truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine. [Cf: ST 02-19-94 para. 09] p. 140, Para. 3, [1894MS].

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,--"It is time for thee, Lord, to work; for they have made void thy law." We are coming to a time when almost universal scorn will be heaped upon the law of God, and God's commandment-keeping people will be severely tried; but will they lose their respect for the law of Jehovah because others do not see and realize its binding claims? Let God's commandment-keeping people, like David, reverence God's law in proportion as men cast it aside and heap upon it disrespect and contempt. By Mrs. E. G. White. [Cf: ST 02-19-94 para. 10] p. 140, Para. 4, [1894MS].

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" The doing of these things is the keeping of the commandments of God; but the people to whom these words are addressed, though claiming to keep God's commandments, are yet

transgressors of his law. The prophet is instructed by the Lord to give them a message of warning and reproof. "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; they ask of me the ordinances of justice; they take delight in approaching to God." [Cf: ST 02-26-94 para. 01] p. 140, Para. 5, [1894MS].

Though making high professions, they were not sincerely seeking to understand the plain "Thus saith the Lord." The Lord condescends to open before them the errors and deceptions which they were cherishing, while professing to be his worshipers. He says: "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" "To what purpose is the multitude of your sacrifice upon me? . . . bring no more vain oblations; incense is an abomination unto me; . . . and when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." How much lifting and spreading forth of the hands in self-righteousness and self-importance there is, while at heart many of the professed workers for God are transgressing the principles of the law of God in their daily practices. [Cf: ST 02-26-94 para. 02] p. 141, Para. 1, [1894MS].

The Lord says to this class of professors: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." [Cf: ST 02-26-94 para. 03] p. 141, Para. 2, [1894MS].

Why is it that so many are deceiving their souls, apparently delighting in the service of God, and yet trampling upon his precepts? The law of God is a transcript of his character; it is the standard of righteousness. "Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Man is required to render obedience to the revealed will of God in the smallest requirement of the law. Terrible results followed the transgression of the law when our first parents sinned. The floodgates of woe were opened upon our world. With the history of sin before us, how dare we disregard and ignore any one of the commandments that God has given us? The law of God is the foundation of his government, and is exactly what is needed to preserve life and righteousness. Every principle of the law emanates from the Infinite God, and man will fail in his duty to God and his neighbor unless he believes and weaves the principles of the law into his life. Without faith it is impossible to please God, for it is through faith that we may render obedience to the

law. [Cf: ST 02-26-94 para. 04] p. 141, Para. 3, [1894MS].

Man belongs to God, both by creation and redemption. "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." Man owes to God his life, and should therefore yield all his powers in submission to the will of God. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." [Cf: ST 02-26-94 para. 05] p. 141, Para. 4, [1894MS].

The Lord has universal supremacy and sovereign authority over the human family. They are recipients of his mercies and bounties, and dependent upon him for life and protection. To them he says: "Ye shall do my judgments, and keep mine ordinances, to walk therein; I am the Lord your God. . . . Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them; I am the Lord." "And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." [Cf: ST 02-26-94 para. 06] p. 142, Para. 1, [1894MS].

God has given to the world a clearly defined revelation of his will, and he has shown the richness and fullness of his mercy and grace through Jesus Christ, that we might be partakers of the divine nature, and escape the corruptions that are in the world through lust. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: ST 02-26-94 para. 07] p. 142, Para. 2, [1894MS].

In order that we may make no mistakes where our eternal interests are involved, the Lord has given us plain instruction as to what to receive as truth. He says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We shall be in danger of being misled if we trust to ministers, or councils of men, or depend upon the interpretation that men may put upon the Scriptures. Whatever doctrine is brought to us, we should diligently search the Scriptures, as did the noble Bereans, to know for ourselves whether the messenger's exposition is in harmony with the sure word of prophecy. "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." God has given us the precious endowment of reason and intellect, and we shall be held accountable for our mistakes if we do not use the mind in earnest study of the word of God. God has endowed us with capabilities whereby we may understand what is acceptable unto him. Our human ideas, our human wills, are not to take the throne, but the will of God is to be supreme. *(To be continued.)* By Mrs. E. G. White. [Cf: ST 02-26-94 para. 08] p. 142, Para. 3, [1894MS].

"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?" Professed Christians would do well to inquire what God they are serving. Are they serving the God that made heaven and earth, who gave the human race his law, in the bosom of which he placed the fourth commandment, requiring men to "remember the Sabbath day to keep it holy"? The seventh-day Sabbath is a memorial of the creative power of God, and is to be sacredly observed throughout all generations. [Cf: ST 03-12-94 para. 01] p. 142, Para. 4, [1894MS].

After Israel had been in bondage in Egypt, and through witnessing idolatry had almost forgotten God and the precepts which he had given, the Lord led them forth into the wilderness. He had them assemble about Mount Sinai, and there, amid awful grandeur, Jesus Christ, who was the founder of the whole Jewish economy, spoke the ten precepts of God to the people. Christ unites in himself both the law and the gospel; they are not divided. Those who are offering prayers to the God of heaven and earth will not refuse to be obedient to the plainest precept of the law. They will listen to the voice of Christ, and will "remember the Sabbath day to keep it holy," as the day on which the Creator of the heavens and the earth rested from all the work which he had done. They will not turn away from the holy commandment, and accept a spurious sabbath instead of the holy, sanctified day that God instituted in Eden as a memorial of his creative power. The Sabbath was given to man as a sign that was to show to whom the allegiance of the people was given. [Cf: ST 03-12-94 para. 02] p. 143, Para. 1, [1894MS].

In the counsels of the synagogue of Satan it was determined to obliterate the sign of allegiance to God in the world. Antichrist, the man of sin, exalted himself as supreme in the earth, and through him Satan has worked in a masterly way to create rebellion against the law of God and against the memorial of his created works. Is this not sin and iniquity? What greater contempt could be cast upon the Lord God, the Creator of the heavens and the earth, than is cast upon him by ignoring the Sabbath, which he instituted, sanctified, and blessed, that it might ever be a memorial of his power as Creator? How dare men change and profane the day which God has sanctified? How dare the Christian world accept the spurious sabbath, the child of the Papacy? The Christian world has nourished and cherished the spurious sabbath, as though it had a divine origin, when the fact is that it originated with the father of lies, and was introduced to the world by his human agent, the man of sin. The false sabbath has been upheld through a superhuman agency in order that God might be dishonored. It is a sign of Satan's supremacy in the earth, for men are worshiping the God of this world. [Cf: ST 03-12-94 para. 03] p. 143, Para. 2, [1894MS].

The Prince of Light and the prince of darkness are contending for the victory. When Jesus, the Prince of Life, came forth from Joseph's sepulcher, his triumph was assured. As he came forth from the grave, and proclaimed himself the resurrection and the life, the end of Satan's reign on the earth was made certain; but well may the hosts of heaven be astonished to see men exalting him who is the leader of the great rebellion against God. Those who are choosing to honor Satan by

exalting the spurious sabbath are making a choice similar to that which the people made when they rejected Christ, that Barabbas, a robber and murderer, should be given unto them. [Cf: ST 03-12-94 para. 04] p. 143, Para. 3, [1894MS].

But because the great majority of the world have accepted the spurious sabbath, it does not give it importance and sanctity in the eyes of heaven. The dishonor to God is none the less because great numbers accept the false sabbath and ignore the Sabbath of the Lord their God. The confederacy of evil in the earth has always been to outward appearance the largest confederacy. At a time of rebellion in Israel men of renown, men famous in the congregation, joined with Korah, Dathan, and Abiram in their work of rebellion. In spirit and principle the whole congregation of Israel were one with the workers of iniquity. After the earth had opened and swallowed up the most prominent of the rebels, and a fire from the Lord had burst forth and consumed two hundred and fifty of the princes of Israel, the people were still full of unbelief and rebellion. They came to Moses and Aaron the next day, saying, "Ye have killed the people of the Lord." They persisted in stubborn resistance of light, and would not be convinced, even when God worked in a miraculous way to convince them of the truth. But large numbers on the side of error do not strengthen the cause of iniquity. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." [Cf: ST 03-12-94 para. 05] p. 143, Para. 4, [1894MS].

The Lord hath a controversy with his people, and, although in his great mercy he bear long with them, yet if they persist in living in transgression of his law, they will not stand in the day of his rebuke. He has seen the backsliding and iniquity of his professed people. He has noted the unbelief, the hypocrisy, the pride, the selfishness, the disobedience to his law, and he will punish for these things. God cannot be in harmony with the people who will not obey his commandments who are wickedly departing from his precepts and by their example of disobedience at leading their children and their neighbor in the way of transgression. The professed church of Christ is strengthening the hand of sinners in their evil work by making void through their traditions, the commandment of Jehovah. [Cf: ST 03-12-94 para. 06] p. 144, Para. 1, [1894MS].

If parents had educated their children to reverence the law of God, as Christ enjoined that they should educate them, we should not see wickedness reaching so great proportions. Through disobedience the world is fast becoming as it was in the days before the flood and as it was in the days of Sodom and Gomorrah. The church has taken the world into her fellowship, and has given her affections to the enemies of holiness. The church and the world are standing on the same ground in transgression of the law of God. The church prefers to assimilate to the world rather than separate from its customs and vanities. [Cf: ST

03-12-94 para. 07] p. 144, Para. 2, [1894MS].

But God will bless all those who do his commandments. He will give grace upon grace to all them that fear him, and walk in the light of truth as they find it by diligently and prayerfully searching the Scriptures. There will be a remnant who will do the will of God. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." By Mrs. E. G. White. [Cf: ST 03-12-94 para. 08] p. 144, Para. 3, [1894MS].

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged; till he have set judgment in the earth." [Cf: ST 03-19-94 para. 01] p. 144, Para. 4, [1894MS].

There is need for every soul to study the Pattern, Christ Jesus. Those who follow his methods of labor will have freedom in utterance and earnestness in manner. They will be inspired by the sacred themes of truth. Christ understood the needs of all classes, and was successful in preaching the gospel to the poor. He understood all their temptations. We need to study methods whereby we may preach the gospel to the poor and downtrodden and degraded of humanity. But let no one think that God will approve of a method which will require a man to act the part of a clown, or like a man who has lost his senses. Such methods as these are wholly unnecessary and inappropriate. [Cf: ST 03-19-94 para. 02] p. 144, Para. 5, [1894MS].

Among the Salvation Army workers such methods as these have been employed; but it is more necessary that they should study and preach the word than act in a sensational way in order to draw the attention of the people. It is the word of truth that, like a strong, golden chain, will bind men to God, where they will learn of the great Teacher. It is the word of God that is to test character. The Lord has precious, conscientious souls who have joined the Army; but they need to advance and receive other and higher truths of the word of God. [Cf: ST 03-19-94 para. 03] p. 145, Para. 1, [1894MS].

Those who are teaching the way to life have much to learn, and the Lord invites all who will to come to him and learn of him who is meek and lowly of heart. He declares, "My yoke is easy, and my burden is light; and ye shall find rest unto your souls." Take your text from the word of God, and make use of the scenes of nature, and of events and objects about you, to make the meaning plain, and find your way to the hearts of the people, and angels of God will make a personal application of the truth to the hearts of those who are ignorant. You

need not be formal or mechanical. You need not depend upon notes, neither need you be rough and uncouth, and use coarse language and slang expressions, thinking that in this way you will reach the uneducated classes. Look at the manner in which Jesus addressed the poor. His language was pure, but it was simplicity itself, and through the imagination and the heart he reached the hearts of the people. Boisterous gesticulation, jumping up and down, and pounding on the desk, is not after the order of Christ, and the good that has been accomplished has not been on account of these things, but in spite of them. [Cf: ST 03-19-94 para. 04] p. 145, Para. 2, [1894MS].

Personal labor is far more effective than is preaching, and yet this essential feature of the work has been strangely neglected. The ministers of different denominations do little personal labor; but we should not wait for needy souls to come to us. We should go forth to seek and to save that which is lost. We should seek individual intercourse with the wealthy as well as with the poor; for generally the rich are poorer in spiritual knowledge and experience than are the poor. The sermons that they hear do not touch them, and laborers are needed who will dare not only to seek out the jewels from among the low and degraded, but who will also go to the rich, and bring to them a knowledge of the word of the Lord. There are some who have had a knowledge of the word of God who have once been in high position, but have become poor through misfortune and failure, and are obliged to occupy a position among the very poor. In circumstances of this kind some are seeking to keep alive the feeble flame that they have kindled at the divine altar. There are also souls who, through intemperance, have been brought very low, who are in misery hardly to be conceived of by those who have never acted the part of a true missionary. There are souls in the strongholds of sin who have nothing to give them a ray of hope, or inspire in them a spark of courage that they may live a better life. [Cf: ST 03-19-94 para. 05] p. 145, Para. 3, [1894MS].

Oh, that all who claim to be Christians might have a view of the misery, the destitution, of those who are low down in the scale of humanity, and might realize at the same time that these are souls for whom Christ died! God understands every woe. His heart is touched with human woe and sorrow, and it is time that all Christians should wear his yoke, and work in his line, identifying themselves with human sympathy in the way in which he identified himself with our fallen race. [Cf: ST 03-19-94 para. 06] p. 145, Para. 4, [1894MS].

Whatever may be your office, your position, your wealth, if you are a laborer together with Christ, you will seek out the needy and the distressed, the bereaved and afflicted, and will make their interests your own. You will possess the spirit of self-sacrifice and self-denial, which led Jesus to yield up his life as a sacrifice for man on Calvary's cross. You will carry forward his work, and walk in his footsteps, and will look upon all as the purchase of the blood of the Son of God. Jesus died for every son and daughter of Adam, that whosoever believeth in him should not perish, but have everlasting life. The love of Christ in the heart will be manifested in unselfish missionary labor, and will be more mighty to deal with the evil doer than will the sword and the courts of justice. These are necessary to strike terror to the heart of the law breaker, but the loving missionary can do more than this. The medical missionary can take up his appointed work, and relieve not only the physical maladies, but,

through the grace and love of Christ, can lead the sinner to the great Physician, who can heal the soul of its leprosy of sin. [Cf: ST 03-19-94 para. 07] p. 146, Para. 1, [1894MS].

However much we may deserve rebuke, the heart will harden under reproof; but it will melt under the love of Christ. It is to manifest his love to the fallen that Jesus has enlisted every follower of his, that the transgressor may be brought back to allegiance to God. Jesus accepts all who will give themselves to his service, who will cooperate with heavenly agencies, as they seek to restore the moral image of God in man. The work we are given is to bid the sinner hope in God, and not feel that he is an outcast in the world, a discouraged, desperate sufferer, but that he is a prisoner of hope. Let your words to him be, "Behold the Lamb of God, which taketh away the sin of the world." Present before him a love that cannot be measured, and bring the lost back to faith in God. [Cf: ST 03-19-94 para. 08] p. 146, Para. 2, [1894MS].

He who is actuated by the love of Jesus will see in every soul, whether rich or poor, a value that cannot be computed, in comparison with which the world sinks into insignificance. Oh, the love that God has revealed for the soul is infinite, beyond estimation! He who is a partaker of the divine nature will love as Christ loved; he will work as Christ worked, and will manifest sympathy and compassion. He will not fail not be discouraged. This love can exist and be kept pure and refined and elevated only by continual communion with Jesus Christ. All coldness and hardness of heart will pass away from those who come into the sunshine of Christ's presence; and those who abide in him, and let him abide in them, will naturally, willingly obey his injunction, "Love one another as I have loved you." By Mrs. E. G. White. [Cf: ST 03-19-94 para. 09] p. 146, Para. 3, [1894MS].

Charged with an embassy of mercy, Christ came to the world, not to condemn the world, but that the world through him might be saved. He saw that rebellion had overspread his provinces, and that despite was done to God in every section and by every tenant of the earth. Man was in rebellion against God; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 03-26-94 para. 01] p. 146, Para. 4, [1894MS].

When sin first entered the world, God had promised a deliverer. He had 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." When Jesus came to the world, his own nation despised him, his friends denied him, his brethren did not believe on him. The unbelief with which he was met was indeed a bruising of his heel. Christ, the world's Redeemer, was buffeted with temptation, but it had been written of him, "He shall not fail, nor be discouraged, till he have set judgment in the earth." Through the very bruising of his heel by Satan, because of affliction, temptation, and sorrow, Christ was gaining the victory in behalf of the human family; for he triumphed over his enemy in not yielding to his temptation, and thus bruised the head of the serpent. He endured the contradiction of sinners against himself, and every pang of anguish he suffered, every temptation he resisted, as man's substitute and surety, was elevating the human family in the scale of moral worth, and was procuring for man

deliverance from Satan's power and bondage. The character of Satan, through his efforts to overcome and destroy the Son of God, was developing before the universe, and was being made manifest in its true malignity before the unfallen worlds that had been created by Christ. Every time he stung the heel of Christ with his murderous fang, the serpent was making more sure his own discomfiture and ruin. [Cf: ST 03-26-94 para. 02] p. 146, Para. 5, [1894MS].

Could Satan have caused the Son of the infinite God to become in the least degree a partaker of his own hellish attributes, then Satan would have wounded the head of Christ, and in hellish exultation he would have triumphed over him, and the world would have remained his dominion, the human family his slaves. The synagogue of Satan would have been victorious, and man would have perished, without God and without hope. Satan could cause pain to the Son of God, but he could not force him to transgress the law of God. He could cause him to suffer, but he could not defile him. He did make the Saviour's life one of sorrow and affliction; but Jesus patiently endured grief, for he knew that through his conflict with the powers of darkness, the chains of Satan could be broken from the human family, and he would place them on vantage ground before God. With his human arm Jesus encircled the human race, and with his divine arm he grasped the throne of the Infinite. To him was given power to unite whoever would consent to be drawn to him, to the Father's throne. [Cf: ST 03-26-94 para. 03] p. 147, Para. 1, [1894MS].

Jesus became the world's Redeemer, rendering perfect obedience to every word that proceedeth out of the mouth of God. He redeemed Adam's disgraceful fall, and threw the kingdoms of this world back into favor with God, uniting the earth, that had been divorced by sin from God, to the continent of heaven. It was in the very sight of Heaven that Satan led on the Jewish priests and rulers, and made them his agents to stir up the passions of the murderous mob against the Prince of life. It was in the hearing of Heaven that the hoarse cry was raised against the Majesty of heaven, "Crucify him; crucify him." It was in the sight of Heaven that they scourged him, that they plaited the crown of thorns, that they mocked and derided him. But in these very scenes it was made manifest to angels and principalities what is the power of Satan over the human mind. It was made plain that under the dominion of the deceiver men became liars and murderers. The railings of the multitude reached the ears of God and holy angels. The hoarse cries, that sounded like the bellowing of wild beasts, made their record for time and eternity. Those who instigated the suffering that Jesus endured as a malefactor, will yet behold him in all his glory. They will see that He whom they derided and rejected and crucified, that He whom they set aside for a robber and murderer, is none other than the King of kings, and the Lord of lords. [Cf: ST 03-26-94 para. 04] p. 147, Para. 2, [1894MS].

In the scenes that transpired at the judgment hall, and at Calvary, we see what the human heart is capable of when under the influence of Satan. Christ submitted to crucifixion, although the heavenly host could have delivered him. The angels suffered with Christ. God himself was crucified with Christ; for Christ was one with the Father. Those who reject Christ, those who will not have this man to rule over them, choose to place themselves under the rule of Satan, to do his work as his bond slaves. Yet for them Christ yielded up his life on Calvary.

[Cf: ST 03-26-94 para. 05] p. 147, Para. 3, [1894MS].

In the death of Christ on Calvary's cross, the temple seemed to be destroyed, the head seemed to have been bruised; but this was not so. Satan, in the very act of grasping his prey, demolished his own throne. Satan, evil angels, and evil men united in a desperate companionship, and thought to claim the victory, but it was in the death of Christ, in the cruel suffering and crucifixion, that the Son of God accomplished the very work for which he was ordained from before the foundation of the world. He died a victim to jealousy and hate, a victim to false religious zeal. But in his dying agony he was victor over the powers of earth and hell. He reinstated man in the position from which Satan had hurled him through temptation and sin, and, by his own perfect obedience to the law of God, placed him on vantage ground. In his death he broke the spell that had held millions in slavery, under perfect subjection to Satan's rule and jurisdiction. [Cf: ST 03-26-94 para. 06] p. 147, Para. 4, [1894MS].

A stronger than the strong man armed had come and overpowered the one who had seduced man, and led him away from allegiance to God. Against Christ evil angels and evil men had combined in an unholy confederacy of rebellion. They had made war on God and his government. But help had been laid upon One who was mighty to save, who could measure weapons with the apostate. Satan was next in power to Christ; he was highly exalted the covering cherub, and none but Christ could engage in battle with him, enduring successfully the temptations with which he had beset the human family. [Cf: ST 03-26-94 para. 07] p. 148, Para. 1, [1894MS].

Satan had come to Christ in the wilderness, representing himself as an angel of light; but though he attacked Christ in the moment of his greatest weakness, he was vanquished by the Prince of life. Thus, as man's substitute and surety, did he make it possible for every son and daughter of Adam to be an overcomer, to return to allegiance to God, and render perfect obedience to the law of Jehovah. All this man is required to do, notwithstanding his weakness, his degradation and sinfulness; for moral power has been provided for him in Christ. Through faith in Christ man is made complete: for Christ gave his life in order that we might be rescued from the power of Satan. [Cf: ST 03-26-94 para. 08] p. 148, Para. 2, [1894MS].

Jesus measured weapons with the prince of darkness in the garden of Gethsemane, where the agony was so great that he sweat as it were great drops of blood. It forced from his pale and quivering lips a cry of agonizing prayer, when he besought his Father, saying, "If it be possible, let this cup pass from me." Three times he raised this prayer to God, but at last added the submissive words, "Nevertheless, not as I will, but as thou wilt." [Cf: ST 03-26-94 para. 09] p. 148, Para. 3, [1894MS].

He had said, "Destroy this temple [speaking of the temple of his body], and in three days I will raise it up." On the cross he received the wounds that will mark his form through the ceaseless ages of eternity; but those very wounds will be his glory, the insignia of his triumph over him who bruised his heel; for he shall bruise the serpent's head. On the cross he cried, "It is finished," and bowed his head and died. He descended into the grave; but after three days a

mighty angel, clothed with the panoply of heaven, parted the darkness from his track, and caused the Roman guard to fall as dead men at his feet. The angel rolled back the stone from the sepulcher, and the Roman seal was broken, and Christ came forth from the prison of death, and, over the rent sepulcher of Joseph, proclaimed himself "the resurrection and the life." Through him it was announced that every son and daughter of Adam might be emancipated from their bondage to Satan, to sin and transgression; for, as man's substitute and surety, Jesus had won the victory. The world and its inhabitants were his inheritance, purchased at infinite cost, and every soul who believed in his name, might be an heir of God and a joint heir with Jesus Christ. When Christ rose from the dead, the victory was proclaimed in triumph by the loftiest order of heavenly intelligence, and joy, inexpressible joy, filled the courts of God. By Mrs. E. G. White. [Cf: ST 03-26-94 para. 10] p. 148, Para. 4, [1894MS].

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way." The Lord does not remove all the difficulties and trials and hardships from the pathway of his people. He would have them learn to put their trust in him, believing that the invisible God is their mighty helper. The children of Israel became accustomed to the presence of the pillar of cloud, that covered them as a canopy by day, and was as a pillar of fire by night. They came to look upon the cloud as a common thing. They did not appreciate the fact that they were favored with the presence of the only begotten Son of God, who was equal with God; and, in spite of all their perversity, their murmuring and rebellion, he had done wonderful things for them in all their journeyings. [Cf: ST 04-02-94 para. 01] p. 148, Para. 5, [1894MS].

The Lord had said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; than I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee." The one great object of the care and guardianship of Christ was the church in the wilderness. He said of Israel: "I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life." Egypt was desolated with plagues and became a wasted land, in order that Israel might be freed from bondage; but the people did not appreciate the goodness and mercy and love of God. The Lord, their Redeemer, undertook to lead and guide them, but when he brought them into strait places, they were discouraged because of the way, and spake against God and Moses, saying: "Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." [Cf: ST 04-02-94 para. 02] p. 149, Para. 1, [1894MS].

The Lord had fed them with the bread of heaven, even with angels' food; and yet they murmured against him. By his power he had held in check the wild beasts of the forests, and the reptiles of the

wilderness, so that they had not hurt his people; but now he removed his restraining hand, and let the poisonous serpents do as they would have done all along the way had the Lord not restrained them. The real trouble that now came upon them served to bring them to their senses, and to awaken their paralyzed thoughts as to what course to pursue. "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. . . . And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." [Cf: ST 04-02-94 para. 03] p. 149, Para. 2, [1894MS].

Throughout the camp of Israel there were the suffering and the dying who had been wounded by the deadly sting of the serpent. But Jesus Christ spoke from the pillar of cloud, and gave directions whereby the people might be healed. The promise was made that whosoever looked upon the brazen serpent should live; and to those who looked the promise was verified. But if anyone said: "What good will it do to look? I shall certainly die under the serpent's deadly sting;" if he continued to talk of his deadly wound, and declared that his case was hopeless, and would not perform the simple act of obedience, he would die. But everyone who looked, lived. [Cf: ST 04-02-94 para. 04] p. 149, Para. 3, [1894MS].

Jesus said: "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Christ is speaking to us now as certainly as he spoke to the children of Israel in the wilderness. He is the Healer of both body and soul. Our attention is now called to the Great Physician. "Behold the Lamb of God, which taketh away the sin of the world." Just as long as we look at our sins, and talk of and deplore our wretched condition, our wounds and putrefying sores will remain. It is when we take our eyes from ourselves, and fasten them upon the uplifted Saviour, that our souls find hope and peace. The Lord speaks to us through his word, bidding us "look and live." "He that hath received his testimony hath set to his seal that God is true. 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." [Cf: ST 04-02-94 para. 05] p. 149, Para. 4, [1894MS].

There is every reason why we should be encouraged to hope for the salvation of our souls. In Jesus Christ every provision for our salvation has been made. No matter what may have been our sins and shortcomings, there is a fountain open in the house of David for all sin and uncleanness. "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." This is the word of the Lord. Shall we accept it? Shall we believe on him? [Cf: ST 04-02-94 para. 06] p. 150, Para. 1, [1894MS].

David had been bitten by the fiery serpent,--he had been poisoned with the venom of sin,--yet hear the words that describe his experience after looking upon the uplifted Saviour: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall everyone that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. . . . The Lord redeemeth the souls of his servants, and none of them that trust in him shall be desolate." By Mrs. E. G. White. [Cf: ST 04-02-94 para. 07] p. 150, Para. 2, [1894MS].

It is in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus, for he has no strength of his own, and let him assert his liberty. Let him believe that the Lord has spoken truth, and trust in him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to me, I will in nowise cast out." Look upon Jesus. Behold the Lamb of God, which taketh away the sin of the world." [Cf: ST 04-09-94 para. 01] p. 150, Para. 3, [1894MS].

Let no one make his feelings his idol, and bow his soul down to worship and serve his sensations. "Thou shalt worship the Lord thy God, and him only shalt thou serve." It is your privilege to believe that Christ has borne your sins; for God hath laid on him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice. [Cf: ST 04-09-94 para. 02] p. 150, Para. 4, [1894MS].

All legalism, all the sorrow and woe by which you may encompass yourself, will not give you one moment of relief. You cannot rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you; but the sinless One has taken your place, and, though, undeserving, he has borne your guilt. By accepting the provision God has made, you may stand free before God in the merit and virtue of your Substitute. You will then have a proper estimate of sin, and the godly sorrow of true repentance will take the place of hopeless discouragement and grief, for you will turn from sin with grief and abhorrence. [Cf: ST 04-09-94 para. 03] p. 150, Para. 5, [1894MS].

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do not think for an instant that any human being has a more loving heart, and a more tender compassion for you, than he who died on Calvary to save you. Do not turn from the divine to the human. The human messenger may bid you hope, on the ground that God's word bids you hope. Your Heavenly Father invites you to come to him as a little child to a loving parent, and say, Thou hast 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 04-09-94 para. 04] p. 151, Para. 1, [1894MS].

Christ is the friend of sinners. When the scribes and the Pharisees accused him of eating with publicans and sinners, Jesus said, "I come not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for he is the greatest of Saviours. Lift up your head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." [Cf: ST 04-09-94 para. 05] p. 151, Para. 2, [1894MS].

You have been pronounced a sinner, and Christ has announced himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent was uplifted, and when by one look they might be healed? Would you not have exclaimed: "Why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they might receive healing!" But is it not as inconsistent for you to refuse to look at the crucified Saviour?--Heed the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." [Cf: ST 04-09-94 para. 06] p. 151, Para. 3, [1894MS].

Why should the repenting sinner forsake his thoughts? It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonoring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him [as his personal Saviour, and accepts him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the whosoever may believe. But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself.

Forsake these unbelieving thoughts. God says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Cf: ST 04-09-94 para. 07] p. 151, Para. 4, [1894MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Poor, doubting, discouraged soul, I would address you as one of that world for whom God gave his Son. He loves you, and will save you if you will but receive the gift of his only begotten Son. Moses prayed that God would show him his glory, "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." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that he is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief, and in bitterness of soul, but the power to cleanse the vilest sinner is vested wholly in him who can save unto the uttermost. [Cf: ST 04-09-94 para. 08] p. 152, Para. 1, [1894MS].

God does not ask you to feel that Jesus is your Saviour, but to believe that he died for you, and that his blood now cleanseth you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however, grievous may have been your sins, believe he saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that cannot fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come unto me that ye might have life." Oh, how he longed to save them; for while we were yet sinners (not waiting for us to make ourselves good), Christ died for us. [Cf: ST 04-09-94 para. 09] p. 152, Para. 2, [1894MS].

Believe now that God loves you; for he hath declared it, and when Satan tries to fasten the burden of sin and horror upon you, take your Bible, and read, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You cannot repulse the enemy by relating your fearful doubts, by telling him that you are horrified by the thought that you are lost. All this is music in his ears. He wants to make you as miserable as he is himself, but you can answer him by proclaiming the promise that you believe in the Son, and therefore shall not perish. As you turn your eyes away to the Lamb of God, who taketh away the sins of the world, the controversy with the enemy will be ended for

that season. You can repulse him by declaring that "Christ was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon him, and with his stripes I am healed." [Cf: ST 04-09-94 para. 10] p. 152, Para. 3, [1894MS].

Take the word of Jesus Christ as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of his infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even though it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? 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?" By Mrs. E. G. White. [Cf: ST 04-09-94 para. 11] p. 152, Para. 4, [1894MS].

"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 04-16-94 para. 01] p. 153, Para. 1, [1894MS].

A great and infinite sacrifice has been made in our behalf. We are the objects of God's love, and he has shown to us that he identifies his interests with those of suffering humanity. As Christ has given himself for us, we should place a proper estimate upon the soul. He has given us heavenly endowments, done everything that a God could do, in order that we might not perish, but have everlasting life, the life that measures with the life of God. Can our finite minds grasp this great and wonderful fact?--Not unless we empty ourselves of vanity and break away from the bondage of Satan. [Cf: ST 04-16-94 para. 02] p. 153, Para. 2, [1894MS].

The mission of Christ to the world was to break the chain of Satan from the soul, and to set at liberty those that are bound. It cost an infinite price to deliver the captives of Satan from the captivity of sin. In the councils of heaven it was determined that Christ should die for the sins of the whole world. He laid aside his royal crown, his royal robe, clothed his divinity with humanity, that he might touch humanity, and yet he was not received by the world. Goodness, mercy, and love attended his steps. He healed the sick, he comforted the desponding, brought hope to the despairing, and preached the gospel to the poor. Those who listened to his teaching did not need to consult a dictionary to find out his meaning. His words were so simple that a child could grasp his meaning. He did not take a text and then give a discourse on science, though he could have opened the mysteries of science to the world. He could have told the world that of which they had not dreamed. He did not preach from a newspaper, but he bent his energies toward one object,--the salvation of the lost. He did not build so grand a house of worship that the poor were excluded from its doors, but he sought the great thoroughfares of travel, and sought out the people, that they might hear the gracious tidings he had to bear to them. He would lead the multitudes to the seashore, and, in a fisherman's boat, would put out a little from the shore, and there preach to the people who thronged his steps. [Cf: ST 04-16-94 para. 03] p. 153, Para. 3, [1894MS].

Ministers of the gospel who believe that the end of all things is at hand, preach the gospel in simplicity to the people, preach the truth as it is in Jesus. Christ prayed before leaving his disciples, "Sanctify them through thy truth; thy word is truth." When the truth is received and believed, it will have a sanctifying effect upon the heart and character. Jesus came to earth that he might transform the character and develop in man the moral image of God. Oh, we must not meet Jesus unready! We do not desire that you shall miss your way. If we knew the value of the human soul, we would not be indifferent to our own salvation or to that of others. [Cf: ST 04-16-94 para. 04] p. 153, Para. 4, [1894MS].

Jesus, the Prince of life, took the battle field to meet and to contend with the prince of darkness, and to dispute his claims. From the time of his birth until he hung on Calvary's cross he warred with the evil one in our behalf. His purity of character was a rebuke to the world, and men hated him because of his divine and holy character. He did not come to our world as an angel of glory, but as a man. He was made in the likeness of sinful flesh, and condemned sin in the flesh. With his human arm he encircled the race, and with his divine arm he grasped the throne of the infinite, linked man with God, and earth with heaven. Oh, who are there who are colaborers with Christ, who are feeding the starving flock of God? [Cf: ST 04-16-94 para. 05] p. 153, Para. 5, [1894MS].

We read concerning the mission of Christ as it was announced by himself in Nazareth, and can understand what is the character of the work that the follower of Christ must do: "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The work of Christ was to rescue those who were bowed down by the power of Satan, and to set them free from his yoke of bondage. Then why is it that so many choose to remain bound to Satan's chariot? Why is it that men do not accept of God's promises?--The reason is that Satan is presenting to every human intelligence the temptations he presented to Christ in the wilderness, and they are carried away with his delusions. They look on the things that are temporal, and lose sight of that which is spiritual and eternal; they do not realize the value of the exceeding and eternal weight of glory. They permit the business of this life to engross their attention and to take up their time. [Cf: ST 04-16-94 para. 06] p. 154, Para. 1, [1894MS].

Christ has sent forth an invitation bidding men to the marriage supper of the Lamb, but, as it is represented in the Bible, "they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." These matters of temporal interest were of more value in the minds of those who were bidden to

the wedding than the eternal weight of glory. [Cf: ST 04-16-94 para. 07] p. 154, Para. 2, [1894MS].

On every side we see that it is the affairs of this life that are engaging the minds and affections of men. Christ came to break the spell of infatuation that Satan has wrought upon the human mind. He came to bring eternity to our view, in order that we should not lose heaven out of our reckoning, but extend our vision beyond the things of this life. [Cf: ST 04-16-94 para. 08] p. 154, Para. 3, [1894MS].

Many do not know God, they do not know Jesus Christ, whom he hath sent. If they did, do you think man would engage in a business that would ruin his fellow-men? Would there be found in the world the public houses that now abound on every side? Would you see men in the possession of reason of going into public houses to sell it for a draught of liquor, and coming out madmen? Look at that man who has entered the public house and has come out again. Look at his bleared eyes, at his countenance, from which all intelligence has departed. His tongue is thick; his words are of a low, sensual character. His lips utter that which is degrading and profane. Nature protests that she has never made him what he is. He is the slave of habit, but Christ came that he might set at liberty those who are bound. The Lord declares, "Ye are laborers together with God;" but are these men who sell the vile poison which degrades men to a level below the brute creation, laborers together with God? (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 04-16-94 para. 09] p. 154, Para. 4, [1894MS].

Fathers and mothers, are you laborers together with God? How are you bearing the weighty responsibilities that rest upon you? How are you educating and training your children? Are you from their babyhood teaching them habits of self-control? Do you educate them to know that they cannot have everything they want? Are you teaching them to become missionaries for God, that they may go to the islands of the sea and proclaim the message of mercy to those who are in the darkness of error? Teach them that Christ, the precious Saviour, came to our world to save men from the transgression of the law of God. When God gave Jesus to the world, he gave all heaven in one rich gift. God made it manifest to the world, to angels, seraphim and cherubim, that his gift could not be excelled; for in the gift of Christ all was given. [Cf: ST 04-23-94 para. 01] p. 155, Para. 1, [1894MS].

Christ came to the world as a sin bearer. John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Jesus takes our sins away, and then imparts his own righteousness. The whole world is lying in wickedness. We see on every side crime, murder, embezzlement, pleasure seeking, gambling, horse racing, and every manner of evil. Who is the leader in all this engrossing of the minds of men in evil? It is Satan, who soon expects to gather in the harvest of the whole earth. But when the judgment shall sit, and the books be opened, every man shall be judged out of those things which are written in the books according to his works. What preparation are we individually making to meet that great day? Are we seeking to remove temptation from the rising generation? Are we making the name of Christ a familiar one in our homes? God grant that you may educate your children for heaven. [Cf: ST 04-23-94 para. 02] p. 155, Para. 2, [1894MS].

Fathers and mothers, a sacred trust has been committed to you. You are to be godly, firm, temperate. Let no one find you smoking or drinking. Remember that you transmit these depraved appetites to your children. God wants you to keep before them the fact that there is a heaven to win, a hell to shun. He wants you to keep them pure from the vicious, vile habits of the world. Keep your children at their home, and if people say to you, "Your children will not know how to conduct themselves in the world," tell your friends that you are not so concerned about that matter, but that you do want to take them to the Master for his blessing, even as the mothers of old took their children to Jesus. Say to your advisers: "Children are the heritage of the Lord, and I want to prove faithful to my trust. The presence of God must be in my household, in order that as a family we shall present to the world evidences of his divine power. My children must be brought up in such a way that they shall not be swayed by the influences of the world, but where, when tempted to sin, they may be able to say a square, hearty *no*. They must be trained in such a way as to be able to say, 'I will cling to the promises of God.'" "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." Tell your friends and neighbors that you want to see your family inside the gates of the beautiful city. Teach your children to know God; teach them that eternal life is of more value to them than the fleeting pleasures and honors of the world. Train them, mothers, from their earliest years in the principles of Christianity, in love, in truth, in genuine Christian politeness. [Cf: ST 04-23-94 para. 03] p. 155, Para. 3, [1894MS].

The wealthy classes are not excused from serving Christ, and from educating their children for the courts of heaven. What difference will it make with the judgment of your children if you have lived in palaces equal to that of Solomon? Is not Christ everything to us? and is it not necessary for us to be laborers together with God? We should tell our children that we desire them to join the army of the Lord. We should teach them to have beauty and loveliness of character. Jesus says, "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." Teach your children that the beautiful flowers that God has caused to grow are the expression of his love for us. Clothe your children in simple garments, and take time to open the Scriptures to them. [Cf: ST 04-23-94 para. 04] p. 155, Para. 4, [1894MS].

It is a most grievous thing to let children grow up without the knowledge of God. The knowledge of God did not unfit Daniel to be one of the greatest statesmen in the proud court of Babylon. The God of heaven recognized him as his child. He would not defile himself with strong drink and with the rich food from the king's table. And God gave him wisdom. But would God have given him wisdom if he had not walked in his counsel? Satan does not give true wisdom to men. When Daniel and his fellows were examined by the king, they were found to be ten times better than all the astrologers that were in the king's court. The record declares: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: ST 04-23-94 para. 05] p. 156, Para. 1, [1894MS].

We need the wisdom of God to carry with us through this life into the future, immortal life. We know not when our probation shall end. I have just read of a man who went out with his cart to his business, and in one hour he was killed. We hear of many who are cut off in a moment. We value every human soul, because God has given great opportunities to men, and in eternity alone can the length of the chain be measured by which you are to be saved. You can measure the love of God only as you look to Calvary. [Cf: ST 04-23-94 para. 06] p. 156, Para. 2, [1894MS].

What have you done with your intellect, in order that you may be complete in Christ Jesus? If mothers and fathers had learned of Christ, the greatest Teacher the world ever knew, we should see families that would be symbols of the family of heaven. If God endowed them with wealth, they would not use it all for the adornment of their poor bodies, but would realize that God had given it to them in trust, to feed the hungry and to clothe the naked. [Cf: ST 04-23-94 para. 07] p. 156, Para. 3, [1894MS].

The Bible is the garden of God. Are you discouraged? Are you bereaved? The word of God tells you not to sorrow as those who have no hope, for there will be a relinking of the family chain. When we look upon our dead, we think of the morning when the trump of God shall sound, and when the dead shall be raised incorruptible, and we shall be changed. Over the rent sepulcher of Joseph, Christ proclaimed, "I am the resurrection and the life." A little longer, and we shall see the King in his beauty. A little longer, and he shall wipe away all tears from our eyes. A little longer, and we shall have a robe of purity, whiter than any fuller on earth could whiten it. It is the garment woven in the loom of heaven, not to cover over our sins, for Jesus takes away the sin of the world, but to clothe us in the righteousness of Christ. I want to behold him until I shall be changed into his likeness; for by beholding we become changed. We should talk of the crown of life, of the heaven of bliss that awaits the faithful. May God help us to press the battle to the gate. He will place the crown of life upon our heads as we proclaim, "Worthy, worthy is the Conqueror." We shall exclaim, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." [Cf: ST 04-23-94 para. 08] p. 156, Para. 4, [1894MS].

Do you want heaven? Then will you show the line of demarkation between you and the world, and hear at last the words of approbation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." By Mrs. E. G. White. [Cf: ST 04-23-94 para. 09] p. 156, Para. 5, [1894MS].

The home circle should be an educating circle. Fathers and mothers should realize that they themselves should be in subjection to our Heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority. Parents have brought children into the world, and the children have no voice or part in the matter. Parents are under most weighty responsibility to so educate and train these children that they shall not miss the way leading to eternal life. Parents make a most terrible mistake when they neglect the work of giving their children religious training, thinking that they will come out all right

in the future, and, as they get older, will of themselves be anxious for a religious experience. Cannot you see, parents, that if you do not plant the precious seeds of truth, of love, of heavenly attributes, in the heart, Satan will sow the field of the heart with tares? He will pre-occupy the field, and sow the seeds of stubbornness, of selfishness, of love, of pleasure, and turn the mind into channels of pride and sinfulness. [Cf: ST 04-30-94 para. 01] p. 157, Para. 1, [1894MS].

As parents, we shall do well to consider the case of Abraham, "the father of the faithful." He was a representative man, and his example in the home life is worthy of imitation. 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." Abraham was selected by God to introduce into society a higher standard than that found in the world. He was to cultivate home religion, and cause the fear of the Lord to permeate his household. He who blesses the habitation of the righteous, 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." There would be on his part no betraying of sacred trusts, no indulgence of sin in excusing his children in evil ways. This sinful indulgence of children is the veriest cruelty that could be practiced toward them; for it confirms them in evil. [Cf: ST 04-30-94 para. 02] p. 157, Para. 2, [1894MS].

Children are the heritage of the Lord, and should be trained and disciplined in such a way that they will form characters which the Lord can approve. Both parents and children are under the government of God, and are to be ruled by him. Fathers and mothers should combine their influence and authority and affection, and rule their homes after the direction that God has given us in his word. They are not to rule by impulse. There is to be no oppression on the part of parents, and no disobedience on the part of children. We are not to reach the standard of worldlings, but the standard that God himself has erected. Parents should inquire diligently what God has said in his holy word; for the word must be the rule from which there can be no turning aside. The motto of parents should be, "As for me and my house, we will serve the Lord." [Cf: ST 04-30-94 para. 03] p. 157, Para. 3, [1894MS].

It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse. I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and, as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother: "You have deeply wronged your child. You have hurt its soul, and lost its confidence in you. How this will be restored I know not." This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years

and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child. It is not through one act that the character is formed, but by a repetition of acts that habits are established and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit. [Cf: ST 04-30-94 para. 04] p. 157, Para. 4, [1894MS].

It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul, principles that will result in habits of righteousness. Let parents be careful never to correct their children in anger. Never lay your hand upon a child when you are provoked and filled with passion. In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit. You may ask, "Shall I never punish my child by the use of the rod?" It may be necessary to whip a child at times. But every other resort should first be tried before you cause your child physical pain. If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones. If you do have to punish your child, you will manifest real sorrow for its affliction. You will bow before God with the child, and, with a heart full of sorrow, will ask the Lord to forgive the erring little one, and not permit that Satan shall have control of his soul. Present before the little ones the sympathizing Redeemer. Speak his own words to them, telling them that Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Your prayer, uttered in contrition of soul, will bring angels to your side, and the child's heart may be all broken in penitence, and thus the victory be gained, and there be no necessity of using the rod at all. [Cf: ST 04-30-94 para. 05] p. 158, Para. 1, [1894MS].

But if you take a child and correct it in the heat of passion, you pursue a course that may make a demon of your child, and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills. Here is where so many make a great mistake, in thinking that it is necessary to break and destroy a child's will. What you are to do is to guide and discipline and train the will by precept and example. In order to do this you must first learn how to control your own hasty temper, and subdue your own will, in order that you may mould and fashion the character of your child. If you act out your hasty temper, and show an undisciplined will before your child, you will certainly educate him to imitate your words and actions, and you have no reason to wonder why your children are so bad. It is your manner of training that is ruining your household. [Cf: ST 04-30-94 para. 06] p. 158, Para. 2, [1894MS].

Have you love for your child? Do you cultivate affection for the little ones you have brought into the world, and express that love in your words and manners? If your child is playing with something that is not a proper article for him to use as a toy, do not snatch it from him; but get him to exchange it for something that will be proper for him, and that will give him as much pleasure. Let your children have evidence that you love them, and that you want to make them happy. The more unlovely they are, the greater pains you must take to win their confidence and love; and when they realize that father and mother will

use every justifiable means to make them happy, the barriers will be broken down. What a victory is gained when it is possible to mould the character of your children after the character of Christ! It should be the constant aim of parents to develop the capacities of their children in such a way that they will be fitted to honor God and bless humanity. By Mrs. E. G. White. [Cf: ST 04-30-94 para. 07] p. 158, Para. 3, [1894MS].

It is the work of parents to educate and discipline themselves, in order that they may educate and discipline their children. Let parents remember that they have transmitted to their children their own hereditary tendencies. Let them deal sharply with themselves as they see themselves mirrored in the dispositions of their children. Let parents open the door of their own hearts to Jesus, that his love and grace may take possession of the soul, and bring their will and ways into conformity to Christ's will and ways; then they will be able to impart divine instruction to their children. [Cf: ST 05-07-94 para. 01] p. 158, Para. 4, [1894MS].

It is a mistake for parents to notice every little defect in the manners of their children. They should not criticise them continually, but when they see wrong traits of character developing, they should make most strenuous efforts to correct the wrong by strengthening traits of an opposite nature. If you roughly lay hold on these disagreeable developments, and battle with them concerning their objectionable traits, you will be in danger of causing two evils to exist in trying to eradicate one. When children are inclined toward evil, seek to draw their minds away from the things that will mar them, and turn their attention in a different channel. [Cf: ST 05-07-94 para. 02] p. 159, Para. 1, [1894MS].

If you would train a precious pink, or rose, or lily, how would you minister to it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the boughs, but by little attentions oft repeated. He moistened the soil and protected the plants from the fierce blasts and from the scorching sun, and God, by his miraculous power, caused the plants to flourish and to blossom into loveliness. Parents should follow the method of the gardener in dealing with their children, and if the grace of Christ is in the heart, parents will seek in various ways to educate and train their children, to fashion their characters after the divine model. Parents should not be satisfied until they see the image of the divine in the characters of their children. They may give God all the glory for their success, because it has been the grace of Jesus Christ that has made the fathers and mothers wise to train their children. [Cf: ST 05-07-94 para. 03] p. 159, Para. 2, [1894MS].

That cannot be a happy home where love is not cultivated between husband and wife, between parents and children. If parents have been self-centered, and have trained their children in an atmosphere where love was not manifested in affectionate words and actions, then change the atmosphere of your home as quickly as possible. Let husbands love their wives, and let the wives see that they reverence their husbands. The plan of salvation was devised in order to transform the natural character, and fashion it after the divine image. When the grace of

Christ is received in the heart, it will soften whatever is harsh, and subdue that which is coarse and unkind. Courtesy will be expressed in the affairs of home life. Let father and mother remember that they themselves are but grown-up children. Though great light has shone upon their pathway, and they have had long experience, yet how easily are they stirred to envy, jealousy, and evil surmisings! Because of their own mistakes and errors, they should learn to deal gently with their erring children. [Cf: ST 05-07-94 para. 04] p. 159, Para. 3, [1894MS].

Just as you conduct yourself in your home life, you are registered in the books of heaven. He who would become a saint in heaven, must first become a saint in his own family. If fathers and mothers are true Christians in the family, they will be useful members of the church, and will be able to conduct affairs in the church and in society after the same manner in which they conduct their family concerns. Parents, let not your religion be simply a profession, but let it become a reality. When truth is brought into the inner sanctuary of the soul, it has a wonderful and powerful effect upon the life. It will expel the love of self, indulgence of self, hastiness and petulance of temper, sensitiveness, and pride. These are the things that drive Christ from the heart, and when they are manifested in the life, the professors of religion cannot experience that noble joy that makes the servant of Christ free. He who professes to love the truth, and yet does not bring it into practical life, is bearing a heavy yoke. He admits the principles of truth to be right, and yet fails to carry them out in his actions, and thus cuts off his influence. He is subject to various caprices of his own natural character, and robs God of the service for which he was purchased by the precious blood of Christ. [Cf: ST 05-07-94 para. 05] p. 159, Para. 4, [1894MS].

Until Christianity is planted in the heart, it cannot control the life, for it is the evil in the heart that must be corrected. It is not enough to have a form of godliness without holiness to the Lord, for it is like cleansing the outside of the cup while impurities remain within. A belief of doctrines, however pure they may be, will not save a soul from death, unless they are brought into contact with the life. The heart must be purified through obedience to the truth. [Cf: ST 05-07-94 para. 06] p. 160, Para. 1, [1894MS].

Parents, you need to study your Bibles in order to know how to bring up your children in the nurture and admonition of the Lord. You cannot continue to indulge in your fitful manner of managing your children, and yet be accounted as true and faithful before God. You must watch for the souls of your children as those that must give an account. You should consider it your duty before God to educate your children in some useful employment. They cannot be permitted to spend their lives in amusing themselves simply, without being exposed to temptation. You should train your children to orderly habits, teaching them to bear responsibilities according to their years. You should train them also in habits of economy, instructing them to bind about their wants and restrict their desires for indulgence in dress and holiday pleasures. [Cf: ST 05-07-94 para. 07] p. 160, Para. 2, [1894MS].

Parents who profess to believe the truth should earnestly strive for the salvation of their children, teaching them, both by precept and example, that "the fear of the Lord is the beginning of wisdom." It is with God, who looks upon the heart, that we have to do. Have the

parents given the whole heart to God? Have parents appreciated the countless blessings he has bestowed? Have they educated themselves in presenting gratitude offerings to God in response for all his blessings until their affections are set on things above, and not on things on the earth? The heart is the citadel of the whole man, and, until the heart is wholly on the Lord's side, the enemy will find his stronghold there, and no human power can dislodge him. The Lord alone can do this work. [Cf: ST 05-07-94 para. 08] p. 160, Para. 3, [1894MS].

There are many professed Christian parents whose souls are preoccupied with so many other things that there is no room in the soul temple for the presence of Jesus. They have given to their idols the devotion that is due alone to God. The door of the heart is closed against the truth, and Christ is misrepresented in spirit, in character, and in actions. Their children are unconverted, wayward, and pleasure loving, and no recommendation to the truth. Should some of these youth be cut down with disease and have no opportunity to repent, they would be lost, forever lost. They are indulging in worldly follies and pleasures, and this will not give their souls a fitness for the society of heavenly angels. Souls are perishing because they have not an experimental knowledge of God and of Jesus Christ whom he has sent. Many sit under the sound of the gospel, but they do not take it as the truth, because parents keep practical religion apart from their lives. The glad tidings that should awaken every soul is of none effect to them. They are pointed to the Lamb of God that taketh away the sins of the world, but they say, There will be time enough tomorrow, and the bewitching power of sin holds them firmly in its grasp. As they cannot serve Christ and the world at the same time, they choose the service of sin and receive its wages. [Cf: ST 05-07-94 para. 09] p. 160, Para. 4, [1894MS].

My brethren and sisters, will you not face heavenward? Will you not open the chambers of the mind to the bright beams of the Sun of Righteousness? Will you not open the door of the heart, and welcome Jesus in? There is healing in his wings. He will create the kindness and love in your hearts that should be cherished and exhibited in your family, and this love will not only embrace your own household, but will flow out to those around you in the church and the world. We do not plead for a manifestation of what the world calls courtesy, but for that courtesy which everyone will take with him to the mansions of the blessed. Oh, what rays of softness and beauty shone forth in the daily life of our Saviour, and were revealed in all the associations which he cherished! There never was so perfect an illustration of genuine courtesy as that which was exemplified in the life of Jesus. He bids parents to come unto him and learn of him, for he is meek and lowly of heart. He says to the children, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Send them not to the rabbis, send them not to the Pharisees, but take the little children to Jesus for instruction and discipline. By Mrs. E. G. White. [Cf: ST 05-07-94 para. 10] p. 161, Para. 1, [1894MS].

The family institution is a divine ordinance. Parents stand in the place of God to their children. How grievous in the sight of heaven is the neglect of parents to train their children for the future immortal life. Christians should look upon children as the younger members of the Lord's family, intrusted to the parents and to the church to be trained up as children of God, to be brought up in the nurture and

admonition of the Lord. The Christian family is to be a school of Christ, where parents are to be the visible teachers, but Christ himself the great invisible teacher. The lessons which Christ imparts to the parents they are to repeat to their children line upon line and precept upon precept. Patiently, tenderly, and lovingly their steps are to be guided in the narrow path of holiness. Parents are not to compel their children to have a form of religion, but they are to place eternal principles before them in an attractive light. [Cf: ST 05-07-94 para. 01] p. 161, Para. 2, [1894MS].

The mother is to teach the children through their earlier years, and in order to fulfill her great responsibility, she needs to be moulded and fashioned after the similitude of the character of Christ. She is never to use her influence fitfully, unwisely, arbitrarily, simply because it is in her power to do so. She must ever remember that she must render up an account to God for the way she has done her intrusted work. The father should see to it that the mother is not overburdened with the care of many children. Children are not to be crowded upon her so that her physical strength and training capabilities are taxed. Men and women should carefully, conscientiously consider, with an eye single to the glory of God, what is involved in bringing children into the world. When mothers bring forth children in rapid succession, the burdens of caring for and training them are so heavy that they become discouraged, and are not able to accomplish the work that they should in educating their numerous and fast-increasing flock. [Cf: ST 05-07-94 para. 02] p. 161, Para. 3, [1894MS].

A mother is but a human being, and the husband and father of the family should unite his efforts with hers in building up a proper family discipline. If he neglects to do his part, failure is registered in the books of heaven against his name, and he will have to give an account of himself before the great white throne. Many fathers think family discipline a light matter, and it does not enter their mind that they have a part to act in cheerfully training and governing the children. The father frequently manifests passion and impatience, and alienates the hearts of his children from him, and yet he often charges the blame of this upon the poor management of the mother. Let Christian parents take heed how they deal with the younger members of the Lord's family. The father and mother should always be at agreement, not working counter to each other, in order that right impressions may be made on the minds of their children. Let parents seek wisdom of God; for he has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." [Cf: ST 05-07-94 para. 03] p. 161, Para. 4, [1894MS].

It is the privilege of parents to rear their children in a divine atmosphere. As soon as the little ones are intelligent to understand, parents should tell to them the story of Jesus, that they may drink in the precious truth concerning the Babe of Bethlehem. Impress upon the children's minds sentiments of simple piety that are adapted to their years and ability. Bring your children in prayer to Jesus, for he has made it possible for them to learn religion as they learn to frame the words of the language. Let children hear from the lips of their mother words of gentleness, purity, and truth. Let her maintain her authority, permitting no disobedience on the part of her children. Command your children and your household after you (as did Abraham) to keep the way of the Lord, to do justice and judgment. Parents must keep their hearts

and minds in the love of God, and bring their children to the altar of prayer, where day by day the household may offer up supplication and thanksgiving. [Cf: ST 05-07-94 para. 04] p. 162, Para. 1, [1894MS].

When parents become old, and have young children to bring up, the father is likely to feel that the children must follow in the sturdy, rugged path in which he himself is traveling. It is difficult for him to realize that his children are in need of having life made pleasant and happy for them by their parents. Many parents deny the children an indulgence in that which is safe and innocent, and are so afraid of encouraging them in cultivating desires for unlawful things that they will not even allow their children to have the enjoyment that children should have. Through fear of evil results, they refuse permission to indulge in some simple pleasure that would have saved the very evil they seek to avoid, and thus the children think there is no use in expecting any favors, and therefore will not ask for them. They steal away to the pleasures they think will be forbidden. Confidence between the parents and children is thus destroyed. If fathers and mothers have not themselves had a happy childhood, why should they shadow the lives of their children because of their own great loss in this respect? The father may think that this is the only course that will be safe to pursue; but let him remember that all minds are not constituted alike, and the greater the efforts made to restrict, the more uncontrollable will be the desire to obtain that which is denied, and the result will be disobedience to parental authority. The father will be grieved by what he considers the wayward course of his son, and his heart will feel sore over his rebellion. But would it not be well for him to consider the fact that the first cause of his son's disobedience was his own unwillingness to indulge him in that in which there was no sin. The father thinks that sufficient reason is given for his son's abstaining from his indulgence since he has denied it to him. But parents should remember that their children are intelligent beings, and they should deal with them as they themselves would like to be dealt with. [Cf: ST 05-07-94 para. 05] p. 162, Para. 2, [1894MS].

It is true that Christ is to be the model for children. He was subject unto his parents; but Christ is also the father's example, and his tender love should be shown by his human agent. The father should be enabled to say, "Thy gentleness hath made me great." Christ is the model of perfection, both in outward manner and inward grace, for he was meek and gentle of heart. He did not break the bruised reed, nor quench the smoking flax. He enjoyed seeing children and youth happy. He never spoke an unkind, discourteous word. Even in his denunciations of the hypocrisy of the Pharisees, keen and searching though they were, there was no manifestation of an irritated temper. Divine grace alone can correct our objectionable tendencies. [Cf: ST 05-07-94 para. 06] p. 162, Para. 3, [1894MS].

When circumstances arise that tempt and irritate us, we should manifest love and sympathy, and cultivate patience under every provocation to anger. Under trying circumstances parents may think it right to manifest sternness; but this is the time when they will need to apply the oil of grace in order to prevent friction in the family. Harshness of temper must be softened and subdued by the love of Christ, in order that parents may be able to deal wisely with their children. When, by the wrong course of some members of the family, a most difficult combination of things comes into existence, which is hard to

harmonize, different manifestations of mind will make themselves apparent in those who are to be reprov'd. Some will be excessively sensitive, others manifest a cold, proud reserve, others be nervous and timid, and others still be excessively irritable. Under such circumstances there will always be need of forbearance, patience, and love. Let all by repentance, forgiveness, and love seek to bring all the sunshine that is possible into the home life, that alienation may be healed, and the family come into unity. [Cf: ST 05-07-94 para. 07] p. 163, Para. 1, [1894MS].

The Christian must modify his stern traits of character through the grace of Christ, and cultivate that which is gentle and peaceful. Great harm is done to the cause of Christ when Christians permit their unholy traits of character to misrepresent the gentle, courteous spirit of the gospel of Jesus Christ. Old age at times expects too much of inexperienced youth, and youth expect too much of the aged. Let all take Christ for their example, who never spoke a hasty, discourteous word, or performed a rude action. It is just as much the sacred duty of the aged to grow old gracefully, mellowing in disposition in the autumn of life, as it is for the youth to represent the graces of the character of Christ. Manners are the expression of character, and divine grace can do everything to sanctify the character. Therefore, "let this mind be in you which was also in Christ Jesus." By Mrs. E. G. White. [Cf: ST 05-07-94 para. 08] p. 163, Para. 2, [1894MS].

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only begotten Son of God, who was one with the Father from the beginning. By him the worlds were made. [Cf: ST 05-28-94 para. 01] p. 163, Para. 3, [1894MS].

In denying the miraculous incarnation of Christ, many turn from other truths of heavenly origin, and accept fables of Satan's invention. They lose spiritual discernment, and practice that which is brought to them and impressed upon their minds through the agency of Satan. As the convict is branded and defaced by a hot iron, so their consciences are seared and marred by sin. They proclaim their own righteousness, and exalt themselves before the people in order to gain confidence and to draw to their side those who have not received the love of the truth. "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. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [Cf: ST 05-28-94 para. 02] p. 163, Para. 4, [1894MS].

Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture; but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of Spiritualism in the future. The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed, as Bible doctrines, falsehoods that have originated from the archdeceiver. The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet this theory is affirmed as truth. Through this false doctrine the way has been opened for the spirits of devils to deceive the people in representing themselves as the dead. Satanic agencies personate the dead, and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees he uses all manner of deception. [Cf: ST 05-28-94 para. 03] p. 164, Para. 1, [1894MS].

The signs and wonders of Spiritualism will become more and more pronounced as the professed Christian world rejects the plainly revealed truth of the word of God, and refuses to be guided by a plain "Thus saith the Lord," accepting instead the doctrines and the commandments of men. Through rejecting light and truth many are deciding their destiny for eternal death; and as men reject truth, the Spirit of God will gradually withdraw itself from the earth, and the prince of this earth will have more and more control over his subjects. He will show great signs and wonders as credentials of his divine claims, and through Spiritualism will work against Christ and his agencies. [Cf: ST 05-28-94 para. 04] p. 164, Para. 2, [1894MS].

The Scriptures positively forbid intercourse with evil angels on the supposition of communion with the dead. Through this deception Satan can educate souls in his school of falsehood, and make of none effect the lessons that Christ would teach, which, if practiced, would result in the eternal life of those who obey. Satan is seeking to form a great confederacy of evil by uniting fallen men and fallen angels. But the Lord says: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." [Cf: ST 05-28-94 para. 05] p. 164, Para. 3, [1894MS].

The great power that attends Spiritualism has its origin in the great leading rebel, Satan, the prince of devils. It is through his artifice that evil angels have been able to substitute themselves for the dead, and through lying hypocrisy they have led men to have intercourse with devils. Those who commune with the supposed spirits of the dead are communing with those who will have a corrupting, demoralizing power upon the mind. Christ commanded that we should have no intercourse with sorcerers and with those who have familiar spirits. This class are represented in the Gospel as among those who shall perish in their

iniquity,--"the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone." [Cf: ST 05-28-94 para. 06] p. 164, Para. 4, [1894MS].

For years Spiritualism has been growing in strength and gaining in popularity by advocating a certain kind of faith in Christ, and thus many Protestants are becoming infatuated with this mystery of iniquity. It is little wonder that they are deluded, when they persistently retain the error that, as soon as the breath leaves the body, the spirit goes immediately to heaven or hell. Through the hold this doctrine has upon them the way is prepared for the delusive working of the prince of the power of the air. Satan personated the serpent in Eden, regarding this creature as best adapted for his line of temptations. Satan has been increasing in skillful methods by constantly practicing upon the human mind. It is his one purpose to complete the work which he began in Eden, and work the ruin of mankind. Through his mysterious workings he can insinuate himself into the circles of the most educated and refined, for he was once an exalted being, in a high position of responsibility among the heavenly hosts. It is a mistake to represent him as a monstrous being with hoofs and horns, for he is still a fallen angel. He is capable of uniting the highest intellectual greatness with the basest cruelty and the most degrading corruption. If he had not this power, many would escape his snares who are now charmed with his attractive representations and taken captive by his delusions. [Cf: ST 05-28-94 para. 07] p. 165, Para. 1, [1894MS].

As the Spirit of God shall be withdrawn from the earth, Satan's power will be more and more manifest. The knowledge that he had through being in connection with God, as a covering cherub, he will now use to subordinate his subjects who fell from their high estate. He will use every power of his exalted intellect to misrepresent God and to instigate rebellion against Jesus Christ, the Commander of heaven. In the synagogue of Satan he brings under his scepter, and into his counsels, those agents whom he can use to promote his worship. It is not a strange matter to find a species of refinement, and a manifestation of intellectual greatness, in the lives and characters of those who are inspired by fallen angels. Satan can impart scientific knowledge, and give men chapters upon philosophy. He is conversant with history, and versed in worldly wisdom. [Cf: ST 05-28-94 para. 08] p. 165, Para. 2, [1894MS].

Almost every phase of talent is now being brought into captivity to the prince of the power of darkness. Worldly minded men, because they wish to exalt themselves, and have separated from God, do not love to retain God in their knowledge, for they claim to possess a higher, grander intellect than that of Jesus Christ. Satan envies Christ, and makes the claim that he is entitled to a higher position than the Commander of heaven. His self-exaltation led him to despise the law of God, and resulted in his expulsion from heaven. [Cf: ST 05-28-94 para. 09] p. 165, Para. 3, [1894MS].

Through the Papacy he has manifested his character, and brought out the principles of his government. Of this power the apostle Paul says: "Let no man deceive you by any means; for that day shall not come, except there come a falling a way first, and that man of sin be

revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work. . . . Shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [Cf: ST 05-28-94 para. 10] p. 165, Para. 4, [1894MS].

The confederacy of evil will not stand. The Lord says: "Associate yourselves, O ye people, and ye shall be broken in pieces. . . . Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." [Cf: ST 05-28-94 para. 11] p. 166, Para. 1, [1894MS].

Satan will use his agencies to carry out diabolical devices, to overpower the saints of God, as in times past he used the Roman power to stay the course of Protestantism; yet the people of God can look calmly at the whole array of evil, and come to the triumphant conclusion that because Christ lives we shall live also. The people of God are to advance in the same spirit in which Jesus met the assaults of the prince of darkness in the past. The evil confederacy can advance only in the course which Jesus has marked out before them; every step of their advance brings the saints of God nearer the great white throne, nearer the successful termination of their warfare. The confederacy of evil will finally be destroyed; for the prophet says, "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Even of him whose heart was lifted up because of his beauty, who corrupted his wisdom by reason of his brightness, the Lord says: "I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." By Mrs. E. G. White. [Cf: ST 05-28-94 para. 12] p. 166, Para. 2, [1894MS].

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Prior to and at the first advent of Christ, religious teachers set forth strange ideas that were so mingled with portions of truth that they were full of deceptive power, and led souls away from God, although they still preserved the appearance of being his true worshipers. We find a similar condition of society in these last days, and those who depart from the faith, mingle with their

belief diversities of human opinion. The Bible is brought into criticism. Is it because the Scriptures are inconsistent and contradictory that ministers differ so widely in their interpretation? -No, the trouble is that men are doing today as they did in the time of Christ, and are teaching for doctrines the commandments of men. Religious teachers are in the same condition as were the Pharisees of whom he said, "Ye are both ignorant of the Scriptures and of the power of God." The very men to whom these words were spoken were presumed to teach and interpret the Scriptures to the people. [Cf: ST 06-04-94 para. 01] p. 166, Para. 3, [1894MS].

Are the Scriptures vague and inconsistent? Is there any foundation for the conflicting opinions and various sentiments and doctrines that find credence in the religious world? If so, then we may entertain doubts of their divine origin; for it is not the inspiration of God that leads people to come to diverse opinions. Those who undertake to interpret the Bible, have corrupted the word of God and wrested the Scripture from its true meaning, by seeking to harmonize the truth of God with the inventions and doctrines of men. The Scriptures are perverted and misapplied, and the gems of truth are set in the framework of error. These teachers are blinded, and cannot clearly discern what is the true meaning of the Scriptures. [Cf: ST 06-04-94 para. 02] p. 166, Para. 4, [1894MS].

In the time of the apostles, teachers of this character sought to insinuate themselves among the teachers of truth. They tried to mingle the chaff with the wheat, and their theories were called "strange doctrine;" but the Lord would have us distinguish truth from error. The apostle exhorts us to "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; 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." Peter, John, Jude, and Paul had to contend with men who sought to unsettle the unstable, and who made the word of truth of none effect. Those who were filled with vain philosophy and impressed with science falsely so called, were prejudiced against the truth. [Cf: ST 06-04-94 para. 03] p. 167, Para. 1, [1894MS].

Human inventions please the carnal mind, and pacify the conscience as it clings to sin. It was not palatable to men to see and practice the faith that works by love and sanctifies the soul. Sin was not forsaken and despised, and in order to excuse it a means had to be devised by which the edge of the sword of truth might be blunted; so men brought in human reasonings and assertions. If men had permitted the word of God to do its work upon the heart and intellect, they would have distinguished and separated the spurious from the true. If they had received the Scriptures in their simplicity, they would not have given themselves up to worldly pursuits, to fulfilling their temporal hopes. But they made of none effect the word of God through their traditions, and wrested the Scripture from its true meaning. The Lord says that the word of truth is able to make men wise unto salvation. It is a safeguard and shield, and protects men from the delusions of the enemy. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be ye not

therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth." [Cf: ST 06-04-94 para. 04] p. 167, Para. 2, [1894MS].

Jesus, who gave his life to save men, has given us a warning as to what shall come to pass in the last days. The disciples came to him privately to ask him concerning the end of the world, and Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many," Satanic delusions and deceptions will increase as we near the end of earth's history. Jesus warned his followers as to what should take place just prior to his coming. He said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." [Cf: ST 06-04-94 para. 05] p. 167, Para. 3, [1894MS].

The deceiving power of Satan will continually increase to the very end. Through his agencies he will do 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, . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." [Cf: ST 06-04-94 para. 06] p. 167, Para. 4, [1894MS].

Our world is fast approaching the boundary line when probation will no longer be granted. [Cf: ST 06-04-94 para. 07] p. 168, Para. 1, [1894MS].

A longsuffering God bore with the inhabitants of the world in the time of Noah; but at last he declared to his servant saying, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth; and God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Cf: ST 06-04-94 para. 08] p. 168, Para. 2, [1894MS].

The condition of society today is similar to what it was in the time of Noah; and if Jesus was among us, he would say, "Can ye not discern the signs of the times?" "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank,

they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." [Cf: ST 06-04-94 para. 09] p. 168, Para. 3, [1894MS].

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." The world is given up to the pursuit of temporal affairs, as men were in the days of Noah. They are eating, drinking, planting, building, marrying, and giving in marriage. These things are all lawful in themselves, but it is the carrying of them to excess that is sinful. The world has had great light, and has been greatly favored, and yet the people of the world come short of living up to their responsibilities. The warning Christ gave to the cities that had been most highly favored and had not repented, applies to the world in this day: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee." By Mrs. E. G. White. [Cf: ST 06-04-94 para. 10] p. 168, Para. 4, [1894MS].

"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." These are the chosen of God; they are those to whom Christ addresses the words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." [Cf: ST 06-11-94 para. 01] p. 168, Para. 5, [1894MS].

The people of the world are so engrossed in temporal affairs that eternal realities seem of subordinate importance to them. They cannot distinguish truth from error. In spirit and in practice they are repeating the history of the Jews, and in these last days the chosen of God who keep his commandments will be objects of contempt, both to those in high position and those in the common walks of life. "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: ST 06-11-94 para. 02] p. 169, Para. 1, [1894MS].

In this age of the world there are those who live in the midst of the corrupt society of the world to whom the Lord says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his

name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. . . . 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. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come, and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." [Cf: ST 06-11-94 para. 03] p. 169, Para. 2, [1894MS].

We are to know the meaning of the words: "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 enmity that exists in the heart against evil has no natural existence, but is an enmity that has been created through the agency of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The natural man is in transgression, and his nature is in harmony with that of the first transgressor. There is no natural enmity between fallen men and fallen angels; both are partakers of the same spirit through indulgence in evil. It is according to the law of the synagogue of Satan that in the controversy of the evil against the good, fallen men and fallen angels shall unite in a desperate companionship. From the beginning Satan has worked continually to dethrone the Creator, and whatever may be the divisions among evil men and evil angels, there is no division in their opposition to God. They are banded together as with iron cords to oppose the Creator and Redeemer of man. Satan is determined to utterly deprave human nature through making of none effect the commandments of God. He originates traditions, and through his maxims he succeeds in assimilating to his own nature the nature of those who do not yield allegiance to the law of God. [Cf: ST 06-11-94 para. 04] p. 169, Para. 3, [1894MS].

The harmony of nature between Satan and evil men is the key to all religious persecution from the day when Cain killed Abel to the present time. The same principle that actuated Satan in the courts of heaven to war against God is now working in the children of disobedience, and actuates them to manufacture spurious commandments that contradict the statutes of Jehovah. It is the power of apostasy that exalts religious potentates to the place of God. The false is honored above the true; and thus it is that the Sabbath of the fourth commandment is trampled in the dust, while the spurious sabbath is exalted by earthly powers. [Cf: ST 06-11-94 para. 05] p. 169, Para. 4, [1894MS].

The origin of false commandments may be clearly discerned by the principles which underlie them. All that is not in accordance with the known and expressed will of God, is at enmity with God, and has its origin in the synagogue of Satan. The will of God is expressed in his law, and sin is the transgression of the law. Those who disregard the commandments of God, and teach for doctrines the commandments of men, are working in Satan's line, and are in harmony with the great leader

of apostasy. When the Jews were claiming Abraham for their father, while not doing the works of Abraham, Jesus said to them: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." [Cf: ST 06-11-94 para. 06] p. 170, Para. 1, [1894MS].

Light is shining amid the moral darkness in this age of the world. The Holy Spirit is working on the hearts of men to convince them of sin, and of righteousness, and of judgment to come. But those who refuse the light, and accept the excuses that Satan may frame as reasons why they should not obey the truth, will manifest Satanic enmity against those who obey God rather than man. Those who steadfastly follow the practice and customs of the world in the very face of light and truth, will obstinately oppose the commandments of God, and render unswerving loyalty to him who first rebelled against God, and was expelled from the courts of heaven; but in the face of the enmity of the world, those who truly believe in Christ will take him for their example in all things. Jesus says, "I have kept my Father's commandments, and abide in his love." The beloved disciple said: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." [Cf: ST 06-11-94 para. 07] p. 170, Para. 2, [1894MS].

Are the world keeping the law of God?--No; but, although they do not keep the law, yet the professed Christian world unite with the opposers of truth in placing contempt upon those who keep the commandments of God. There is open war both in the professed Christian church and in the world against those who keep the fourth commandment and render obedience to all the moral precepts of Jehovah. The fourth commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: ST 06-11-94 para. 08] p. 170, Para. 3, [1894MS].

Let every soul who reads this commandment understand that it is to be observed exactly as it is written. It is not to be misapplied or wrested from its true meaning. The man of sin thought to change the time and the law of God; but no power in heaven or earth could change that which had been written by the finger of God, and placed in the ark of the testimony under the mercy seat. [Cf: ST 06-11-94 para. 09] p. 170, Para. 4, [1894MS].

In holy vision John was taken into the heavenly sanctuary. He says: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was

opened." The sanctuary that Moses was commanded to make was to be after the pattern of the heavenly sanctuary. In the ark were placed the ten commandments which had been written by the finger of God. The law that was placed in the ark on earth was a copy of the law that is contained in the ark of the testament in heaven, and the precepts of Jehovah are immutable. The ten commandments constitute the moral standard of character. God requires on the part of man perfect conformity to his law, and a curse is pronounced against everyone who continues not in all things written in the law to do them. [Cf: ST 06-11-94 para. 10] p. 171, Para. 1, [1894MS].

The human race do not stand in the righteousness of character which Adam possessed at his creation. Although neglect to keep the requirements of God is sin, and the wages of sin is death, yet there is no claim made that man may have eternal life except through the obedience and righteousness of Jesus Christ, who is the representative and head of all humanity. The sinner can find hope only through dependence upon the perfection of Christ. We are to avail ourselves of the merit of the sinless offering that was made through the death of the only begotten Son of God. "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." (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 06-11-94 para. 11] p. 171, Para. 2, [1894MS].

God has made provision in Jesus Christ that we shall keep the commandments of God. In this age of the world the powers of apostasy are seeking in every way to entice men into disobedience. The very work that Satan did in Eden he is doing today. He persuaded Adam and Eve that God had withheld some great good from them, and, while insinuating that God had not their welfare at heart, he pretended to have a deep interest in their advancement. Satan's falsehood prevailed; he succeeded in winning their confidence through promising them a greater breadth of knowledge than they had yet attained, even declaring that they should be as gods. God had placed upon them a very slight test. They were simply prohibited from partaking of one tree in the midst of the garden. Yet a violation of this one slight prohibition resulted in the fall of the human race. Though the action might be accounted small, yet it was disobedience and transgression; and, when weighed in God's balances, it was seen to be a most heinous sin. Adam's disobedience to God was the result of unbelief and ingratitude, and led him to take his position on the side of the great apostate, in giving credence to Satan's statements rather than to the word of God. [Cf: ST 06-18-94 para. 01] p. 171, Para. 3, [1894MS].

The history of Adam's transgression is before the human family, and is written for our admonition and warning, that we may realize how terrible is the sin of violating the least commandment of God. [Cf: ST 06-18-94 para. 02] p. 171, Para. 4, [1894MS].

We have full light upon the fact of how the Lord regarded Adam's transgression, and yet men presume to violate the fourth commandment. After the Lord created the world in six days, he rested on the seventh day, and sanctified the day of his rest, and bade men observe the day

of rest throughout all generations. And yet men are repeating Adam's transgression, and are entering into a confederacy with Satan to war against God, in trampling upon the Sabbath institution. The church and the world are choosing Satan for their god and sovereign, and setting aside the God that made heaven and earth and all things that are therein. [Cf: ST 06-18-94 para. 03] p. 171, Para. 5, [1894MS].

Man lost his righteousness through transgression, and "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through the righteousness of Christ, our substitute and surety, our obedience to God's commandments is made acceptable. Christ clothed his divinity with humanity, and endured the test upon the point of appetite, ambition, and love of the world, thus making it possible for man to keep the commandments of God through his imputed righteousness. Through faith in Christ, man becomes partaker of the divine nature, and is complete in him, as long as he walks in the light. But when light has come to a soul that has been in darkness in regard to the binding claims of the law of God, and the transgressor refuses to walk in the light, he is guilty before God, and is charged with apostasy. He chooses that sin shall have dominion over him, and therefore the penalty of the law is upon him. By his continued transgression he reveals the fact that he is at enmity with God, that his heart is carnal, and not subject to the law of God. He repeats the transgression of Adam, accepts the insinuations of the fallen foe, takes his place on the side of the man of sin, and exalts Satan above God. In refusing the light, he becomes one with the ranks of apostasy, and chooses to act with the confederacy of Satan. [Cf: ST 06-18-94 para. 04] p. 172, Para. 1, [1894MS].

It was necessary that Christ should take upon him our nature, in order to prove the falsity of Satan's statements. The apostate cast contempt upon the law of God, and declared that it was impossible for men to keep God's commandment, which had been preordained in the counsels of heaven. Therefore Christ became man's representative and surety, thus demonstrating to heavenly intelligences, to unfallen worlds, and to the human race, that, through cooperation with divine agencies, humanity could be pure and holy. By partaking of the divine nature they could meet the demand of a perfect and holy law. Of Christ it is written: "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. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [Cf: ST 06-18-94 para. 05] p. 172, Para. 2, [1894MS].

Adam failed to obey the commandments of God. Shall the sons and daughters of Adam continue in transgression, and also fail to obey? No one can enter into life who persists in disloyalty, since Christ was given to our world that he might save his people from their sins. When the young man came to Christ, saying, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus said to him, "If thou wilt enter into life, keep the commandments. It was not possible for the young man, or for anyone, to keep the commandments of God except through the merit of Jesus Christ. Without the shedding of the blood of Christ there could be no remission of sin, no imputation of the righteousness of Christ to the believing sinner. Christ endured the penalty of sin in his own body on the cross, and fulfilled all righteousness. The merit of the righteousness of Christ is the only

ground upon which the sinner may hope for a title to eternal life; for Christ hath given himself for us, an offering and sacrifice to God, as a sweetsmelling savor. An infinite price was paid for man's redemption, not that he might be saved in his sins, not to make void the law of God. Paul says: "Do we then make void the law of God through faith? God forbid; yea, we establish the law." For though "by the deeds of the law there shall no flesh be justified in his sight," yet the righteousness of God, which is by faith of Jesus Christ, is witnessed by the law and the prophets. [Cf: ST 06-18-94 para. 06] p. 172, Para. 3, [1894MS].

How strange it is that the church and the world are joined together in a confederacy to do a work that God has especially prohibited! They disobey the commandments of God with impunity. The prohibition of God in the Garden of Eden was disregarded by Adam and Eve, and the most terrible consequences resulted. The Lord is placing the same test upon the human family today, and proving them by bringing to their attention the Sabbath, which is a memorial of God's creative power. In this memorial God testifies to the world and to heavenly intelligences that he made the world in six days, and rested--on the first day?--No, but on the seventh day. The same instruction comes to us today as when the Lord spoke to the children of Israel, saying, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." [Cf: ST 06-18-94 para. 07] p. 173, Para. 1, [1894MS].

The Lord sends messengers of truth to the people; but when he brings words of stern truth to bear upon their consciences, there are many who are in no way pleased or grateful. The message of truth disturbs them in their ease-loving service of God, and they do not like the rugged, thorny path that is pointed out to them. They do not wish to separate from the world, to practice self-denial and self-sacrifice, and to attain unto the likeness of Christ. They desire to live at peace, and glorify self, and do not wish to identify their interest with that of Jesus Christ. They count that separation from the pleasures of the world, separation from the world's careless neglect of piety and devotion, is too heavy a cross for them to bear. [Cf: ST 06-18-94 para. 08] p. 173, Para. 2, [1894MS].

In rejection of light the hearts of men are hardened, and they finally unite with the agencies of apostasy in a work of compelling the conscience of those who do not agree with them, in persecuting and putting to death those who love God and keep his commandments. But the Lord says to his chosen people: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. . . . 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. . . . Whosoever therefore shall confess me before men, him will I confess also before my Father which

is in heaven." [Cf: ST 06-18-94 para. 09] p. 173, Para. 3, [1894MS].

The remnant people of God are to endure persecutions. "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." They are to give the warning message against the power represented by "the beast." The prophet says of this power, which represents the Papacy: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The remnant church of God are to give the warning of the third angel to the world: "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: ST 06-18-94 para. 10] p. 173, Para. 4, [1894MS].

The church of God, despised and persecuted by the world, are educated and disciplined in the school of Christ. They walk in narrow paths on earth; they are purified in the furnace of afflictions. For Jesus' sake they endure opposition, hatred, calumny. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their painful experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they are destined to be partakers of his glory. In holy vision the prophet saw the triumph of the people of God. He says: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." By Mrs. E. G. White. [Cf: ST 06-18-94 para. 11] p. 174, Para. 1, [1894MS].

Why is it that there is so much suffering in our world? One reason is that the rich do not fulfill their God-given responsibilities, and, as good stewards of the grace of God, make distribution for the wants of the poor. Men have perverted their God-given powers, and think only of how they may accumulate wealth. There are thousands of rich people who have every luxury, and do not know what to do with their possessions. They make their bodies idols, and heap treasure upon themselves. The rich and the poor have been represented in the Bible in the parable of the rich man and Lazarus. Those who do not deal out their bread to the hungry, clothe the naked, and bring the poor that are cast out into their houses, are committing the sin of Sodom. The iniquity of Sodom was pride, fullness of bread, and abundance of idleness, neither did they strengthen the hands of the poor and needy. The Lord says, "They were haughty, and committed abomination before me; therefore I took them away as I saw good." [Cf: ST 06-25-94 para. 01] p. 174, Para. 2, [1894MS].

Idleness is sin. To every man and woman God has given his or her work, and all are to employ their time in doing good to others. Through luxury and haughtiness, hardheartedness and inconsiderate thoughtlessness are developed in the character, and these are found in a large degree among those who hold high positions in the world. Those who have an abundance have little sympathy for the hungry, the naked, and the homeless. [Cf: ST 06-25-94 para. 02] p. 174, Para. 3, [1894MS].

What true satisfaction can persons have who load their bodies with costly jewels, while there are thousands destitute, shivering in their nakedness, crying to God in their hunger and distress! Oh, that those who deck themselves with jewels, and make idols of themselves, might see how they appear in the eyes of their Creator! Oh, that they might realize how the Saviour, who has died for them, looks upon them, witnessing every extravagance, and contrasting it with the destitution of the poor, who cry unto him, and who cry not in vain! Not one who decks himself with jewels and costly array will stand before God guiltless. No one can turn from the truth, violate justice, give up integrity, neglect the poor, and yet flatter himself that he has not forsaken God. All idolatry of self dishonors God, and he who dishonors God fails to benefit humanity. The eternal principles of right and wrong are violated. Needless expenditure of means, indulgence in extravagances, the putting on of gaudy trappings, and decking the body with flashing jewels, is an evidence that the soul has turned from God to self, and at the last day the poor will rise up in judgment and condemn those who have lived for the gratification of selfish desires. The sentence will be passed that, while many were in nakedness and starvation, the rich sinners were squandering money to gratify pride and ambition, and by so doing degraded themselves. [Cf: ST 06-25-94 para. 03] p. 174, Para. 4, [1894MS].

A man may be lifted up because of his wealth to sit among princes; but if he has not a living connection with the Lord Jesus Christ, he has a cheap mind, for he has lost eternity out of his reckoning. In the sight of God he is accounted of the earth, earthy and degraded, the slave of lust and ambition. He has sold himself to his riches, which will soon pass away. He has bowed himself down to an idol that can no more bless him than can the gods of wood and stone. All ungodly gain brings with it a hidden curse, and all well-gotten gain is intrusted to the man as so much capital to be employed in doing good to others. Rich men have the responsibility laid upon them of feeding the hungry, clothing the naked, educating the fatherless, and helping the widows in their necessity. If they neglect this work, they neglect Christ in the person of his saints. [Cf: ST 06-25-94 para. 04] p. 175, Para. 1, [1894MS].

The destiny of souls will be decided by that which we have done or left undone. Jesus says: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in

prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: ST 06-25-94 para. 05] p. 175, Para. 2, [1894MS].

The larger the intrusted wealth, the greater the responsibility. He who had large supplies yet who failed to succor the needy, will have large retribution. Justice will come upon the possessor of wealth if he has selfishly withheld it from those who needed its benefit. The condemnation that will come upon him who had great gifts will be that it was in his power to do good, to relieve the suffering, and he failed to do it. If men would keep the commandments of God, they would practice mercy and the love of God. Man would be upright in his dealings with his fellow-man; but he who serves not God places no restrictions upon his ambitions, and gives himself up wholly to covetousness, and thus he ruins his soul. He becomes miserable and discontented and unsatisfied, because he would grasp more of the world's wealth than he can get in his possession; and thus the more the covetous rich man has, the more miserable he becomes. [Cf: ST 06-25-94 para. 06] p. 175, Para. 3, [1894MS].

Those who would be happy, who would be a blessing to the world, must make the Bible their standard of character, and work in Christ's lines. Can it be possible that those who have riches and who spend money only for the gratification of self, have Bibles? If they have, do they read them? Have they read of the foolish rich man, who was abundantly blessed of God? Why?--In order to test and prove him, and make it manifest that he was not a character that could be trusted with eternal riches. What did the rich man do?--Just what many today are doing. Instead of opening his eyes to see the suffering around him, instead of opening his ears to hear their cry of distress, instead of appropriating his goods to supply their deficiencies, he said: "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But what decision does the Lord make in regard to this disposal of matters?--"But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Cf: ST 06-25-94 para. 07] p. 175, Para. 4, [1894MS].

What will be the reward of those who spend their money in extravagance? These persons have souls, which Christ has purchased with his own blood, and if they are saved at all, they must be saved through God's appointed way. Their bodies may be weighed down with jewels, with gold and silver, but will this enhance their value in the sight of God? Will this purchase for them the crown of eternal life, that fadeth not away? Will this buy for them the exceeding and eternal weight of glory, that eye hath not seen, nor ear heard, that hath not entered into the heart of man, that God hath prepared for them that love him? God has prepared indescribable glories for them that love not gold, not

display, not extravagance, not luxuries and ornaments, but that love him. Those who love God with all their hearts, and their neighbor as themselves, will reap the eternal reward. [Cf: ST 06-25-94 para. 08] p. 176, Para. 1, [1894MS].

But not only in the world is the love of riches prevalent, but even in the church gold and silver have been made an idol of. There are many who profess the Saviour's name who have not helped the poor, nor strengthened the needy, nor regarded him who was ready to perish. The people of God are commissioned to be laborers together with God. Have the offerings of the church been made in proportion to the fields that cry for help? Has the love of Christ constrained those who profess his name to give to advance the gospel message in home and foreign mission fields? To every soul the reward will be, not according to profession, but according to what has been done. Actions will measure the love you have for Christ and for perishing souls. Christ will say to you, whatever has been your course, "Inasmuch as ye have done it [or did it not] unto one of the least of these my brethren, ye have done it unto me." By Mrs. E. G. White. [Cf: ST 06-25-94 para. 09] p. 176, Para. 2, [1894MS].

The following clipping will show the way in which some of those who have great possessions recklessly squander means for the gratification of pride and ambition, and forget that they must also give an account to God for the intrusted talents he has given them:-- [Cf: ST 07-02-94 para. 01] p. 176, Para. 3, [1894MS].

One of the most significant economic events in some time was the Astor-Willing wedding in Philadelphia last week. To use one of Dr. Holmes' expressions, the impression which its descriptions left upon the mind was not that it was brilliant with gold, but heavy with bullion. Here are a few sentences from the account of it in one of our New York papers; "The Willing mansion was changed to a palace of roses. . . . No bride or bridesmaids ever wore more expensive dresses. . . . The day's ceremonies may be estimated to have cost between \$25,000 and \$30,000. . . . Probably never before have bridal gifts been so numerous and costly. . . . The tiara of diamonds which was the groom's gift to the bride is probably unsurpassed by any in America. . . . The elder Mr. Astor's gift to his daughter-in-law was a double bowknot of diamonds, from which is hanging a huge brilliant, and a diamond necklace and crescent of diamonds and sapphires four inches long. The present of the groom's mother was five diamond stars, each as large as a silver half dollar, inclosed in a massive box of solid silver, and eight silver dishes, each about three feet long, modeled after her own service. . . . [Cf: ST 07-02-94 para. 02] p. 176, Para. 4, [1894MS].

"The wedding presents represented \$2,000,000. So much then for the day. Now as to the young people's start in life: Preceding their trip to Europe, Mr. Astor and his bride will spend about three weeks cruising in Mr. William Astor's yacht Nourmahal, in Florida waters. Despite the fact that her furnishings were scarcely worn and almost new, the boat was refurnished out and out with the most costly and magnificent furniture that money could secure. The complement of officers is fifty-two men, not including servants and personal attendants. It takes from \$8,000 to \$10,000 per month to keep her in service, besides the cost of food and wines." Twenty-five thousand dollars for the day's ceremony, two million dollars worth of presents,

a cruise in a half-idle yacht costing ten thousand dollars per month to maintain. When we read this we are reminded of Thackeray's description of the extravagance of the prince regent during the Napoleonic wars. If he had been a manufacturing town, or populous rural district, or an army of five thousand men, he would not have cost more. The nation gave him more money, and more and more. The sum is past counting. [Cf: ST 07-02-94 para. 03] p. 176, Para. 5, [1894MS].

Looked at soberly, the sums lavished upon our American commoners are as disgraceful to our institutions as were the squanderings of the prince regent to those of England. If the scandal is less, it is because the disastrous concentration of hereditary wealth has as yet awakened less serious thought among us than the disastrous concentration of hereditary power had awakened in England. In the case of the Astors, quite as much as of the prince regent, the enormous sums expended are the gift of the nation, obtained without compensating services on the part of the recipients. The burden upon the labor of the country is as great, the benefit of the comfort or culture or character of the recipients is as small. [Cf: ST 07-02-94 para. 04] p. 177, Para. 1, [1894MS].

The Lord Jehovah is the Benefactor of the universe. He is of tender compassion, full of goodness, and his love is toward suffering humanity. The Psalmist says: "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The only begotten Son of God, who was the exalted Commander of heaven, who received the adoration of the angels, though he was rich, yet for our sakes he left the royal throne, departed from the heavenly courts, laid aside his royal robes, and for our sakes became poor, that we through his poverty might be rich. He announced his mission in Nazareth, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Did Christ make a mistake in not seeking for worldly popularity, in not making a great display? [Cf: ST 07-02-94 para. 05] p. 177, Para. 2, [1894MS].

In the clipping presented in this article the question of why there is so much suffering in the world is in a great part answered. Why is there so much hunger, nakedness, ignorance, and degradation?--It is because the word of God is disregarded, the law of God is transgressed. The Lord Jesus, who knew the value of man, gave his life to redeem him from the slavery of sin and Satan. He has lifted his voice in warning to the sons of men. 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." Men are not careful to be the doers of the words of Christ; and this is why so much sin, misery, and want prevail in the world. He says again: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than

meat, and the body more than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [Cf: ST 07-02-94 para. 06] p. 177, Para. 3, [1894MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou has answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Cf: ST 07-02-94 para. 07] p. 178, Para. 1, [1894MS].

Jesus marked out in a plain way the line of conduct that we all should pursue. We are to love God supremely, and our neighbors as ourselves. The question asked by the lawyer is of importance to each one of us, and the answer is plain and decided, so that no man need walk in darkness, because he has the light. The whole duty of man is comprised in keeping the first four and the last six commandments. The Spirit that prompts men to reveal in life the love of God will also make a man an obedient member of the heavenly family. If men love worldly things, name, position, wealth, or any object that leads them to forget God, they love that which makes them idolaters. Nothing should be permitted to so hold the affections that God is thrust out of the mind. The second commandment will be easily disobeyed if the first is not kept. Supreme love of God will sanctify the affections, and the fruit of love to God will be love to mankind. Those who have been tested and proved on this matter of loving others as themselves, will be pronounced meet for an inheritance with the saints in light. They will not become exalted, as did Lucifer in the courts of light. They will not create rebellion in heaven, because another has a brighter crown than they have. Heaven will be the home of the pure and undefiled, and those who reach that home of joy will feel rich, receiving a reward that they do not in the least feel that they deserve. By Mrs. E. G. White. [Cf: ST

07-02-94 para. 08] p. 178, Para. 2, [1894MS].

Jesus has said, "He that gathereth not with me, scattereth." Who is with Christ in the manner in which they treat the poor and suffering? Jesus has said again, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." In what contrast to the manner of Christ in his humiliation is the manner of those who exalt themselves, and have no care for the needy around them! The rich people of the world are called the great ones, but what does the Creator call them? Thousands and even millions of dollars have been expended in extravagant display, by those who do not know what to do with their abundant means, while at the same time thousands are starving for bread, thousands living in comfortless homes, who are naked and destitute. The souls of the poor are just as valuable in the sight of God as the souls of the rich. The riches of the world belong to God, and he does not estimate men by the amount of money they possess. God intrusts money to men in order that he may see what use they will make of it. [Cf: ST 07-09-94 para. 01] p. 178, Para. 3, [1894MS].

Those who expend their money for self-gratification are only living on husks. What comfort can they take in looking upon their decorated persons, when the poor are all about them, suffering for the necessities of life? How can they desire to load themselves down with treasures, which are necessary neither for comfort, health, or happiness, when, if they distributed their treasures in a wise way, they might make many comfortable who cry in want and suffering, who are dying for the want of proper food and shelter? The cry of the destitute enters into the ears of the Lord of Sabaoth. He will call for an account from everyone who has shut up the bowels of mercy and compassion. [Cf: ST 07-09-94 para. 02] p. 179, Para. 1, [1894MS].

The Lord has imparted his goods in abundance, and if men and women possessed the attributes of Christ's character, they would not heap up for themselves treasures, and fail to provide homes for the orphans, schooling for the poor, and food and clothing for the needy. What will rich men do in the judgment when they have failed to be good stewards of the grace of God? "Then shall he also say unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was ahungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Cf: ST 07-09-94 para. 03] p. 179, Para. 2, [1894MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Life and immortality are brought to light through the gospel. He that is the way, the truth, and the life, has illuminated the track that leads heavenward. He came to our world to identify his interest with that of suffering humanity, to demonstrate before the world the goodness, mercy, and love of God to fallen man. In him dwelt all the fullness of the Godhead bodily. The requirement of God concerning those

that shall enter the pearly gates, is that they be like Jesus, that they bear his image, and have his mind. They are to imitate his example, and live his life. [Cf: ST 07-09-94 para. 04] p. 179, Para. 3, [1894MS].

Being and doing good is essential to Christian character. No man liveth unto himself. All who win the precious boon of eternal life, will exemplify in life the life of Jesus Christ. They will follow in his steps who went about doing good, and healing all who were oppressed of the devil, who cheerfully gave his life a ransom for a lost world. [Cf: ST 07-09-94 para. 05] p. 179, Para. 4, [1894MS].

Conformity to the world and worldly attachments are forbidden by the word of God. Paul says: "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." The Holy Spirit with the cleaver of truth has separated men from the world, that they may go forth as missionaries for God into all the highways and byways of life. They are not only to seek and to save those that are lost, but they are also to minister to the wants of suffering humanity. Jesus says to them: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." This is the reason that they that will be rich, lay up their treasures on earth. They love the world, and the love of the Father is not in them. They decide to risk the consequences of disobeying Christ's words and fully resolve to lay up treasure upon earth. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." [Cf: ST 07-09-94 para. 06] p. 179, Para. 5, [1894MS].

To lay plans for the gaining of worldly treasure simply that you may be rich and heap up treasure upon earth, is not laying plans in harmony with God's will. Selfishness and sin are at the bottom of all such gain. Such men do not love God with all the heart and their neighbors as themselves. Many of the human family are perishing about them, and though it is in their power to confer blessing upon them, they withhold the good they could do to them, and fail to supply the necessities of those who want. But the cries of orphans and widows come up before God. Their tears are all registered in the books of heaven; and those who have had the opportunity to help, and yet refused the aid they might have given, are charged in the ledger of heaven with robbery toward God, and are sentenced as those who have oppressed and defrauded the poor. [Cf: ST 07-09-94 para. 07] p. 180, Para. 1, [1894MS].

How many have failed when they have been tested with wealth! Many have professed the name of Christ, and have apparently lived as Christians, until their circumstances have changed and they have come into the possession of property. Under the test and proving of God, they have failed to bear the additional responsibility as God would have them,

and have not acted as wise stewards. Many who have previously been earnest Christians, have begun to backslide from the time they have received a legacy, or have been successful in some business enterprise that has brought them into possession of greater influence and wealth. Their selfishness has been exhibited in a failure to pay their tithes. When in poorer circumstances they have paid to God his own, but when the tithe amounted to a large sum, when they had a greater talent whereby they might trade for the Master, they began to rob God of his own, and place the tithes of the Lord to their own account. They have been foolish enough to think that by this manner of dealing with God they were enriching themselves. Some have felt greatly troubled over their sin, and have confessed their misdoing, and resolved to pay to the Lord his own. But when they have reckoned up the amount they owed him, Satan suggested that it was too large a sum to be put into the treasury of the Lord, and again they have yielded to his suggestions. They have deceived themselves with the thought that they would by investing it have a larger sum at last to place to the Lord's account. The only safe way is to deal with the Lord as he has directed in his word. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 07-09-94 para. 08] p. 180, Para. 2, [1894MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" [Cf: ST 07-16-94 para. 01] p. 180, Para. 3, [1894MS].

With breathless attention the large congregation awaited Jesus' answer. The priests and Pharisees hoped to find something against him, and listened, that they might take advantage of his words, and interpret them in such a way as to bring upon him condemnation. But Christ, the true searcher of hearts, understood the intents and purposes of his enemies. He turned the matter over to the lawyer who had asked the question, saying, "What is written in the law? how readest thou?" The Jews accused Jesus of making too little of the law, but he turned the question of salvation the lawyer had asked to the keeping of God's commandments. And the lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [Cf: ST 07-16-94 para. 02] p. 180, Para. 4, [1894MS].

The lawyer had asked a plain, decided question, and the answer is equally plain and decided. The scribes, priests, and Pharisees could find nothing by which to put him on trial for his life, except through the testimony of false witnesses, who accused him of violating the law. They had thought to entangle Jesus by having the lawyer ask this question, but the answering of it is required at the questioner's hand. Christ knew that the lawyer was not satisfied with the position and works of the Pharisees, and, by the answer that he made to his own question, it is evident that he had been studying the Scriptures with a desire to obtain their real meaning. He had a vital interest in the matter, and asked in sincerity, "What shall I do?" The answer of the lawyer, commended by Jesus, and coming from one well instructed in the law, placed Jesus in such a position that the priests and Pharisees could not find occasion against him. In answering the question, "What is written in the law?" the lawyer passed over all the mass of

ceremonial and ritualistic ordinances as of no value, and presented only the two great principles on which hang all the law and the prophets, and Jesus commended his wisdom, and said, "This do, and thou shalt live." Jesus presented the law as a divine unity, and showed that it is not possible to keep one precept and break another, but that man's position in the courts above will be according to his obedience to the whole law. [Cf: ST 07-16-94 para. 03] p. 181, Para. 1, [1894MS].

In his sermon on the mount Jesus had presented the truth concerning his estimation of the law. He had 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 . . . 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 07-16-94 para. 04] p. 181, Para. 2, [1894MS].

The views entertained by the scribes and Pharisees are still in vogue in the world, and men think that by a partial obedience to the law, they will be cleared from sin; but Jesus taught that if any man offended in one point, he was guilty of breaking the whole law. The commandments are connected one with another as links in a chain, and if one link is broken, the chain is worthless. It is impossible for a man to obtain eternal life and break the commandments of Jehovah. Men cannot obey one commandment without rendering obedience to all the commandments. We are to regard the whole law as holy, just, and good. The first four precepts reveal the duty of man to God, and the last six reveal the duty of man to his fellow-man. On these two great principles hang all the law and the prophets; and when they are carried out in the life, they constitute the righteousness of their keeper. [Cf: ST 07-16-94 para. 05] p. 181, Para. 3, [1894MS].

In all the instructions of Jesus, he presents before us the character of God. We are called upon to love God with undivided heart. We are not to render to him a formal service, a barren faith, to acknowledge his superior power in a casual way, but we are to render to him praise and thanksgiving, and make it manifest that we are under his rule and dominion. He will accept nothing but the whole heart, the supreme love. There must be nothing that will draw the mind away from him. Anything that interposes itself between God and the soul, assumes the form of an idol. Every other thing that can attract the heart is inferior to God, and no man can serve two masters whose interests are at variance. "Ye cannot serve God and mammon." [Cf: ST 07-16-94 para. 06] p. 181, Para. 4, [1894MS].

Jesus found himself surrounded by scribes, Pharisees, and lawyers, and the lawyer asked him, "Who is my neighbor?" To this question Jesus presented a parable that laid bare the sanctimonious pretensions of priests and Levites. With fearlessness and fidelity he exposed the false doctrine of those who taught the traditions of man, and disregarded the commandments of God. He illustrated what it means to love our neighbor as ourselves. But he also showed that this love will

never be exercised by those who do not keep the first four precepts of the law. Where love to God is practiced, natural self-idolatry will not exist. No man can love God supremely unless he loves his neighbor as himself. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Love to God is the golden chain that binds the ten precepts of Jehovah together. [Cf: ST 07-16-94 para. 07] p. 182, Para. 1, [1894MS].

To answer the question, "Who is my neighbor?" Jesus presented the parable of the good Samaritan. He knew that the Jews included only those of their own nation under the title of neighbors, and looked upon the Gentiles with contempt, calling them dogs, uncircumcised, unclean, and polluted. But above all others they despised the Samaritans. They cursed them, and would have no dealings with them. Jesus himself had been taught, both by precept and example, thus to regard this hated people, and the lawyer had been educated by the same kind of teaching. Yet Jesus said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." [Cf: ST 07-16-94 para. 08] p. 182, Para. 2, [1894MS].

In journeying from Jerusalem to Jericho the traveler had to pass through a portion of the wilderness of Judea, and the road led through a wild, rocky ravine. It was here that robbers attacked the traveler, stripped him of all that was valuable, wounding and bruising him, and leaving him half dead by the wayside. As the sufferer lies thus, a priest passes by, but merely glances at the wounded man; and, as he does not wish to be put to the trouble and expense of helping him, he passes by on the other side. Then a Levite passes. Curious to know what has happened, he stops and looks at the sufferer; but he has no feeling of compassion to prompt him to help the dying man. He does not like the work, and, as he thinks it is no concern of his, he too passes by. Both these men were in sacred office, and claimed to know and to expound the Scriptures. They had been trained in the school of national bigotry, and had become selfish, narrow, and exclusive, and they felt no sympathy for anyone unless he was of the Jews. They look upon the wounded man, but cannot tell whether he is of their nation or not. He might be of the Samaritans--and they turn away. Had they not read of Job, who said, "The stranger did not lodge in the street; but I opened my doors to the traveler"? Had they not read of Lot, when the two angels came to Sodom, how he bowed himself to the ground, and said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways"? [Cf: ST 07-16-94 para. 09] p. 182, Para. 3, [1894MS].

Jesus, enshrouded in the pillar of cloud and fire, had taught them a very different lesson from the lesson they had received from bigoted and exclusive teachers. The merciful Saviour of the Gospels was the One who had instructed the Hebrews in the wilderness; and, had they read the Scriptures correctly, and practiced the teaching he had given, they would have pursued a very different course of action from the one they did pursue. The weightier matters of the law were judgment, mercy, and love. The stranger was to be treated with kindness, and it was to be understood that strangers were under God's special protection. Directions had been given to Moses for the children of Israel to this

effect: "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him." And was not a man better than an ox? (Concluded next week.) By Mrs. E. G. White. [Cf: ST 07-16-94 para. 10] p. 182, Para. 4, [1894MS].

In the parable Jesus presented a stranger, a neighbor, a brother in suffering, wounded and dying. How much more should their hearts have been moved with pity for him than for a beast of burden! But, though priests and scribes had read the law, they had not brought it into their practical life. They had read: "For The Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward; he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt." "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God." [Cf: ST 06-23-94 para. 01] p. 183, Para. 1, [1894MS].

In speaking of the manner in which the priest and the Levite treated the wounded man, the lawyer had heard nothing out of harmony with his own ideas, nothing contrary to the forms and ceremonies that he had been taught were all the law required. But Jesus presented another scene: But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." [Cf: ST 06-23-94 para. 02] p. 183, Para. 2, [1894MS].

After Christ had shown up the cruelty and selfishness manifested by the representatives of the nation, he brought forward the Samaritan, who was despised, hated, and cursed by the Jews, and set him before them as one who possessed attributes of character far superior to those possessed by those who claimed exalted righteousness. The Samaritan manifested the pity and love that the priest and Levite gave no evidence of possessing. He gave a demonstration that he had a heart that could feel for suffering humanity, that he had nobility of soul to show mercy to one whom he knew not, that his love was of the right quality, flowing out in disinterested benevolence, and making him treat the wounded stranger as he would desire to be treated were he placed in similar circumstances. [Cf: ST 06-23-94 para. 03] p. 183, Para. 3, [1894MS].

Everyone who claims to be a child of God should note every detail of this lesson. The wounded and bruised sufferer was a man, and the Samaritan showed himself to be a man. He did not stop to consider whether or not this man would be pleasant or disagreeable, whether he was a Jew or a Gentile. He knew that he was in need of help from humanity. "Thy neighbor" does not mean one of the church or faith to

which you belong. If our names are upon the church book, we should represent the mercy, compassion, and tenderness of Jesus Christ, with no thought as to race, color, or class distinction. The Samaritan realized that there was before him a human being in need and suffering, and as soon as he sees him, he has compassion upon him. [Cf: ST 06-23-94 para. 04] p. 183, Para. 4, [1894MS].

He takes off his own garment with which to cover his nakedness, and uses the oil and wine he has provided for his own comfort to heal and refresh the wounded man. He forgets that he may be in danger of similar treatment from robbers by tarrying in the place, and places the man on his beast, and moves slowly along, with even pace, so that the stranger may not be jarred and made to suffer increased pain. He brings him to a comfortable inn, takes care of him through the night, watching his case carefully, and in the morning, as the suffering has improved, he ventures to leave him to the care of the inn keeper. He hands him a sum of money, bidding him care for the stranger, and saying that if he spends more than he has provided, he will repay him on his return. [Cf: ST 06-23-94 para. 05] p. 183, Para. 5, [1894MS].

The Samaritan followed the impulse of a kind and loving heart. Christ so presented the scene that the most severe rebuke was placed upon the unfeeling actions of priest and Levite. But this lesson is not only for them; but for Christians of this day, and is a solemn warning to us that for humanity's sake we may not fail to show mercy and pity to those who suffer. Like Judaism, Christianity has become perverted, and selfishness and cold formality have quenched the fire of love, and dispelled the graces that would make fragrant the character. Holding up before the lawyer the course of the Samaritan, Jesus said to him (for he was no pretender), "Go, and do thou likewise." There are many who are sentimental, and who are ready to weep over any tale of woe, but who do not manifest real love in doing for the needy those things that should be done. But those who have read this lesson, and have been benefited, will be able to distinguish real love from sentimentalism. [Cf: ST 06-23-94 para. 06] p. 184, Para. 1, [1894MS].

In the parable of the good Samaritan, Jesus presented his own love and character. The life of Christ was filled with works of love toward the lost and erring. In the man bruised and wounded and stripped of his possessions, the sinner is represented. The human family, the lost race, is pictured in the sufferer, left naked, bleeding, and destitute. Jesus takes his own robe of righteousness to cover the soul, and whosoever believeth in him shall not perish, but have everlasting life. The Lord Jesus gives no encouragement to the idea that one is superior to another, and justifies no one in cherishing feelings of contempt or even indifference toward his fellow-men. The law of God is the standard to which all must attain, and sinful man can obey that law only by the merit and grace of Jesus Christ, who has died for his salvation. By Mrs. E. G. White. [Cf: ST 06-23-94 para. 07] p. 184, Para. 2, [1894MS].

There is a work that must be done for the wealthy, to arouse them to a realization of their relationship to men and their accountability to God. They must be awakened to the fact that they are to give an account to Him who shall judge the living and the dead at His appearing and His kingdom. Those who are rich are put under responsibility to labor for others in the love and fear of God. But many of the rich trust in their

riches, and do not realize the danger in which they are placed. God has something to give them of vastly more value than gold or silver or precious jewels. The soul needs to be attracted by the things that are of enduring value. The need to understand the value of true goodness. Jesus says unto them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He asks them to exchange the yoke of their own manufacturing for his yoke, which is easy, and for his burden, which is light. He says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." He is calling: "If any man thirst, let him come unto me and drink." "Him that cometh unto me I will in nowise cast out." [Cf: ST 07-30-94 para. 01] p. 184, Para. 3, [1894MS].

Those who will listen to the voice of Christ, will recognize the voice of superior goodness, the voice of the True Shepherd. Oh, that the wealthy might feel their responsibility to be faithful stewards of the means which God has intrusted to their care! Oh, that they might understand that they must be agents for God, if they would meet his approval! Oh, that they might know that they were standing upon holy ground, and might be distinguished workers, engaging with Christ in the grand work of elevating those whom Christ died to save! [Cf: ST 07-30-94 para. 02] p. 184, Para. 4, [1894MS].

The Lord has intrusted to human beings capabilities of talent and influence; he has intrusted to men an abundance of money, not to be lavishly spent in selfish ways, for the gratification of unholy desires, but for the performance of their part in the great work of redemption. He has intrusted riches to the wealthy in order that they may bless humanity, by relieving the wants of the suffering and needy. This is the work that has been committed to them, and in doing this work they are not to feel that they have done some wonderful thing. Many endow some large institution, or give large sums to the church, and fail to relieve the distress of the suffering poor right about their doors. But the rich are to feed the hungry, to clothe the naked, to help those who are in trying circumstances, those who are wrestling with all their power to keep themselves and their families from the pauper's home. [Cf: ST 07-30-94 para. 03] p. 185, Para. 1, [1894MS].

God does not mean that the misery which we see about us in the poverty of the masses, shall exist. He does not intend that one shall have all the luxuries of life, and that others shall cry for bread. All the means intrusted to men over and above what is required to supply their own necessities, is intrusted to them for the blessing of humanity. If those whom God has made stewards, love God, they will love those who are formed in his image. Stewards of this character will not give with a patronizing air, as though they had done something for which they should be praised and honored; but they will realize that they are but trading on their Lord's goods, and that in the judgment they will have to give an account of the way in which they have employed their Lord's capital. They will understand that they are laborers together with God. [Cf: ST 07-30-94 para. 04] p. 185, Para. 2, [1894MS].

Jesus, the world's Redeemer, laid off his royal crown, laid aside his kingly robe, clothed his divinity with humanity, and left his high command. He was adored and worshiped by the angelic hosts, and yet for our sake he became poor, that we through his poverty might be rich. He came to give us, not the perishable treasure of houses and land and

gold, but that which is enduring and imperishable, even eternal riches. Will men then refuse to be laborers together with God? Will they refuse to take their part in the work of redeeming lost humanity? In every large city there are men, women, and children who do not receive as much consideration as do the beasts. In England I saw poor children who were clad in dirty rags, who were half starved, whose countenances were stamped with vice and degradation. People live in damp, dark cellars reeking with filth, and children are born and brought up in these vile holes of misery. From earliest infancy through life, they see nothing but that which is unlovely, degraded, and vile. There is no view of nature's loveliness to attract the eye, and they hear the name of God only in oaths of horrible profanity. In places of this kind children are left to come up as they may. They are moulded and fashioned by the low precepts and wretched examples of those around them. Disagreeable surroundings greet their sight, impure words fall upon their ears, and the fumes of liquor and tobacco fill their atmosphere. Brought up in immoral degradation, it is no wonder that they turn out to be thieves, beggars, and murderers. [Cf: ST 07-30-94 para. 05] p. 185, Para. 3, [1894MS].

They subsist upon insufficient food, of a character unfit for the human stomach, and from these abodes of misery, piteous cries are sent up to heaven by those who know not how to pray. At the same time that this dreadful wretchedness is in existence, those to whom God has intrusted means are adding farm to farm, building house to house, and mansion to mansion, and even providing palaces for their dogs, and hiring servants to care for them. Dogs are fed and cared for in a luxurious way, while human beings are left in destitution, misery, crime, disease, and death. [Cf: ST 07-30-94 para. 06] p. 185, Para. 4, [1894MS].

Is it a wonder that our Lord exclaims, "How hardly shall they that have riches enter into the kingdom of God"? Jesus, the Majesty of heaven, became poor for our sake. He penetrated into the very inner circles of life. He sought to call the attention of men to the fact that, while they were devoting themselves to their busy activities, they were neglecting their eternal interests. He sought to impress upon them the fact that God had given them endowments of talent, means, and influence to be improved and increased, that they might grow in efficiency, and be better able to be laborers together with God. [Cf: ST 07-30-94 para. 07] p. 186, Para. 1, [1894MS].

God has made human beings his almoners and agents, to distribute the benefits of his providence. They are to use wisely his intrusted talent of means, as well as the endowment of his grace in other directions. Men are required to engage with heavenly intelligences in restoring, reshaping the human character. The rich are to help the poor. It is not according to God's plan that the rich should give to the rich. It is the oppressed, the downtrodden, the discouraged, the hungry, the naked, the suffering poor, whom Jesus says "ye have always with you." We need to take closer views of eternity, and by doing this we shall not be unfitted for our work in this world; we shall not be disqualified for taking a Christlike part in the affairs of society. [Cf: ST 07-30-94 para. 08] p. 186, Para. 2, [1894MS].

The gospel of Christ is not only to be believed, but it is to be acted upon. We are to be doers of the word; and in doing or not doing

according to the instruction of Christ, we are deciding our eternal destiny for life or death. God does not desire fitful service, emotional spasms of religion. We are to act from principle, to have a firm, abiding trust in Christ. If Christ is formed within, the hope of glory, it will be made manifest in the development of our character and actions; for there will appear the likeness of Christ in our life. We shall represent the Father and the Son to the world. The command is given, "Work while it is day; for the night cometh, in which no man can work." [Cf: ST 07-30-94 para. 09] p. 186, Para. 3, [1894MS].

Jesus calmly asks, "Are there not twelve hours in the day?" If we employ these hours realizing our accountability to God, acting as serious, candid agents for God, keeping eternity in view, we shall live in such a way as to secure the eternal inheritance, and by our precept and example shall bring souls to Christ. But we have no time to devote to the indulgence of self in sin, no time for selfish pleasure seeking. Time is golden. We have characters to form for eternal life, and angels of God are watching what progress we are making. Angels are weighing moral worth. Oh, that we all might realize the value of time! A ruler exclaimed, when the physician told him that he could live but a few minutes, "A kingdom for an hour's time." He had been granted year after year. He had had twelve hours of the day. Was not the time granted him that he might secure his eternal interests? Now is the appointed time, now is the day of salvation. Oh, may none put off the day of repentance and reformation! Now is the accepted time. [Cf: ST 07-30-94 para. 10] p. 186, Para. 4, [1894MS].

Jesus Christ has engaged to save every soul who will believe in him as a personal Saviour. He has engaged us in his service, and has pointed out to us the work that he expects us to do. He has given us a glimpse of eternity, in order that we may realize that temporal things are of little moment beside that which is eternal. Something higher than the affairs of this life is to engage our attention, and call forth the energies of our being, that we may glorify our Redeemer. Christ calls upon us as human agents to cooperate with heavenly agencies in the work of saving the world. Not one is to feel that he can use his time as he chooses. Heavenly requirements are not to be ignored. It is the universal tendency of men to subordinate the eternal realities to temporal matters, to make the claims of the future, immortal life subservient to the commonplace affairs of this fleeting life. But the Lord has said: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The god of this world claims the service of men, and seeks to keep them in continual slavery to his will. But Christ, the uplifted Saviour, calls to men in authoritative tones, saying, "Seek ye first the kingdom of God, and his righteousness; and all these things [of secondary importance] shall be added unto you." By Mrs. E. G. White. [Cf: ST 07-30-94 para. 11] p. 186, Para. 5, [1894MS].

Seated upon the Mount of Olives, which was over against the temple, with his disciples around him, Jesus seeks to make clear in a prophetic discourse the deeper mysteries of the kingdom of God. Through his favorite medium, by parables, he endeavors to imprint upon their minds the special truths connected with his second coming to our world. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. A dwelling house is lighted up brilliantly, as

though for some festive scene. The lights shine from the open spaces, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight he will bring her along the streets from her father's house to his own, where a supper is prepared for the guests invited to the wedding. [Cf: ST 08-06-94 para. 01] p. 187, Para. 1, [1894MS].

Lingering near the bride's house are ten young women, in attire suitable for the occasion. Ten was the usual number who were chosen as bridesmaids. Each of the bridal attendants has a lamp and a small vessel for oil. Their lamps are lighted, and as hour after hour of waiting goes by, they grow weary of watching, and, one after another, they fall asleep. About midnight the sleepers are awakened with the cry, "Behold, the bridegroom cometh." They exchange their slumbers for life and activity. They spring to their feet. The wedding procession is in sight, with the brilliant torches shining, and they can hear the joyous music as they approach. The ten virgins seize their lamps, and begin to trim them to go forth; but five of the watchers have been wise and five foolish. Five have neglected to fill their vessels with oil. They have not expected the bridegroom to tarry so long, and have not prepared for the emergency. They are in distress, not because they see that their lamps are going out, but because they know that there is nothing in their vessels by which to replenish them. They address a piteous appeal to those who have provided themselves with oil; but they are denied, for the wise virgins have only enough to fill their own lamps, and they are bidden to hasten away and buy oil from the dealer. And while they are away on this errand, the bridegroom comes. The wise virgins, with lamps trimmed and burning, join the procession, and go in to the wedding, and the door is shut. [Cf: ST 08-06-94 para. 02] p. 187, Para. 2, [1894MS].

Soon after the door is shut, the foolish virgins come, knocking for admittance to the banquet hall, but they meet with an unexpected answer to their call. The Master of the feast says, "I know you not." There is no evidence given that the foolish virgins did obtain oil, but there is abundant evidence that they did not enter into the marriage feast, but were left standing outside in the empty streets in the blackness of the night. [Cf: ST 08-06-94 para. 03] p. 187, Para. 3, [1894MS].

Jesus used the parable of the ten virgins to represent the condition of the church before his coming, and the question that concerns each one of us is, Are we among the five wise or the five foolish virgins? Without going into the details of the parable, we may ask ourselves, What is our condition before God? Those that were wise went in to the wedding. We shall make it manifest what is our true condition by our conduct and conversation. Jesus has warned us as to what should be our position at this time. He says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." [Cf: ST 08-06-94 para. 04] p. 187, Para. 4, [1894MS].

He who relaxes his vigilance because he knows not the day nor the hour when his Lord shall come, who becomes careless, and neglects to have his vessel filled with oil (the grace of Christ), will be found unprepared, and will not go in to the wedding. How solemn is the oft-repeated warning that our Lord has given to watch! He says, "Be ye also

ready; for in such an hour as ye think not the Son of Man cometh." If a much-loved friend in the last hours of his association with us should give us counsel, warning, or instruction, how carefully would we treasure his words, how faithfully would we follow his instruction, and give attention to his cautions! Christ is our best Friend, for he has purchased us at infinite cost, and has made us his sons and daughters, and these soul-stirring words have been uttered by him for our benefit. Shall we not regard his claim upon us, and give him our service and our sympathy? If we do this, we shall not be neglectful of his warning, "Watch ye therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you [my disciples] I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." [Cf: ST 08-06-94 para. 05] p. 188, Para. 1, [1894MS].

Now is the time to look to it that we have on hand an abundant supply of the oil of the grace of Christ. It was the wisdom of the wise virgins in supplying themselves with oil that made the difference between their fate and that of the foolish virgins, who had neglected to keep oil in their vessels with their lamps. In the Scripture, oil is used as a symbol of the Holy Spirit. The wise virgins are those who have faith and love and patience, whose experience day by day is nourished by the Holy Spirit. They do not conform to the world in careless inattention. They do not put off their daily preparation, but follow Jesus wherever he leads the way. God is not pleased with a flickering faith. It is compared to a lamp that is going out. He is pleased with those whose experience is like that of a lamp that is burning brightly. His followers are to shine as lights in the world. Christ's servants are to keep their lamps trimmed and burning, that they may add their light to the light of others who are following Christ. Those who are not daily desirous of gaining a living, daily experience in the things of God, will not meet his approval, but will be found with those whose lamps are going out, and will not be prepared to go in to the marriage supper of the Lamb. We cannot be ready to meet the Lord by waking up at the last minute, when the cry is heard, "Behold, the Bridegroom cometh," gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. Our only hope is daily to love God, to love the truth, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus. Our conversation must be in heaven, from whence we look for our Lord Jesus Christ. We should talk much of his coming; then we shall be constantly receiving the grace which cometh from above, from the Source of all spiritual power. [Cf: ST 08-06-94 para. 06] p. 188, Para. 2, [1894MS].

The time is far spent. It is too late now to sleep the careless sleep of indifference. It is time now to rejoice greatly because of the Bridegroom's voice. It is time to sing of the marriage supper of the Lamb. The question for us to settle is, Which class shall we be among, the wise or the foolish? God help us to be among the wise. "Blessed are they that are called unto the marriage supper of the Lamb."--"The watchmen on the mountains Proclaim the Bridegroom near; Go meet him as he cometh With hallelujahs clear. "The marriage feast is waiting; The

gates wide open stand; Up, up, ye heirs of glory, The Bridegroom is at hand." By Mrs. E. G. White. [Cf: ST 08-06-94 para. 07] p. 188, Para. 3, [1894MS].

The solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden. [Cf: ST 08-13-94 para. 01] p. 189, Para. 1, [1894MS].

The five foolish virgins represent the careless, indolent, self-satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in the sparks of their own kindling. We are all exhorted to be diligent, that we may make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure, and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. [Cf: ST 08-13-94 para. 02] p. 189, Para. 2, [1894MS].

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honor, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. But what does the word of God define it to be? John writes, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven. [Cf: ST 08-13-94 para. 03] p. 189, Para. 3, [1894MS].

But a knowledge of the law is not enough. He who accepts the law, who acknowledges the claims of the law, who yet feels satisfied with himself, and has no experience in being born again, will fail of keeping the law, and will come under its condemnation. God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. The man who will meet Christ in peace will be the man who follows in his footsteps, who takes him for his example and righteousness. Jesus said, "I have kept my Father's commandments." He was perfect, pure, spotless. His life was the embodiment of all that was noble and holy, and whoever obeys Christ, fulfills the law of God, meets every claim upon him, treats every being as the purchase of the blood of Christ. [Cf: ST 08-13-94 para. 04] p. 189, Para. 4, [1894MS].

He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the

first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseeism permits of self-complacency, and those who are self-righteous, appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven. [Cf: ST 08-13-94 para. 05] p. 189, Para. 5, [1894MS].

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience. [Cf: ST 08-13-94 para. 06] p. 190, Para. 1, [1894MS].

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. Indifference to God on the part of those around him grieves him. He is not led to exalt self in the performance of his duty, but abhors self. "I abhor myself" is the language of the godly of all ages, who have had a clear view of the purity and holiness of Christ. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption. [Cf: ST 08-13-94 para. 07] p. 190, Para. 2, [1894MS].

Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders,--one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." [Cf: ST 08-13-94 para. 08] p. 190, Para. 3, [1894MS].

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences! [Cf: ST 08-13-94 para. 09] p. 190, Para. 4, [1894MS].

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralyzed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, lifegiving truth, represented as oil, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles. [Cf: ST 08-13-94 para. 10] p. 190, Para. 5, [1894MS].

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,--went forth to seek and to save those who were lost. By Mrs. E. G. White. [Cf: ST 08-13-94 para. 11] p. 191, Para. 1, [1894MS].

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "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 upon him." [Cf: ST 08-20-94 para. 01] p. 191, Para. 2, [1894MS].

By searching the Scriptures we are to know God, and Jesus Christ, whom he hath sent. The Bible has not been given for the benefit of ministers only; it is the book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible because they cannot understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. Ministers who thus educate the people are themselves in error. The Bible and the soul were made one for the other, and through the agency of the word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man though a fool need not err therein. He realizes that "the entrance of thy words giveth light; it giveth understanding unto the

simple." [Cf: ST 08-20-94 para. 02] p. 191, Para. 3, [1894MS].

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth. God means that the poor and uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of everyone to be wise for himself in reading the Scriptures. No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God. Those to whom God has intrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind. [Cf: ST 08-20-94 para. 03] p. 191, Para. 4, [1894MS].

If the poor and unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The command to search the Scriptures, Christ addressed not only to the Pharisees and scribes, but to the great multitude of the common people who crowded about them. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, and would not lead men to an understanding of the revealed will of God to man? [Cf: ST 08-20-94 para. 04] p. 192, Para. 1, [1894MS].

Let everyone who has been blessed with reasoning faculties take up the neglected Bible, and search the Scriptures, that he may understand what is the will of God concerning him. In this book heavenly information is given to men. The Bible has been addressed to everyone,--to every class of society, to those of every clime and age. The duty of every intelligent person is to search the Scriptures. Each one should know for himself the conditions upon which salvation is provided. Satan has interposed his shadow between your soul and the bright beams of light that shine from heaven to guide you to the portals of bliss. Through his confederacy of evil angels and evil men, Satan has wrought in such a way as to bury up the truth under the rubbish of human traditions, customs, and practices. [Cf: ST 08-20-94 para. 05] p. 192, Para. 2, [1894MS].

In Christ's day, as in our day, the people were looking to the educated men, to the scribes and Pharisees, to explain to them the

meaning of that which the God of heaven had revealed. These teachers had departed from God, and were following their own understanding, and did not follow the ways of the Lord. They thought they must interpret the Scriptures in a way that would harmonize with their course of action. They were seeking the praise of men, and departing more and more from the plainly revealed way of the Lord, following the traditions of men's devising. Of them Christ declared, "In vain do they worship me, teaching for doctrines the commandments of men." [Cf: ST 08-20-94 para. 06] p. 192, Para. 3, [1894MS].

The Pharisees and the religious teachers so misrepresented the character of God that it was necessary for Christ to come to the world to represent the Father. Through the subtlety of Satan, men were led to charge upon God Satanic attributes; but the Saviour swept back the thick darkness which Satan had rolled before the throne of God in order that he might intercept the bright rays of mercy and love which came from God to man. Jesus Christ revealed the Father in his true character to the world, representing him as full of mercy, love, and light. Christ took upon him humanity in order that the light and radiance of divine love should not extinguish man. When Moses pleaded, "I beseech thee, show me thy glory," he was placed in the cleft of the rock, and the Lord passed by before him. When Philip asked Christ to show them the Father, he said, "He that hath seen me hath seen the Father." He revealed the Father to Philip as he had revealed him to Moses when he passed by before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Jesus proclaimed himself to the world as the perfect representation of the Father, and invited the love and confidence of the world to be centered in the Father. He said: "I am in the Father and the Father in me." "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." [Cf: ST 08-20-94 para. 07] p. 192, Para. 4, [1894MS].

In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the very attributes of his Fathers in heaven. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all. In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity. By Mrs. E. G. White. [Cf: ST 08-20-94 para. 08] p. 193, Para. 1, [1894MS].

Among the different denomination there seems to be a determination developing to bind the consciences of their members. They are building up barriers about their own sects, and forming a purpose to listen to nothing outside of their own doctrines. They are restricting themselves from hearing anything new, or any doctrine presented by any other people than those who belong to their own church. But it would be well for them to inquire from what origin this determination arises, and who has sent forth this order? Certainly the Lord has made no such restrictions, for he has his message, and his messengers are to go

forth and present it to the people, in warnings, reproofs, and instruction in righteousness; and he has given the people directions as to what they shall do. The apostle says, "Prove all things; hold fast that which is good." [Cf: ST 08-27-94 para. 01] p. 193, Para. 2, [1894MS].

Ministers of popular churches are many of them softening down and diluting the plain word of truth. They are obscuring the light, and changing the message, in order to accommodate it to the prejudices, and adjust it to the opinions and habits, of the people. Thus they cater to the taste of the world-loving members of the church. But while they are so free to change the truth of God, on the other hand they advise their members to exercise the greatest caution lest they hear the message of God from the messengers he chooses to send to the people. [Cf: ST 08-27-94 para. 02] p. 193, Para. 3, [1894MS].

Oh, let there be no cautioning of the people on the danger of studying the word of God! Let there be no concealment of truth, no measures taken to evade or ignore truth. Let no one entertain the erroneous idea that the people of this or that denomination are in need of no more light. Open the door of the heart, place yourselves in a position where you may catch new revelations of the character of God. Light comes from the very throne of God. When some familiar truth presents itself to your mind in a new aspect, when a text of Scripture suddenly bursts upon you with new meaning like a flash of light that scatters the mist, and you see the relation of other truths to some part of the plan of redemption, God is leading you, and a divine Teacher is at your side. Will you not then open the door of your heart to receive more and more of the heavenly illumination? [Cf: ST 08-27-94 para. 03] p. 193, Para. 4, [1894MS].

It is by contemplation of heavenly things that the soul is brought into fellowship and communion with the Spirit of God, and the soul that is teachable, that is continually seeking for fresh rays of light, will be blessed with brighter and brighter views of divine things. But there are many classes of religious teachers who seem to be determined to close every avenue whereby fresh rays of light from heaven may come to the people. They would bind the members of their churches by certain rules and regulations that forbid them to go to other places of worship, or listen to messengers outside of a certain class of teachers. In this way men and women are led to give up the liberty that God has ordained for them, and they fail to improve the mind and gather up the divine rays of light which emanate from sources outside their own church. [Cf: ST 08-27-94 para. 04] p. 193, Para. 5, [1894MS].

"Ye are not your own; for ye are bought with a price." We are God's property, and are to honor and glorify God. But we do not honor and glorify God when we become the servants of men, when we consent to have our liberty restricted by men or by councils of men. We have been bought with the precious blood of Christ, in order that we may be just and generous to our own souls. I beseech you therefore by the mercies of God, that you break every band that would restrict your liberty in Christ. God has light to impart to all his children that is of a more radiant character than any we have received, and you have no right to bind yourself in such a way as to shut yourself away from the light. You have no right to do after the inventions of any society of men, who would circumscribe the limit of your thought, and cause you to become a

mere mechanical Christian. [Cf: ST 08-27-94 para. 05] p. 194, Para. 1, [1894MS].

You have many things to learn, and much to unlearn. You will have to sit at the feet of the great Teacher and learn of him concerning themes that are higher and nobler than the themes which now engage your attention. I am free to address you who have shut yourselves away from the light, because I know that a higher Teacher than man is calling you. You have lost much in your religious life, because you have failed to improve the opportunities that have been presented to you from the Father of lights. Fresh rays of light from heaven are always given that the character may be transformed, that the soul may be able to contemplate truth in a new relation. When Jesus is welcomed into the heart, he will refine and mould and fashion the character. Those who receive him more fully, will not have less energy in their religious life, but their religion will be of a higher, holier type than ever before. They will work in such a way that their usefulness will be increased. God would have his professed children reach a higher standard, and ever go on, still reaching up to that which they have not attained. They should cherish every divine inspiration, for as his property he requires this of them. [Cf: ST 08-27-94 para. 06] p. 194, Para. 2, [1894MS].

No man or woman is to bind himself in such a way as to become a slave of men in any way. No man or set of men have the right of laying out to others what they shall or shall not do in religious matters, or in any way prescribing their faith. A voice speaks to us to which we are bound to listen. It is the voice of Christ, who says, "Follow me." He says, "He that followeth me shall not walk in darkness, but shall have the light of life." The Christian is never to be tame and dull. Those who are imbued with the Spirit of Christ, will work in the Master's vineyard, and the heavenly fire of the soul will ever be kept burning. Our security is in Christ, in studying the guidebook he has given. Those who are studying the ways and methods of men and following their customs, are deceived if they think that they are following the directions of God in the matter. [Cf: ST 08-27-94 para. 07] p. 194, Para. 3, [1894MS].

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." The service of Jesus does not consist in outward show simply. It is not a matter of form and ceremonies, of parade, exclamation, gestures, noise, and a display of the commonplace passions. Pure religion consists in keeping the heart and mind in communion with the great Leader, Jesus Christ. It consists in having the inward adorning of a meek and quiet spirit. The indwelling Holy Spirit will give life and tone and style that will not be after the inventions of men, not in imitation of any earthly, human leader, but after the Pattern, Christ. Religion does not consist in playing upon words, in uncouth gestures; bodily exercise profiteth little in this matter. There is no divine eloquence in this kind of exercise. [Cf: ST 08-27-94 para. 08] p. 194, Para. 4, [1894MS].

The religion of Jesus Christ is ever to be distinguished from all other religions by its holiness of character. In true religion will be found great truths clearly defined in words, and inwrought in the life

of its professors as a principle from the divine Author. In true religion the Holy Spirit will work in connection with human agents, confirming the truth of God. Every part of the service of Christ will be characterized by decorum and reverence. The truth of Christ cannot be confined to a certain range, yet it will be active to create for its environment, manners and habits and practices that will be in harmony with its Author. Everything will be done decently and in order. Wild methods and strange freaks and confusion are not authorized by the God of order. The methods employed by the church of Christ should be such as will win souls from allegiance to the prince of darkness, and cause them to take their stand under the bloodstained banner of Prince Emmanuel. [Cf: ST 08-27-94 para. 09] p. 195, Para. 1, [1894MS].

Some may say that these methods of reaching men will not avail to reach those who are poor and low down in the scale of humanity. But this matter must be regarded in an altogether different light by those who would be soldiers in the army of Christ. Do not cherish the error that you must follow after a pattern presented to you by some man. Study your Bible more, and let the habits and practices of men have less and less of your attention. Do not dishonor your God by thinking that it requires but little knowledge of what saith the Scriptures, to be a useful worker in his cause. You are to study the manner of the great Teacher, and keep his example ever before you. No human being is to be your Pattern. The Lord of heaven is to be the Teacher and Pattern for everyone who would win souls to God. By Mrs. E. G. White. [Cf: ST 08-27-94 para. 10] p. 195, Para. 2, [1894MS].

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." [Cf: ST 09-03-94 para. 01] p. 195, Para. 3, [1894MS].

In this age of the world we see every grade and degree of skepticism. There are rank infidels, those who believe in the lying wonders of Spiritualism, and those who reject the claims of divine truth. All these are placed among the class that John has written of, and are controlled by the spirit of antichrist. Ignorance of the character of God, pride of understanding, and the love of sin, are the source of infidelity. Men deny the divinity of Christ, cast away the Bible, and thus seek to free themselves from personal accountability to God. They bring the Bible into conflict with "science, falsely so called." These doubters can start inquiries which the most humble and pious Christian would be perplexed to know how to answer. But because their queries cannot be answered, is no evidence that the Bible is not true. A little child has asked questions in regard to God, the soul, and the future, that the most learned could not answer. The truth of God's word will be revealed to those who are of a lowly heart, who will comprehend its duties and obey its precepts. It is pride of opinion that leads to skepticism, and to the denial of the divinity of Jesus Christ. Skepticism has its origin in love of sin, love of ambition, and self-exaltation. [Cf: ST 09-03-94 para. 02] p. 195, Para. 4, [1894MS].

Jesus, the world's Redeemer, is the channel through which all our

blessings come, and those who refuse to acknowledge him as the divine Son of God, virtually say, "I will not have this man to rule over me." Those who are self-willed, puffed up with pride and self-importance, while they will not give up their wills to be in harmony with God's will, yet will accept the delusions of false prophets, and be led to refuse to acknowledge Christ as the Son of God. Skeptics and infidels may profess to be doing good work, but they are greatly deceived. They are trampling upon the blood of the covenant, and counting that which should have sanctified them as an unholy thing. There are many who have not taken the ground that infidels take, and yet they are in the first stages of infidelity. They question everything that is of a divine character, seeking to bring down everything to the level of that which is common and natural. Their minds are like a sponge, and absorb every suggestion of unbelief. They pass these suggestions to others, and thus sow the seeds of skepticism, and what they sow they will reap. When a believer seeks to answer one question started by a skeptic, he will propound another and another. The only way to do is to let skeptics alone until they truly desire light. Let those who engage in controversy with these wily opponents remember that they are not meeting men, not wrestling "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The confederacy of evil is seeking to poison human minds with error, and obscure the light of truth. [Cf: ST 09-03-94 para. 03] p. 196, Para. 1, [1894MS].

Skeptics think that they can mingle their darkness with light, and thus confuse the believer in the Bible. It is not because they have so great a depth of reasoning that they do not believe, but because they are ignorant both of the Scriptures and power of God. The truth of God will be assailed by the cavils of infidelity. It is considered a special proof of intellectual greatness to be bold in denying the divinity of Christ; but this is not a proof of intellectual greatness, but is an evidence that the mind is bound about with earthliness so that it does not comprehend spiritual truth. God does not require men to believe the Scriptures without giving them abundant evidence of their truth, and the evidences of Christianity would overwhelm the most gifted man who diligently sought for truth, and was willing to consecrate himself to its promulgation. Those who do accept the evidences of God's word will have an experience that will be as a barrier against infidelity, for they will be translated out of darkness into the precious light of faith, hope, and assurance. The converted soul can say, I needed help, and I found that help in Jesus. He has met every want, satisfied the hungering of my soul, and the Bible to me is the revelation of Jesus Christ. He can say to the infidel, "You ask me why I believe in Jesus? and I answer, Because he is to me a divine Saviour. The Bible to me is the voice of God. I have the witness in myself that the word of God is true, and that Jesus Christ is the divine Son of God. I am following no cunningly devised fable." [Cf: ST 09-03-94 para. 04] p. 196, Para. 2, [1894MS].

When men pour contempt upon Christianity, tell them what you know by experience. The beings of the celestial world are amazed when those whom Christ has purchased with his own blood, whom God has invited with the voice of mercy, turn into a jest the messages of the gospel, and deny the divinity of their Redeemer. They are building upon a sandy foundation, with threads and fragments of human reasoning, but their

theories will vanish like dew when the glory of the Lord is revealed. Believers do not claim that every question and objection which Satan can invent and instill into the minds of men can be answered in so many words. Men will be given sufficient evidence on which to found their faith; but if they are determined to doubt, they will stumble on the dark mountains of unbelief. They will show that they have never submitted their proud hearts to Jesus Christ, and make an excuse for not doing so the fact that with their finite minds they cannot solve all the difficulties which they imagine are in the Bible. [Cf: ST 09-03-94 para. 05] p. 196, Para. 3, [1894MS].

Spiritualism is a dangerous phase of infidelity, and we should not go into the assemblies of Spiritualists prompted by motives of curiosity. In so doing we are placing ourselves on Satan's ground, and cannot expect help from God unless he has a work for us to do to speak some message to those who are ignorant and deceived, and immediately leave the assembly. "They are of the world; therefore speak they of the world, and the world heareth them." The erroneous doctrine that the soul is immortal is almost universally received by the world, and the belief that the dead go immediately to heaven gives Spiritualism a deep hold upon the people. Believing this doctrine men have nothing with which to shield themselves from the errors of Spiritualism. Through evil spirits they receive communications, and accept them as messages from their lost loved ones. Satan and his agents personate their dead friends, and thus impart to them Satanic delusions. But God has given us a rule whereby to test 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." "He that is of God heareth God's word." "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." By Mrs. E. G. White. [Cf: ST 09-03-94 para. 06] p. 197, Para. 1, [1894MS].

The father is priest in his own household. Whatever may be the character of his business, it is not of so great importance that he be excused in neglecting the work of educating and training his children to keep the way of the Lord. In the morning his first duty should be to conduct family prayer, offering up supplication and thanksgiving to God. Parents should make the seasons of prayer as interesting as possible, selecting scriptures that can be understood by the children and youth. They should pray with fervency, but not to such a length as to make the seasons of prayer tedious. Educate your children by your own practice to pray in a clear, distinct voice, lifting up their faces, and offering up their simple petitions, or repeating the Lord's prayer. [Cf: ST 09-10-94 para. 01] p. 197, Para. 2, [1894MS].

The religious service of the home should not be governed by circumstances. Prayer should not be offered occasionally, and, when a large day's work is to be done, neglected, as though it was of no especial consequence. Prayer means very much, and we should come to God offering up thanksgiving before him. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. Today if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." [Cf: ST 09-10-94 para. 02] p. 197, Para. 3, [1894MS].

The Lord has committed to parents a special and important work, of which they have a very faint realization. At the birth of every child they are to hear the voice of God saying to them, "Take this child and train it for me." This work of training is to be continued through babyhood, childhood, and youth. Those who are parents need to awake from their deathlike slumber, that they may have a realization of what are their God-given responsibilities. Let them make straight paths for their feet upward and onward toward heaven, and lead their children in safe paths. To a great extent the simplicity of pure godliness is a matter of the past. [Cf: ST 09-10-94 para. 03] p. 198, Para. 1, [1894MS].

To train children to walk in the narrow path of purity and holiness is thought an altogether odd and old-fashioned idea. This is prevalent even among parents who profess to worship God, but their works testify that they are worshipers of mammon. They are ambitious to compete with their neighbors, and to compare favorably, in the dress of themselves and their children, with the members of the church to which they belong. [Cf: ST 09-10-94 para. 04] p. 198, Para. 2, [1894MS].

Children derive life and being from their parents, and yet it is through the creative power of God that your children have life, for God is the Lifegiver. Let it be remembered that children are not to be treated as though they were our own personal property. Children are the heritage of the Lord, and the plan of redemption includes their salvation as well as ours. They have been intrusted to parents in order that they might be brought up in the nurture and admonition of the Lord, that they might be qualified to do their work in time and eternity. If parents are negligent in doing the solemn work committed to them, they will have to meet their account at the judgment seat of Christ. [Cf: ST 09-10-94 para. 05] p. 198, Para. 3, [1894MS].

Parents, you cannot serve God and serve Baal at the same time. The standard of the world is not to be your standard. The world is under the leadership of the prince of the powers of darkness, and you cannot afford to follow its fashions and customs. Your duty is to practice God's word, and do the work that he has given you to do according to his will. God will cooperate with parents who love, fear, and honor him, respecting and obeying his commandments. Is it any marvel that society is forgetful of God, and desires not to know the way of God, when professed Christians to a large extent follow the imagination of their own heart? They are filled with vanity, and educate their children for the world. Influenced themselves by Satanic agencies, what can be expected of their children? They inspire them with their own

spirit, with their own desire to be in favor with the world. They partake with the world in love for pleasure, in desire for the gratification of pride, and the desire for display. In place of being partakers of the divine nature, they imbibe Satan's deceptions and illusions. Thus their influence in the home is to mould the character of their children after the standard of the world. Though they have a form of godliness, yet their influence is wielded for the ruin of their family. [Cf: ST 09-10-94 para. 06] p. 198, Para. 4, [1894MS].

What an account will such professed Christian parents have to render in that great day when every case shall be decided! These world-loving parents profess Christ, and have their names registered in the church books, but in works they deny him. Shall not parents who truly desire to love God be partakers of the divine nature? Shall they not exert in the home an influence altogether different from that of these hypocritical professors? Shall not the love of Christ be in them as a well of water springing up unto eternal life? Shall it not be made manifest that Christ abides in the soul temple by the spirit, word, and action of the parents who realize their responsibility before God? Shall they not pour into the minds of their children that which the Lord Jesus has abundantly given them of his Holy Spirit? Shall not his love, his purity, his patience, his meekness and lowliness of heart, his perseverance, integrity, and zeal be made manifest in the character of godly parents? [Cf: ST 09-10-94 para. 07] p. 198, Para. 5, [1894MS].

The Word of God.--Let parents seek to mould and fashion the intellect and affections of their children in accordance with the word of God. Let them train them in such a way that their children shall be fashioned after the similitude of Jesus Christ. Here is your work, parents, to develop the characters of your children in harmony with the precepts of the word of God. This work should come first, for eternal interests are here involved. The character building of your children is of more importance than the cultivation of your farms, more essential than the building of houses to live in, or of prosecuting any manner of business or trade. Parents should carefully study their children, in order that they may correct wrong tendencies and encourage from their earliest years right principles and proper habits. The doing of this will not require any violence or harshness in your management, but you may manifest an abundance of love. Selfishness and self-indulgence must be cultivated out of the character of your children, by revealing to them Bible requirements in the most interesting way. Unite them with yourselves in works of kindness and tender regard for the suffering and destitute. From their earliest years let them be your helpers in benevolent enterprises, and educate them in habits of self-denial and self-sacrifice for the good of others. Thus you will guard them from habits of extravagance in recklessly spending money for selfish gratification. [Cf: ST 09-10-94 para. 08] p. 199, Para. 1, [1894MS].

The work that rests upon parents cannot be evaded or ignored without peril to themselves and their children. Parents should bring principles of truth into their own life, and perfect a Christian character in order that they may present before their children such an example as will command their respect and admiration. Let parents so live that their children will have confidence in their judgment, piety, and devotion. In this way they may train their children to be missionaries from their earliest years. They may be taught to have firm reliance

upon God, and may be trained by precept and example to fear to offend their Creator, to love to keep his commandments. Children should be trained to trust in God as their very best friend. [Cf: ST 09-10-94 para. 09] p. 199, Para. 2, [1894MS].

Let parents seek to impress upon children and youth the blessedness of serving God. The Psalmist says: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity; they walk in his ways. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments." [Cf: ST 09-10-94 para. 10] p. 199, Para. 3, [1894MS].

The Importance of the Work.--The word of God abounds in precious jewels of truth, and parents should bring them forth from their casket and present them before their children in their true luster. Parents, you think you have no time to do all this work; but if you do not train your family, Satan will supply your deficiency and educate them after his own Satanic order. Better to neglect anything of a temporal nature, to be satisfied to live economically, to bind about your wants, than to neglect the work of training yourselves and your children in the way that God would have you. In the word of God you have a treasure house from which you may draw precious stores, and as Christians you should furnish yourself for every good work. Look upon the family circle as a training school, where you are preparing your children for the performance of their duties at home, in society, and in the church. Seek to cultivate every power of mind and body in order that the whole family may be soldiers for Christ. Teach your children to love truth because it is truth, and because they are to be sanctified through the truth, and fitted to stand in the grand review that shall ere long determine whether they are qualified to enter into higher work, and become members of the royal family, children of the heavenly King. [Cf: ST 09-10-94 para. 11] p. 199, Para. 4, [1894MS].

Fathers and mothers, awake to your God-given responsibilities. Let your lamp be trimmed and burning, sending forth clear, distinct rays into the home circle, and your light will reach beyond yourselves to your neighbors. The father represents the divine Lawgiver in his family. He is a laborer together with God, carrying out the gracious designs of God, and establishing in his children upright principles, enabling them to form pure and virtuous characters, because he has preoccupied the soul with that which will enable his children to render obedience not only to their earthly parent, but also to their heavenly Father. Like Abraham, he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. To do the words of God means to work earnestly in the home. But parents who are doers of the commands of Christ will find that the beams of the Sun of Righteousness will brighten the darkness, and the love of Christ make smooth the rough paths. [Cf: ST 09-10-94 para. 12] p. 200, Para. 1, [1894MS].

Our world is becoming as it was in the days of Noah. Parents have neglected to purify and make precious the material that God has given them in their children, and, instead of adding them to the army of the

Lord, they have given them to the world. In neglecting to train them for Christ, children have developed characters after the order of Satan. The Lord will cleanse the earth the second time of its moral pollution by the fires of the last day. Parents, will you not cherish the faith that works by love and purifies the soul? If you do this, everything is gained. Your children will be imbued with the spirit you cherish, and a light will shine forth extending from the home like a genial atmosphere. Your influence will be like a heavenly radiance that shines from the throne of God in clear, strong rays, to light the moral darkness that pervades the world. By Mrs. E. G. White. [Cf: ST 09-10-94 para. 13] p. 200, Para. 2, [1894MS].

The Lord God of heaven has never left the world without a witness. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Sadness comes to my soul as I consider how abundant have been the resources that have been open to the church, and yet how tardy has been the appropriation of the light of heaven, how feeble have been the rays that have shone forth into the world. God has appointed to the church a sacred mission. He has said, "Ye are the light of the world." The light of the church has grown dim as the moral darkness of this degenerate age has increased. The people of God should increase in light and power. It is something more than a profession that distinguishes the children of obedience from the children of disobedience. The children of God should manifest genuine piety, Christian zeal, earnest self-denial and self-sacrifice. They should wage aggressive warfare in proportion to their opportunities and privileges. [Cf: ST 09-17-94 para. 01] p. 200, Para. 3, [1894MS].

The church should realize that infinite resources are at her command. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" The church must be as was Abraham, who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised he was able also to perform. And therefore, it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." [Cf: ST 09-17-94 para. 02] p. 200, Para. 4, [1894MS].

As living agencies we are to enter into a moral cooperation with God. The weakest, feeblest child of God has his or her appointed work, and it is because there is so large a number who are not doers of the word of Christ, but hearers only, that there is not greater progress and growth in the church. Many do little except to study their own pleasure and convenience, to gratify their own likes and dislikes; yet, according to the several ability, everyone has a certain work to do. Many do not lay hold of the work they could do, because it does not please their taste, and so they do nothing. There are duties that look commonplace and cheap to them, which lie directly in their pathway; but, because they are not inviting, they do not take them up. If they loved God supremely, and their neighbors as themselves, they would take up these little duties, which God designed should test their fidelity.

They would keep their souls in the love of God by seeking out their friends, and would devise some plan whereby they might reach their hearts. With an eye single to the glory of God, they would seize the opportunities which are brought within their reach, and be instant in season and out of season. They would seek on every occasion to do good to those who need help. Satan will seek to blind the eyes of the understanding, so that we shall not take up the responsibilities that lie in our pathway, and be faithful in the little services which God has enjoined upon us. The faithful child of God, though he may have been apparently one of the weakest, has wrought much good by humble service. [Cf: ST 09-17-94 para. 03] p. 201, Para. 1, [1894MS].

For a period of time the Majesty of heaven, the King of glory, was only a Babe in Bethlehem, and could only represent the babe in its mother's arms. In childhood he could only do the work of an obedient child, fulfilling the wishes of his parents, in doing such duties as would correspond to his ability as a child. This is all that children can do, and they should be so educated and instructed that they may follow Christ's example. Christ acted in a manner that blessed the household in which he was found, for he was subject to his parents, and thus did missionary work in his home life. It is written, "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." "And Jesus increased in wisdom and stature, and in favor with God and man." [Cf: ST 09-17-94 para. 04] p. 201, Para. 2, [1894MS].

It is a sad thing when parents grow cold in their spiritual life, and, because of waning piety and want of devotion to God, they do not realize the high responsibility that devolves upon them to patiently and thoroughly train their children to keep the way of the Lord. Parents should not permit business cares, worldly customs and maxims, and fashion to have a controlling power over them, so that they neglect their children in babyhood, and fail to give their children proper instruction as they increase in years. Children need to be trained to do useful things, and their duties should be made as pleasant as possible. Parents should give them pleasant words of instruction and approval in useful work, but they could not do a worse evil to their children than to gratify their selfish desires, and leave them to follow their inclinations, thus giving them the impression that they are to live to please and amuse themselves. They should not be left to choose their own society, and be given money to spend according to their youthful wisdom. Children need parents who shall educate and discipline them, pruning away the natural and selfish tendencies. Children need parents who do not feel they have the right to govern their children by impulse and passion. Children are the heritage of the Lord, and unless parents give them such a training as will enable them to keep the way of the Lord, they neglect solemn duty. It is not the will or purpose of God that children shall become coarse, rough, uncourteous, disobedient, unthankful, unholy, heady, highminded, lovers of pleasures more than lovers of God. The Scriptures state that this condition of society shall be a sign of the last days. [Cf: ST 09-17-94 para. 05] p. 201, Para. 3, [1894MS].

We need in our churches children and youth who are trained to work upon the "Christian Endeavor" principle. The beginning must be made at home. Parents, who are the responsible agencies in the home life, should set their children a godly example, learning daily lessons of

duty and obedience to God's requirements. They should themselves become missionaries. They should consecrate themselves entirely to God, remembering that the greatest work that devolves upon them is to train their children to be Christlike, faithful soldiers. This should be the essential work of their life, and, by training their children, they will be constantly repeating the lessons they have learned in their youth, and thus the wise, God-fearing parents will diffuse an influence from their own home circle to that of others that will act as did the leaven that was hid in three measures of meal. Home missionary work is the highest service that parents can render to God. [Cf: ST 09-17-94 para. 06] p. 202, Para. 1, [1894MS].

Parents should let nothing interfere with the character building of their children. Those who have been training their children in an improper way need not despair; let them become converted to God, and seek for the true spirit of obedience, and they will be enabled to make decided reforms. In conforming your own customs to the saving principles of God's holy law, you will have an influence upon your children. You will have the righteousness of Christ, and will obey the precepts of God's law, and recognize the spirit of the law as an expression of the character of God. It is of the greatest importance that the attributes of his character be brought into your character, that you may train and educate your children to be obedient to God's commandments, and thus secure happiness in this world, and life eternal in the world to come. [Cf: ST 09-17-94 para. 07] p. 202, Para. 2, [1894MS].

In educating your children, you should rely upon a "Thus saith the Lord." Let them never hear an irreverent expression from your lips, nor catch the sound of a harsh, passionate word. Be what you wish your children to be. Parents have perpetuated by precept and example their own stamp of character to their posterity. The fitful, coarse, uncourteous tempers and words are impressed upon children, and children's children, and thus the defects in the management of parents testify against them from generation to generation. This is the reason that iniquity abounds, the reason that many will have to meet a terrible account in the day of judgment. Let there be most deep and thorough repentance before God. Seek God for grace, for spiritual discernment to discover the defects in your management of your children and exercise repentance toward God for your neglected work as home missionaries. By Mrs. E. G. White. [Cf: ST 09-17-94 para. 08] p. 202, Para. 3, [1894MS].

"Thou shalt have no other gods before me." Lucifer disputed the justice of this requirement in heaven, and thought its existence altogether unnecessary. He said in his heart: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." He had been made beautiful, he had been highly exalted in heaven, and his heart was lifted up because of his beauty; he had corrupted his wisdom by reason of his brightness. Of him it had been said:-- [Cf: ST 09-24-94 para. 01] p. 202, Para. 4, [1894MS].

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and

the jasper, the sapphire, the emerald, and the carbuncle, and gold. . . . Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." "Thus saith the Lord God: Because thine heart was lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more." [Cf: ST 09-24-94 para. 02] p. 203, Para. 1, [1894MS].

Under the symbol of the king of Tyrus, the Scriptures give us a description of the character and destiny of the first great rebel against the law of God. He who knows the end from the beginning, had his laws and commandments before the world was created, and Satan chose to question his claims before the angels of heaven, because the law set forth the Omnipotent as the only true and living God, and forbade the worship of any other being. The authority of God was backed up by the requirements of his law, which was to hold jurisdiction over all created intelligences. The will of God was to be recognized in his requirements and acknowledged as supreme in the heavenly universe. [Cf: ST 09-24-94 para. 03] p. 203, Para. 2, [1894MS].

It is the prerogative of God alone to prescribe the duty of men and angels. The will of God is a perfect will, and must be obeyed as it is set forth in his holy law, because every requirement is just, and is set forth by infinite wisdom. The law of God should be obeyed even though there were no authority to enforce it, and no rewards for its obedience. The highest interests of men and angels are conserved in obeying the law of God. God's will expressed in his law is the supreme will, and no invention, no device of men can take its place. Obedience to the commandments of men instead of to the commandments of God will be as abomination in the sight of God; for what God requires is essential to the highest good of his subjects, and is therefore essential for the glory of God. [Cf: ST 09-24-94 para. 04] p. 203, Para. 3, [1894MS].

Through the obedience of his commandments it is the purpose of God to remove from the heart every species of selfishness. He would barricade the soul from all indulgence in perverted appetites, and expel from the heart all rebellion and ingratitude. Can it be possible that any of us should wish that God would abolish his commandments, when it is for our happiness and life to obey them? What blessing or advantage would man gain by doing away with the commandments of God? Were he to abolish the first commandment, the authority of God would not stand as supreme, as the authority of the only true and living God. What advantage would accrue to man should he gain reputation, learning, wealth, and honor, and yet be one who, while receiving benefits from God every hour, ignored God, and did not conform his practical life to the precepts of Jehovah? Knowledge, power, education, reputation, or wealth is not to be permitted to come in between the soul and God. The Lord must hold the first place in our affections; 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." God gave his Son to the world in order that men might be redeemed from transgression and sin. [Cf: ST 09-24-94 para. 05] p. 203, Para. 4, [1894MS].

Through faith in Christ as our personal Saviour, we receive moral power by which we may surrender every faculty to the service of God. With a full sense of our obligation to God, we may devote every intrusted ability to the service of Christ, and bring every power under the control of the will of God. In doing the will of God we are assured of developing characters after the divine similitude. [Cf: ST 09-24-94 para. 06] p. 204, Para. 1, [1894MS].

Religion is a practical matter, and calls for a daily devoting of all we have and are to God. All worldly business is to be done as a part of religion, and is to redound to the honor and glory of God. Every amusement is to be considered in this light, and it is to be regarded as injurious or useful only as it respects the glory of God. If those who would indulge in amusements can find commands whereby they may be justified in them as doing the will of God, they will be justified in believing that they are promoting the glory of God and the good of society. We are required to render perfect obedience to the rule laid down by the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." He who ever keeps this rule in view, and lives according to its requirement, will form a character after the divine likeness; for in this way men will become holy, blameless, and without rebuke. [Cf: ST 09-24-94 para. 07] p. 204, Para. 2, [1894MS].

We are living under the scrutiny of the whole heavenly host, and the angels are watching to see whether we improve the opportunity to do good unto all men, and especially unto those that are of the household of faith. To love God supremely and to love our neighbor as ourselves, will require from us to be continually in the spirit of humble prayer, relying alone upon God for our sufficiency. The only character that is of value in the sight of God is that character which is free from every taint of selfishness. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." Selfish living, indulgence in self gratification, will bring no true happiness in this life, and give no hope of a future, immortal life. But to him who by patient continuance in well-doing, seeks for glory, honor, and immortality, God will render eternal life. [Cf: ST 09-24-94 para. 08] p. 204, Para. 3, [1894MS].

Faith does not make void the law, and though there are persons who insist that through faith in Christ they are freed from obligation to keep the law, yet the teaching of prophets and apostles contradicts their position. "Faith without works [obedience] is dead." Men's characters are estimated according to their works. James says, "Show me thy faith without thy works [if it were possible], and I will show thee my faith by my works." Faith in the great plan of redemption without corresponding works is not reckoned as faith. Christ our Redeemer did not suffer the penalty of the law for our sins in order to deliver us from obligation to keep God's commandments. Christ suffered the penalty of the law, which was death, in order to give to man another trial, to provide for him another probation, and allot to him another opportunity of proving loyal to the authority of God. Every soul is to be tested, for he is held responsible for obedience to the divine law, and,

although Christ has died for man's transgression, those who continue in disobedience will suffer the penalty of their sin. The condition upon which men will be offered the benefits of salvation is through repentance toward God, because of transgression of his holy law, faith in Christ, by which he receives power from on high to become an obedient subject of the government of God. Those who would be saved must take Christ as their personal Saviour, and become not only hearers, but doers of his words. "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 09-24-94 para. 09] p. 204, Para. 4, [1894MS].

God is the Governor of the universe. He has put everything under law. Everything in the natural world is under law, from the tiniest flower of the garden to the mighty cedars of Lebanon. The beasts of the fields obey God's law. The ocean obeys his mandate, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." When God speaks to man, his voice is to be heard, and his word is to be obeyed. Man is an intelligent being, and has a mind by which to understand God's will, and a conscience by which to feel his accountability. He has a heart with which to love the law of God, which is holy and just and good. But God compels no man to do him honor, and to render obedience to his law. Compulsion is the work of Satan and his agents. [Cf: ST 10-01-94 para. 01] p. 205, Para. 1, [1894MS].

As intelligent creatures we may know and do the will of God, or we may stubbornly refuse to submit our finite will to the will of the Infinite. This responsibility that is placed upon us should fill us with a sense of awe. The requirement of God to us is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." On these two principles hang all the law and the prophets; and it is for our present and eternal interest to have a proper understanding of the far-reaching principles of the law of God. "By the law is the knowledge of sin," and "sin is the transgression of the law." Sinners must know what is sin before they can have a desire to be rid of sin. It is a matter of eternal interest that we do not misconceive this vital question. When appeals are made in the pulpits of our land, and sinners are invited to repent and to be converted, it is the privilege of the sinner to inquire, What is sin? This we must know, for it is at the peril of our souls that we continue in sin. The apostle gives us light on this subject, and says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." [Cf: ST 10-01-94 para. 02] p. 205, Para. 2, [1894MS].

Christ was manifested to take away our sins, and in him was no sin. But were the law abolished, as some claim, we would have no need of a Saviour to take away sin, for "where there is no law, there is no transgression." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came [home to the conscience], sin revived, and I died. And the commandment, which [if obeyed] was ordained to life, I found to be

unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is [a yoke of bondage, against me, and something to be trampled underfoot because it points out my sins?--No.] holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." [Cf: ST 10-01-94 para. 03] p. 205, Para. 3, [1894MS].

But though we are carnal, we are to reckon ourselves "dead indeed unto sin, but alive unto God through Jesus Christ our Lord. . . . But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. . . . But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." [Cf: ST 10-01-94 para. 04] p. 205, Para. 4, [1894MS].

In order that there might be no mistake, and no excuse for disobedience, the apostle makes it very plain as to what commandments are to be regarded, "an old commandment which ye had from the beginning." In this reference to the law of Jehovah he carries the mind back to the commandment which is a memorial of the creation of the world, when by his work on the six days, and his rest on the seventh, God laid the foundation for the Sabbath. When the morning stars sang together, and all the sons of God shouted for joy, God placed the fourth commandment in the bosom of the Decalogue. In this commandment a special charge is given to "remember the Sabbath day, to keep it holy." Then follow the reasons for this special charge: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: ST 10-01-94 para. 05] p. 206, Para. 1, [1894MS].

In the fourth commandment we have the fact set forth that the Maker of heaven and earth is the true God. "But the world in its wisdom knew not God." There is much wisdom in our world, but men, proud in their knowledge, do not employ their wisdom as did Daniel. They do not behold the beauty, the majesty, the justice, the goodness of God. They do not see the wisdom and holiness of his truth in his law, which is the transcript of his character. [Cf: ST 10-01-94 para. 06] p. 206, Para. 2, [1894MS].

If those who believed in God during the old dispensation were enjoined

to arise and shine, how much greater is the obligation today to arise and shine, when our light is brighter, and shines with clearer and more steady rays. Our obligation to shed forth light is as much greater than was the obligation of the people of ancient times, as our light is more clear and definite. "The path of the just is as the shining light, that shineth more and more unto the perfect day." The disciples of Christ are to make him known to the world. We have reasoning faculties, and as our capacity increases as we improve upon the talents that God has given us, we should gather up the divine rays of light that patriarchs, prophets, and apostles have left to us as hereditary trusts, and should still continue to seek for truth as for hidden treasure. We are called upon of God to let the light which he has given us shine forth in clear and steady rays. Everyone who believes in Christ as the light of the world is to be as a lighthouse on a dangerous coast, sending forth bright rays of light to warn souls, lest they make shipwreck of faith. But instead of thus shining, there are thousands who are living a godless, Christless, worldly life, whose names are registered upon the church books as Christians. They believe about Christ, but they do not believe in him. [Cf: ST 10-01-94 para. 07] p. 206, Para. 3, [1894MS].

He who obeys the law through the imputed righteousness of Christ, meets every claim that the Bible presents; but he who sets himself above God, and tramples upon his law, and still professes to be a child of God, is working on the enemy's side of the controversy. In our day, even from the pulpits of our land, professed ministers of the gospel are, as were the Pharisees, teaching for doctrines the commandments of men. The only safety for the soul at this time is to inquire at every step, What saith the Lord to his servant? The word of the Lord endureth forever. The Bible is to be our guidebook, and instead of consulting the wisdom of men, and accepting as divine truth the assertions of finite mortals, we should search the sure word of prophecy. God has spoken, and his word is reliable, and we must rest our faith upon a "Thus saith the Lord." God would have us study the events that are taking place around us, and compare them with the predictions of his word, in order that we may understand that we are living in the last days. We want our Bibles, and we want to know what is written therein. The diligent student of prophecy will be rewarded with clear revelations of truth, for Jesus said, "Thy word is truth." [Cf: ST 10-01-94 para. 08] p. 206, Para. 4, [1894MS].

Those who profess to be followers of Christ will be found guilty before God unless they are laborers together with God, and earnestly seek to lift up their fellow-men. Prophecy is rapidly fulfilling; and all men are ranging under their chosen standards. One class are preparing to be used of the Holy Spirit, and another class are ranging under the black banner of the prince of evil. This class have no love for either God or their fellow-men, and Satan uses them as vessels to honor himself. The very atmosphere of our world is tainted with physical and spiritual miasma. The principles of truth are corrupted. God has been dishonored, his law has been transgressed, and the earth has become defiled under the inhabitants thereof, and the vials of the wrath of God will be poured out upon the world. [Cf: ST 10-01-94 para. 09] p. 207, Para. 1, [1894MS].

Calamities by land and sea, by fire and flood, by pestilence and famine, by horrible accidents, by earthquakes in divers places, all testify in unmistakable language that the end of all things is at hand,

and that great Babylon is coming into remembrance before God. The Lord is even at the door, and men's hearts are failing them for fear, and for looking after those things which shall come upon the earth; for the powers of heaven shall be shaken. But there is a defense for those who keep the commandments of God and the faith of Jesus. The prophet declares, "Thy righteousness shall go before thee." Whose righteousness?--The righteousness of Christ. And he continues, "The glory of the Lord shall be thy rearward." "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" By Mrs. E. G. White. [Cf: ST 10-01-94 para. 10] p. 207, Para. 2, [1894MS].

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Before man was created, the heavenly intelligences were governed by the principles of the law of God. When man was created, God gave to Adam and Eve a knowledge of his ten precepts. When the morning stars sang together, and all the sons of God shouted for joy, God laid the foundation for marriage and for the Sabbath institution. In their happy innocency, the Lord placed Adam and Eve in the Garden of Eden, and gave them employment in dressing and keeping the garden which he had made for them. In activity of body and mind they had the means of obtaining good, and of glorifying their Heavenly Father. Like the angels of God, who are ever engaged in doing good, in carrying out God's commands, man was ever to engage in earnest work. [Cf: ST 10-08-94 para. 01] p. 207, Para. 3, [1894MS].

Adam and Eve were placed upon trial, that it might be demonstrated as to whether they would obey the word of their Creator, or disobey his requirements. The Creator of man was his Father, and had an entire right to the service he could render. Body, soul, and spirit, man was the sole property of God. God revealed himself to the innocent pair in Eden, and conversed with them freely. God was their teacher, and instructed them in regard to their work. He made it plain to them that by obedience to his holy law they would retain happiness, and finally be blessed with immortality. Eternal life should be theirs if they regulated their conduct according to the principles of the law of God. Man was not left in uncertainty to suppose as to what course he should pursue, or to take any risk by venturing on some line of conduct which he might think a safe course. As children are educated by faithful parents, so Adam and Eve were instructed as to what was required of them as intelligent creatures of God. Every provision was made whereby blessings might be secured to the human race, and but one mild restriction was placed upon the sinless pair to test their loyalty to God. [Cf: ST 10-08-94 para. 02] p. 207, Para. 4, [1894MS].

The Lord had said unto them, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou

shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In every matter God was to be obeyed; but the test of man's obedience in everything was to be found in his faithfulness in carrying out one particular command, in abstaining from taking of the forbidden tree. The result of obedience would be eternal life, and the outworking of disobedience would be death. Adam and Eve were tempted of Satan. The tempter came to them, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." They believed the words of the serpent, that were in contradiction to the words of God, their Maker. Falsehood was taken instead of truth, and the flood gates of woe were opened upon our world. [Cf: ST 10-08-94 para. 03] p. 208, Para. 1, [1894MS].

It was as Eve was standing near the forbidden tree that Satan gave utterance to the query of her mind, and thus the controversy on earth was begun. For when she saw that the tree was "good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Satan presented to man the bribe of attaining to a higher position, of gaining knowledge and wisdom beyond that with which their Creator had endowed them, through an act of disobedience to his divine will. Satan had lost his derived power and glory, had lost heaven through pride and ambition, for he thought to place his throne above the stars of God, and to be like the Most High; and now, at a favorable opportunity, he presents the temptation which had originated with himself, in order to lead the creatures of God to doubt divine wisdom, and to cast reflection upon divine providences. Satan did not scruple at deception in order to gain his purpose and bring shadow over the life and character of the holy pair, to cause sorrow and grief in heaven, and to thwart the purpose of God in the creation of man. Pretending to be the friend of man, he placed himself as the enemy of God, and used all his power to prove that Jehovah had made a mistake in instituting the law to regulate the conduct of his creatures. But in casting contempt upon the law of God he was only seeking to further his hellish design of bringing the human race under his own control. [Cf: ST 10-08-94 para. 04] p. 208, Para. 2, [1894MS].

After Satan had induced man to sin against God, he claimed that man had chosen him as his leader in the place of God, and that his work from henceforth should be to unite with him in making void the law of Jehovah. It was his work now to enlist the beings whom God had created, to be the agents of Satan, and to cooperate with him in obliterating the moral image of God from the soul. Through all the ages he has worked upon the same principles that he worked upon in causing the fall of man. He presented the restriction of God in such a way to the mind of Eve as to create jealousy, and said to her, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Satan cast reflections upon the character of God, representing him as selfish and oppressive. [Cf: ST 10-08-94 para. 05] p. 208, Para. 3, [1894MS].

Our first parents were without an experience for themselves; but, had

they lived by every word that proceedeth out of the mouth of God, they would not have disobeyed their Creator. The terrible and tremendous effects of their disobedience opened their eyes. They discerned that the holy covering of light that God had provided for them had departed from them, and that they were naked. Oh, if they had but heeded the instruction that God had given them,--to call upon him when they were threatened with evil from the fallen foe,--they would have had the presence of angels to shield them in the hour of temptation, and the fascinating charm of Satan would have been broken! But they did not look for the fallen foe to come to them with soft words and fair speeches, as a friend who would give them information fraught with weighty importance to them. Had Satan come to them with rough words, charging God with dishonesty, accusing him of being overbearing, and of giving them commandments that would require the degradation of their independence, they would have understood his attack; but in flattering their pride, in presenting to them a prospect of exaltation, he caused them to forget God, and sin entered into the world. The beings that God had created placed themselves on the enemy's side. The human family was lost. [Cf: ST 10-08-94 para. 06] p. 209, Para. 1, [1894MS].

Will God abolish his law because Adam sinned? Had he done this, he would have immortalized sin, which is the transgression of his law. No, this would have been impossible. Wherever there is a kingdom there must be statutes and laws, and the law of God is the transcript of his character. But provisions had been made in the counsels of the Father and the Son to meet this emergency. It had been provided that, should Adam fall a prey to the tempter's power, a ransom should be found in the Son of God, who should become man's Redeemer. An opportunity should be given to man to repent of his sin, and, through faith in Christ as his personal Saviour, to be restored to the divine image and favor. After the fall, the Lord said unto 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." [Cf: ST 10-08-94 para. 07] p. 209, Para. 2, [1894MS].

The controversy was to wage between Christ and Satan throughout all time. The costly ransom that was provided reveals the value that God set upon man. Christ volunteered to become man's surety and substitute, and took upon himself the penalty of transgression, in order that a way might be provided whereby every son and daughter of Adam may, through faith in their Redeemer, cooperate with heavenly intelligences, and oppose the workings of Satan, and thus bring in everlasting righteousness. The Lord Jesus would take man into partnership with himself. Human intelligences have been endowed by their Creator with capabilities and powers, which, if surrendered to God, will promote his glory in building up his kingdom in the earth. Human beings can reach human beings through the imparted gift of the Spirit of God. Through faith man accepts the world's Redeemer as his Captain, and when standing under his bloodstained banner, he becomes a partaker of the divine nature, and in cooperation with God is to act an important part in revealing the glory of God to a world in the darkness of transgression. Unless man shall fully cooperate with Christ in the work of rescuing souls from evil, the plan of salvation can never be carried out. But through the scheme of redemption, notwithstanding the opposition of Satan's united agencies, the Lord will bring good out of the evil that Satan designed should exist. The counsels of God will stand before unfallen worlds, before heavenly intelligences, before the

fallen world, and he will accomplish all the good pleasure of his will. [Cf: ST 10-08-94 para. 08] p. 209, Para. 3, [1894MS].

Man has the honor of being taken into partnership with God, and the secrets of the Lord are with them that fear him. God will give light and knowledge, so that, by conforming to his directions, man may become one with Jesus Christ; and the Father will love him who is conformed to his law, as he loves his only begotten Son. Satan has laid his plans for the purpose of divorcing man from God, and causing him to break God's holy law. He has come to man in our day as he came to Adam in Eden, and through his agents is saying today that the law is not binding on man, but that it is abolished. Those to whom God has given reasoning powers should use them to better advantage than did Adam when he transgressed the law of God. We have the example of Adam before us to warn us from treading on the dangerous ground upon which Adam fell. Adam accepted the false suggestions and the foul misrepresentations concerning God, rather than a plain "Thus saith the Lord." Let not the presumptuous assertions and claims of men be reiterated as the voice of God. Let those who would serve God remember that it is written, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 10-08-94 para. 09] p. 210, Para. 1, [1894MS].

"I will walk at liberty; for I seek thy precepts. I will speak of thy testimonies also before kings, and will not be ashamed. And I will delight myself in thy commandments, which I have loved. My hands also will I lift up unto thy commandments which I have loved; and I will meditate in thy statutes." The commandments of God are not a yoke of bondage, and in obedience to them we have nothing of which to be ashamed. We should not feel that we are severely restricted in being required to keep God's law. The Lord withholds from us nothing which is for our good. We should be ashamed of disobedience to his precepts. [Cf: ST 10-15-94 para. 01] p. 210, Para. 2, [1894MS].

There are men who profess to open the Scriptures to others, and who claim to be ministers of the gospel, who yet place stumblingblocks in the way of those who are seeking for safe paths. But let the sincere seeker for truth look to the Author of truth, and not to the would-be instructor who knows not the way of light. Go to the Fountain of knowledge, and become acquainted with what saith the Scriptures, and take no mortal man's inferences and assertions. The fallacies of men have in them no power to sanctify the soul; and the word of God is not to be adulterated with the customs and traditions of the world. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. 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." [Cf: ST 10-15-94 para. 02] p. 210, Para. 3, [1894MS].

The next verse opens with this warning: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Let us consider the moral law, which was specified by the loved disciple as the "old commandment which ye had from the beginning," which was spoken from Mount Sinai amid smoke and flame, thunder and earthquake. The commandments are:-- [Cf: ST 10-15-94 para. 03] p. 210, Para. 4, [1894MS].

"I. Thou shalt have no other gods before me. [Cf: ST 10-15-94 para. 04] p. 211, Para. 1, [1894MS].

"II. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. [Cf: ST 10-15-94 para. 05] p. 211, Para. 2, [1894MS].

"III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. [Cf: ST 10-15-94 para. 06] p. 211, Para. 3, [1894MS].

"IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it. [Cf: ST 10-15-94 para. 07] p. 211, Para. 4, [1894MS].

"V. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. [Cf: ST 10-15-94 para. 08] p. 211, Para. 5, [1894MS].

"VI. Thou shalt not kill. [Cf: ST 10-15-94 para. 09] p. 211, Para. 6, [1894MS].

"VII. Thou shalt not commit adultery. [Cf: ST 10-15-94 para. 10] p. 211, Para. 7, [1894MS].

"VIII. Thou shalt not steal. [Cf: ST 10-15-94 para. 11] p. 211, Para. 8, [1894MS].

"IX. Thou shalt not bear false witness against thy neighbor. [Cf: ST 10-15-94 para. 12] p. 211, Para. 9, [1894MS].

"X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." [Cf: ST 10-15-94 para. 13] p. 211, Para. 10, [1894MS].

If this code of morals had been respected and obeyed, the world would not now be in the state in which it is,--corrupted under the inhabitants thereof. If human agents had cooperated with God, and had

obeyed the laws which lie at the foundation of his government, we should not see and hear so much concerning iniquity and crime, suffering and death. Christ magnified the law, and made it honorable. He saw the necessity of expounding the law which he himself had spoken amid flame and thunder and tempest. The rabbis had heaped the rubbish of their traditions upon the law, and made of no effect the commandments of God, because they taught as doctrines the commandments of men. He showed the people that the law of God penetrated to the motives of the heart, and the lover of self was a transgressor of the law. He rescued the commandments from their companionship with error, and placed them in the framework of the gospel, and presented them to men in their true significance and importance; and to those who listened the law seemed a new revelation. Far from taking anything from the sacredness of a single precept, he revealed to men the exalted character of the whole law. But because he cleansed from the law the rubbish of tradition, and freed it from the exactions of men, and from the multitude of minute requirements of men, that confused the people, and hindered them from seeing the real significance of the requirements of Jehovah, the Pharisees were saying in their hearts that Christ had come to do away with the law. But while they were musing in their hearts, he spoke words that revealed to them the fact that he read their thoughts as an open book:-- [Cf: ST 10-15-94 para. 14] p. 211, Para. 11, [1894MS].

"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 10-15-94 para. 15] p. 212, Para. 1, [1894MS].

Christ then proceeds to show that the commandments are exceeding broad, and penetrate to the very motives that control the heart. [Cf: ST 10-15-94 para. 16] p. 212, Para. 2, [1894MS].

The great adversary, the first rebel and apostate, makes war on the commandments of God, for "by the law is the knowledge of sin." This is the reason that he would have the world believe that the law of God is not binding, for then he can keep men in ignorance of the fact that they are sinners and in need of a Saviour. In this way he can lead them to reject the great salvation, that has been purchased for them at infinite cost. By Mrs. E. G. White. [Cf: ST 10-15-94 para. 17] p. 212, Para. 3, [1894MS].

"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 conditions upon which the promises of God are to be fulfilled, that we may prolong our days, and abide in the tabernacle of God, to dwell in his holy hill in the heavens, are found in the injunction to keep God's commandments and live, and his law as the apple of the eye. Jesus 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." The law of God, with its commands of "Thou shalt," and "Thou shalt not," is in full force today, and is as binding on life and character as when it was proclaimed from Sinai. [Cf: ST 10-22-94 para. 01] p. 212, Para. 4, [1894MS].

The living out of the law of God means a life of purity that is impossible to man unless he cooperates with God, becoming a partaker of the divine nature, having escaped the corruption that is in the world through lust. Every sinful indulgence, every form of vice, all selfish ambition, is condemned by the moral law. The cheap, loose, inattentive type of mind and character which is so prevalent in this generation, is not sanctioned by the law of God. That law condemns the sensual vice that clothes itself in an appearance of loveliness until the soul is ensnared and learns by bitter experience how hateful are the results of indulgence in sin. The law of God is an emanation from the divine mind, and the commandments cover the moral obligation of men. [Cf: ST 10-22-94 para. 02] p. 212, Para. 5, [1894MS].

During the brief probation of life, we are to be educated and disciplined for the future immortal life, and the rule of life is to be the commandments of God. "Thou shalt," and "Thou shalt not," are not grievous commands. The law of God is not a yoke of bondage, for the doers of the law shall find life and strength in obedience, and through the grace given them by Jesus Christ they are enabled to be truly obedient to God's holy rule of life. To keep God's commandments is to keep the soul in the love of God, to secure life from evil, and to discipline the character for a heaven of love. [Cf: ST 10-22-94 para. 03] p. 212, Para. 6, [1894MS].

Those who teach that the binding claims of the law of God have been abolished, think that they know all about the commandments of God; but they make it manifest by their course of disobedience that they are ignorant of the first and last principles of the law, and that they know nothing of the character of God, which is portrayed in the law. The young ruler who came to Jesus asking what he should do to inherit eternal life, thought himself very wise, and in self-complacency, and with a touch of offended dignity, assured Christ when he bade him keep the commandments that he had kept them all from his youth up, and yet Jesus opened up to his mind the fact that he was self-deceived, and knew nothing of keeping the commandments of God. When he was directed to sell what he had, and give to the poor, and come and follow the Lord of life, he went away sorrowful. Those who imagine that they understand the law of God while living in disobedience, make their ignorance manifest by their life and example, and reveal the fact that they have no comprehension of the depth and significance of its precepts. [Cf: ST 10-22-94 para. 04] p. 213, Para. 1, [1894MS].

The law is our teacher, instructing us as to what is rectitude and perfection of character, in order that through the righteousness of Christ we may have a living connection with God. "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "The secret of the Lord is with them that fear him; and

he will show them his covenant." [Cf: ST 10-22-94 para. 05] p. 213, Para. 2, [1894MS].

"I have set the Lord always before me; because he is at my right hand, I shall not be moved." Thus are stated the conditions upon which we may expect the blessing of the Lord. The result of cooperation with God is set forth,--"I shall not be moved." Those who keep the commandments of God are promised the gift of eternal life; but he who disobeys the law shall not see life, but the wrath of God abideth on him. [Cf: ST 10-22-94 para. 06] p. 213, Para. 3, [1894MS].

"Hear, ye that are afar off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us. Thy tacklings are loosed; they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." [Cf: ST 10-22-94 para. 07] p. 213, Para. 4, [1894MS].

"Love is the fulfilling of the law." God is love, and when we love God supremely and love our neighbor as ourselves, we reflect the character of the Father and the Son. But those who truly love God will be obedient to all his commands. Obedience is the test of love. Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Now lest there should be any misunderstanding as to what commandments should be obeyed, John says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning." John writes again: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another; and this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world." "For this is the love of God

that we keep his commandments: and his commandments are not grievous;" they are not a yoke of bondage, as commandment breakers would have us believe. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." By Mrs. E. G. White. [Cf: ST 10-22-94 para. 08] p. 214, Para. 1, [1894MS].

Christ 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. . . . 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." [Cf: ST 10-29-94 para. 01] p. 214, Para. 2, [1894MS].

It is not enough that we believe a portion of truth, we must grasp truth after truth, and by both precept and example we must teach the truth as it is in Jesus. When sorrow comes, we may see the love of Christ in it all, and the fullness of divine love may keep the soul in perfect peace. If we abide in Christ we must ever be searching after truth as for hidden treasures, in order that our apprehensions of truth may be quick and comprehensive. We shall not then be putting on the garments of resistance, and be prepared to be prejudiced against the very things which we need in our time. Christ is continually unfolding old truths in a new light. The only way in which we will be prepared to have a more perfect apprehension of truth, is by keeping the heart tender and subdued by the Spirit of Christ. We cannot afford to cultivate hardness of heart; for if we are students in the school of Christ, we shall be continually growing in knowledge. [Cf: ST 10-29-94 para. 02] p. 214, Para. 3, [1894MS].

Jesus gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." When we come to Jesus as humble learners, seeking to know the mind of Christ, we shall have no disagreeable surprises. That which we received from him will be to us light, and life, and salvation. We shall walk in the light of the Sun of Righteousness, advancing from light to a greater light, and at every step our hearts will well up with gratitude for the precious revelations of his love. We shall not walk in darkness, we shall behold him who is our only help, him who only has the words of eternal life. [Cf: ST 10-29-94 para. 03] p. 215, Para. 1, [1894MS].

We are never to feel that there is no more truth to be unfolded to us. The history of the past few years has taught us that the words which Jesus spoke to his disciples are appropriate to us. He said: "I have many things to say unto you; but ye cannot bear them now." But I trust that we shall not have the experience of those disciples who, when new truth was revealed to them, walked no more with him, but "because of the word they were offended." Will the experience of these disciples be repeated that called forth from Christ these words: "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. . . . From that time many of his disciples went back, and walked no more with him. Then said

Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [Cf: ST 10-29-94 para. 04] p. 215, Para. 2, [1894MS].

"Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the mind of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves; but Jesus Christ 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." [Cf: ST 10-29-94 para. 05] p. 215, Para. 3, [1894MS].

Could our eyes be opened, and could each see the conflict of angelic agencies with the Satanic confederacy, who are combined with evil human agencies, what astonishment would come upon the soul. The holy angels are working with terrible intensity for the salvation of men, because the destroyer of souls is seeking to make of no effect the salvation which has been purchased at infinite cost. Could our spiritual vision be opened, we should see that which would never be effaced from the memory as long as life should last. We should see souls bowed down under oppression, loaded with grief and pressed down as a cart beneath the sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid the tempted ones who stand as on the brink of a precipice. These tempted souls are unable to help themselves, and avoid the ruin which threatens them; but the angels of God are forcing back the evil angels, and guiding the souls away from the dangerous places, to plant their feet on a sure foundation. We should see battles going on between the two armies, as real as those fought by opposing forces on earth. When the power of Satan over souls is broken, we see men binding their will to the cross, and crucifying the flesh with the affections and lusts. It is indeed a crucifixion of self; for the will is surrendered to Christ. The will of man is none too strong when it is sanctified and put on the side of Christ. The will is a power, and as many triumphs are to be won in spiritual warfare, and many points of progress to be made in the spiritual journey, and many lessons to be learned from Christ, the great Teacher, it is necessary that the will should be sanctified. In surrendering the will, the root of the matter is reached. When the will is surrendered, the streams that flow from the fountain will not be bitter, but will be as pure as crystal. The flowers and fruit of Christian life will bloom and ripen to perfection. [Cf: ST 10-29-94 para. 06] p. 215, Para. 4, [1894MS].

Jesus Christ is our example in all things. He began life, passed through its experiences, and ended its record, with a sanctified human will. He was tempted in all points like as we are, and yet because he kept his will surrendered and sanctified, he never bent in the slightest degree toward the doing of evil, or toward manifesting rebellion against God. Have men and women who profess to be followers of Christ, been simply gratifying their own tastes, been confirming themselves in selfishness, in obstinacy, simply living to gratify their

carnal propensities? Those who persist in living in this way will at some time in their experience become offended by the truth presented from the word of God. They cannot be one with Christ or abide in him, because they refuse the terms upon which salvation is provided. They do not wear Christ's yoke or lift Christ's burden; for they will not learn of him meekness and lowliness of heart. Those who have a sanctified will, that is in unison with the will of Christ, will day by day have their wills bound to the will of Christ, which will act in blessing others, and react upon themselves with divine power. Many cultivate those things which war against the soul; for their desires and their will are set against God, and employed in the service of Satan. [Cf: ST 10-29-94 para. 07] p. 216, Para. 1, [1894MS].

Let us no longer gratify the enemy by complaining of the strength of our evil will; for in so doing we are feeding and encouraging our wills against God, and pleasing the evil one. Let us remember that we are children of God, pledged to cherish a holy will which cometh to us from God. "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." [Cf: ST 10-29-94 para. 08] p. 216, Para. 2, [1894MS].

When we resist the devil, he will flee from us, and we will rise above the human weakness in a way that will be a mystery even to ourselves. The judgment day is not that which will decide our eternal interests; but it is the yielding to influences that either subject our character to the moulding of Christ, or oppose our will to the will of God. The one absorbing aim of the life of Christ was to do the will of his heavenly Father. He did not become offended with God; for he lived not to please himself. The human will of Christ would not have led him to the wilderness of temptation, to fast, and to be tempted of the devil. It would not have led him to endure humiliation, scorn, reproach, suffering, and death. His human nature shrank from all these things as decidedly as ours shrinks from them. He endured the contradiction of sinners against himself. The contrast between the life and character of Christ and our life and character is painful to contemplate. What did Christ live to do? It was the will of his heavenly Father. Christ left us an example, that we should follow in his steps. Are we doing it? By Mrs. E. G. White. [Cf: ST 10-29-94 para. 09] p. 216, Para. 3, [1894MS].

The Lord Jesus, the Majesty of heaven, laid aside his royal robe and relinquished his royal crown, gave up his high command, and came into the world, all seared and marred with the curse. "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." Did the world appreciate the light?--No; they refused to accept the bright beams of the Sun of Righteousness. "And the light shineth in darkness; and the darkness comprehended it not." Thus it will be until the close of time. The Son of God came personally into the world, and men did to him as they listed. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace

and truth." [Cf: ST 11-05-94 para. 01] p. 216, Para. 4, [1894MS].

The Son of God came to our world with his heart overflowing with love for fallen man. He was in the express image of God, and equal with God in character. He was the brightness of his Father's glory, the express image of his person. He came to meet and to conquer his adversary, Satan, the fallen angel, who had become exalted because of his brightness and wisdom, and who desired to place his throne above the throne of God. Satan desired to set aside the law of God, whose precepts could not be altered any more than could his character or his throne. Satan sought to be first among the ranks of heaven, to have the supremacy in the courts of God, and for this sin he was cast out of heaven, and became the lowest of all creatures. Christ came to controvert Satan's assertions, and to reveal his misrepresentations of the character of God. The Son of God clothed his divinity with humanity, and came to the world without parade or display, that he might be accepted, not because of outward attractions, but because of his heavenly attributes of character, as revealed in his words and works. He presented to men lessons whereby their souls were brought into comparison with the law of God, not in a legal light, but in the light of the Sun of Righteousness, that man by beholding might be changed into the divine image. [Cf: ST 11-05-94 para. 02] p. 217, Para. 1, [1894MS].

Jesus taught that in no case is man to give up his mind to the guidance of his fellowman, or to follow his own vain imagination. This is what men will do if they drop eternity out of their reckoning, for they will fail to contemplate the things of heaven, and will make the world and the things of time their first consideration. When Christ came to the world, he found men engaged in pursuing phantoms as though they were realities, and eternal realities were looked upon as unreal and unimportant. They were wholly given up to strife for worldly conveniences and for providing possessions for the future. [Cf: ST 11-05-94 para. 03] p. 217, Para. 2, [1894MS].

Jesus presented to men eternal considerations, and urged upon them the necessity of not losing eternity out of their reckoning. He sought to attract their minds to contemplation of sacred truth, of a high, immortal character, capable of expanding and elevating the mind and ennobling the soul. He sought to reveal to them the fact that man cannot serve God and mammon, for, through serving the world and seeking for worldly gain and honor, the service of God is made a secondary matter. [Cf: ST 11-05-94 para. 04] p. 217, Para. 3, [1894MS].

The Lord Jesus requires that those who would serve God shall make the world and its interests subordinate to the interests of pure and undefiled religion, and he gave to man in his own life an example of what it meant to be a loyal worshiper of God. If men follow the precepts and example of Christ, they will not become the sport of Satan's temptations. They will not let day after day go by without a thought of God, as they follow out their own devices and plans, as did the inhabitants of the world in the time of Noah. In Noah's day men carried out their plans with no reference whatever to God, upon whose power they were continually dependent. We should continually realize that God is at our right hand, saying, "This is the way, walk ye in it." [Cf: ST 11-05-94 para. 05] p. 217, Para. 4, [1894MS].

In his lessons Jesus presents different symbols and illustrations as he seeks to restore the moral image of God in man, and save the soul from utterly yielding itself to the power of the destroyer. Jesus says, "Come unto me, all ye that labor and are heavy laden;" and, although you have followed in a course that I have forbidden, and in so doing, you have bound your own souls under Satan's oppressive yoke, and have carried the burden he has imposed upon you, yet "come unto me,....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." Shall we practice this lesson? Shall we daily learn that peace, rest, happiness, power, and true greatness are in becoming meek and lowly of heart? Jesus bids us learn of him, for he was meek and lowly in heart. If he had thought that the best way to save perishing souls was to charm the senses and attract them to his standard through pomp and display, he could have surrounded himself with worldly attractions, and presented to them maxims and sentiments that would have won the approval of the world. [Cf: ST 11-05-94 para. 06] p. 217, Para. 5, [1894MS].

But there was but one remedy by which man could be saved,--man must believe God's word, and follow the example of humility and meekness of heart. Jesus leads the minds of men from their worldly philosophy and self-exalting sentiments to the purity and virtue of the gospel. He leads them away from their false religions of fancy and human reason. There is a religion in the world that is apparently beautiful, but which leads men to turn with disgust from the representation given by Christ of the office work of the Holy Spirit. Of the Comforter which he was to send to his disciples, he says, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." The natural heart does not enjoy this constant reproving of sin and continual exalting of righteousness. Men feel disgusted when they are represented as helpless to do good; yet Jesus declares, "Without me ye can do nothing." The word of God requires humility and practical godliness, and the picture of man's dependence upon God is mortifying to the selfish independence of man, to his grand ideas of eloquence and finery and parade, which he esteems as essential for the conversion of the world. [Cf: ST 11-05-94 para. 07] p. 218, Para. 1, [1894MS].

Those who are enamored of this religion of fancy do not relish the idea of destroying the old man with his deeds, and bringing into subjection every rebellious thought to the dominion of Christ. They do not desire to submit themselves to the control of the Spirit of God, which works in the human heart to expel every corruption and to establish vital principles of virtue, temperance, godliness, brotherly kindness, and Christlike love. Yet those who receive the Spirit of God, though they were dead in trespasses and sins, will experience the active working of that power which raised Jesus Christ from the dead. The vital power of the Holy Spirit will raise up those who realize their helplessness, and who come confessing their sins and believing in Jesus. All the faculties are to be brought under the control of the Spirit of God. Unaided humanity may struggle with all its power, may exercise reason, eloquence, and philosophy in seeking to repair the ruins of a fallen, disordered world; men may listen to the theories of men, but the question to ask is, What have been the results? Jesus answers, "Without me ye can do nothing." When all the wisdom of the schools, all the accumulations of human ability, are brought to bear upon those who are dead in trespasses and sins, they avail nothing for

the reformation of character. Human selfishness remains in all its depravity. The Spirit of God alone can make and keep men pure. Its work upon the soul is represented as bringing life to the dead, and freeing the soul from the slavery of sin, which has brought it under the condemnation of the law, where wrath and tribulation fall upon every evildoer. It is the grace of Christ which brings salvation to everyone who receives it. Those who are converted, experience peace and assurance forever. In place of being slaves, they are made free through Jesus Christ. Brought into the liberty of obedient children, they can say, "I delight in the law of God after the inward man." [Cf: ST 11-05-94 para. 08] p. 218, Para. 2, [1894MS].

We see and are compelled to acknowledge human depravity, but we do not need to stop at this conclusion, for through faith in Christ life and immortality are brought to light. "Behold the Lamb of God, which taketh away the sin of the world!" Jesus is the one of whom Isaiah said: "For unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." [Cf: ST 11-05-94 para. 09] p. 218, Para. 3, [1894MS].

Man is full of frailties and imperfections, and dependent upon God, and yet he stretches himself to enormous proportions of importance, and makes boast of his human wisdom and achievements. He forgets that he is in the world which God has made by his own wisdom. And shall man refuse to admit his obligation to the law of the Creator? The truly converted soul will stand true to the law of God, and be obedient to all his commandments. By Mrs. E. G. White. [Cf: ST 11-05-94 para. 10] p. 219, Para. 1, [1894MS].

The law of God is immutable in its character, for "it is easier for heaven and earth to pass, than for one tittle of the law to fail." The law of God is a revelation of the divine will, a transcript of the divine character, and must forever endure. Not one command has been annulled; not a jot or a tittle of the law has been changed. The Psalmist says, "Forever, O Lord, thy word is settled in heaven." "All his commandments are sure. They stand fast forever and ever." In the very bosom of the Decalogue is the fourth commandment, as it was proclaimed:-- [Cf: ST 11-12-94 para. 01] p. 219, Para. 2, [1894MS].

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: ST 11-12-94 para. 02] p. 219, Para. 3, [1894MS].

The claim so often put forth that Christ changed the Sabbath is disproved by his own words. In the sermon on the mount he 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." Both by precept and example the Saviour taught the sacred obligations of the Sabbath commandment. Throughout his ministry upon earth no small share of his teaching was directed toward instructing men as to what was lawful to do upon the Sabbath day. He set aside the traditions of men, and because he did not concede to the perverted customs of the Jews, by which they heaped exactions upon the people in regard to the Sabbath, he was accused of Sabbath breaking. But this was a false charge, for he declared that the works of mercy and necessity which he had done were lawful works and in harmony with Sabbath keeping. In their ignorance and superstition the Jews had condemned the guiltless. Are there not others who have followed this course and have charged Christ with Sabbath breaking, with violation of the law of God? [Cf: ST 11-12-94 para. 03] p. 219, Para. 4, [1894MS].

Jesus said at the close of his earthly ministry, "I have kept my Father's commandments, and abide in his love." Neither the Saviour nor his followers ever broke the law of the Sabbath. Had the Jews been able to sustain their charge against Christ as a Sabbath breaker, as they tried to do, they would have had no need of bringing false witnesses in order that they might secure his condemnation and death. But because no fault could be found with him, in order to secure his death it was necessary that men should perjure their souls by testifying to a lie. [Cf: ST 11-12-94 para. 04] p. 219, Para. 5, [1894MS].

Christ not only honored the Sabbath throughout his life upon the earth, but he provided that its sacred claims should be remembered and honored after his death and resurrection. When warning his disciples of the destruction of Jerusalem, which did not take place until forty years after his ascension, he said, "But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time." In accordance with his instruction, the followers of Christ were enabled to depart from the besieged city, and escape to the mountains, not taking their flight either in the winter, nor upon the Sabbath day. After the death of Christ the disciples "rested the Sabbath day according to the commandment." After the ascension of Christ, Paul, the great apostle to the Gentiles, preached to both Jews and Gentiles "on the Sabbath day." [Cf: ST 11-12-94 para. 05] p. 220, Para. 1, [1894MS].

Then how can we account for the observance of the first day of the week by the majority of professed Christians, when the Bible presents no authority for this change either in the precepts or in the example of Christ or his followers? We can account for it in the fact that the world has followed the traditions of men instead of a "Thus saith the Lord." This has been the work that Satan has always sought to accomplish,--lead men away from the commandments of God to the veneration and obedience of the traditions of the world. Through human instrumentalities he has cast contempt upon the Sabbath of Jehovah, and has stigmatized it as "the old Jewish Sabbath." Thousands have thoughtlessly echoed this reproach, as though it were something to which was attached great weight of argument; but they have lost sight

of the fact that the Jewish people were especially chosen of God as the guardians of his truth, the keepers of his law, the depository of his sacred oracles. They received the lively oracles to give unto us. The Old and New Testaments both came through the Jews to us. Every promise in the Bible, every ray of light which has shone upon us from the word of God, has come through the Jewish nation. [Cf: ST 11-12-94 para. 06] p. 220, Para. 2, [1894MS].

Christ was the leader of the Hebrews as they marched from Egypt to Canaan. In union with the Father, Christ proclaimed the law amid the thunders of Sinai to the Jews, and when he appeared on earth as a man among men, he came as a descendant of Abraham. Shall we use the same argument concerning the Bible and Christ, and reject them as Jewish, as is done in rejecting the Sabbath of the Lord our God? The Sabbath institution is as closely identified with the Jews as is the Bible, and there is the same reason for the rejection of one as of the other. But the Sabbath is not Jewish in its origin. It was instituted in Eden before there were such a people known as the Jews. The Sabbath was made for all mankind, and was instituted in Eden before the fall of man. The Creator called it "my holy day." Christ announced himself as "the Lord of the Sabbath." Beginning with creation, it is as old as the human race, and having been made for man it will exist as long as man shall exist. Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden, by Adam fallen, yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs from Abel to Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of the prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever. [Cf: ST 11-12-94 para. 07] p. 220, Para. 3, [1894MS].

From that day to this the knowledge of God's law has been preserved in the earth, and the Sabbath of the fourth commandment has been kept. Christ has given no hint that the seventh-day Sabbath has ever been or ever could be changed, and no apostolic example for the change from the seventh to the first day of the week can be cited. The custom of observing the first day of the week instead of the seventh day of divine appointment has no authority save that of tradition, popular custom, and the command of the Church of Rome. The Church of Rome has been the agent by which Satan has made this breach in the law of God, and turned the professed Christian world away from the precepts of Jehovah. Through his insinuation men made the claim that because Christ rose from the dead on the first day of the week, therefore the first day of the week should be celebrated as the Christian sabbath, but the Scriptures give no authority for this manner of reasoning. The prince of evil well knew that could he set aside the true foundation for Sabbath observance, he could make the fourth commandment of no significance in the minds of men. Thus, under the pretense of honoring Christ, Satan succeeds in tearing down God's great memorial, turning the minds of men away from their Creator in a false zeal for a spurious institution. He led the Jews to have a false zeal for the Sabbath, and then induced them to reject Christ, the Lord of the Sabbath. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 11-12-94 para. 08] p. 221, Para. 1, [1894MS].

Satan's chief agent in bringing about the rejection of the fourth

commandment, and the institution of the first day of the week as a day of rest, has been the Roman Catholic Church. The Roman Catholic Church does not deny the part she has acted in this change, but makes a boast of her power as shown in the change which she has brought about in the world. Papists acknowledge that the Bible gives no sanction to this change, and that Protestants have no Scriptural authority for Sunday worship. The Catholic Church changed the day of rest from the seventh to the first day, and without the shadow of divine sanction it has been accepted by almost all the Protestant churches, and Rome, pointing to the adherents of her doctrines, claims the supremacy. In changing the fourth precept of God's law, the papal power has thought itself able to exalt itself above all that is called God, or that is worshipped. This was the very work that the prophecy foretold would be done by this power. In trampling upon the fourth commandment, the first commandment is broken. Their idolatry is similar to that of Israel's when she substituted a god which her own hands had made, for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who worshiped the sun on the first day of the week. [Cf: ST 11-19-94 para. 01] p. 221, Para. 2, [1894MS].

Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven! [Cf: ST 11-19-94 para. 02] p. 221, Para. 3, [1894MS].

Many thousand who have accepted the change made in the day of rest have done so ignorantly, and unwittingly have placed themselves under the banner of the prince of darkness. The Christian church has accepted the false sabbath, but the day of light has now dawned. The times of their ignorance God winked at, but now he commandeth men everywhere to repent. It is demonstrated that no change is necessary in the law of God. Were there a change needed in the law of God, and could such a change be made, the rebellion of Satan would be justified, and the universe would have to concede that Satan was wiser than God, and had a right to supreme authority. But Jesus came to magnify the law and to make it honorable, and his death on Calvary in the sinner's behalf, proves the immutability of the law of heaven. [Cf: ST 11-19-94 para. 03] p. 222, Para. 1, [1894MS].

The work of the papal church was to be of an exactly opposite character to that of Christ. Daniel in holy vision saw that he "would think to change times and laws." The laws of God and the time of God were to be changed by this antichristian power. The laws of God are the only laws which men are prohibited from changing, for secular powers may change as they see fit the laws of secular governments. In the prophecy it is plainly shown that this papal power would with

deliberate intention change the law of God. In the Catholic catechisms the second commandment is not taught as obligatory, but for this change they do not hold themselves responsible of intention to change the law, as they declare that the whole significance of the precept is contained in the first commandment. But the change of the fourth commandment, the institution of the first day of the week as the Sabbath instead of the seventh day, is a change for which she holds herself responsible of intention to change, and makes a boast of her power, because the whole professed Christian world acknowledges her mandate in this particular. It is by thus trampling upon God's commandments (sin is the transgression of the law) that the Roman Church has proved its right to the title given in prophecy to one who shall be the "mystery of lawlessness." [Cf: ST 11-19-94 para. 04] p. 222, Para. 2, [1894MS].

The Papacy, claiming to be the vicegerent of the Son of God, is in truth the vicegerent of another power. She points to the Sunday institution as the sign of her authority; but in the change of the law and time of God, she is only doing that which Satan tried to do in heaven,--prove the law of God faulty, and the Lawgiver fallible. In boasting of her power above the law of God, she is but echoing the sentiments of the great deceiver. God instituted the Sabbath as a sign of his authority and power, and the Papacy, acting for the prince of evil, points to the Sunday as a sign of her power and jurisdiction. The day of the sun, Sunday, was a day devoted to the most vile of the heathen worship, for it was celebrated in connection with sun-worship. This Sunday-sabbath has been accepted by many who know it to be the foundling of heathenism, which has been cherished and nourished by the Church of Rome, and by her clothed in the garments of sanctity. But while many are now aware of its origin, there are true Christians in every church who do not know the origin of the Sunday-sabbath, and believe that they are keeping the day which God sanctified and blest. This is true of worshipers even in the Catholic Church; and while this ignorance and integrity remain, God accepts of their sincerity; but when light shall fall upon their pathway, God requires them to come into harmony with his law, and to observe the Sabbath of his appointing. The time has come when the glory of the Lord is to fill the earth, and when the whole earth shall be lightened with his glory. The cry is sounding to the honest in heart to "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." "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." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." By Mrs. E. G. White. [Cf: ST 11-19-94 para. 05] p. 222, Para. 3, [1894MS].

Christ is the way, the truth, and the life. He says, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is drawing all unto himself, but all do not respond to his drawing. If all men would respond to his drawing, there would be no variance, no discordant note in the household. If all would respond to his drawing, he would never have said: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall

be they of his own household." Some respond to the drawing of Christ. The truth convicts them, and they repent, become converted, and are made the children of God. They reverence and love Jesus Christ, and surrender themselves in obedience to his will. In Christ they find the highest realization of their hopes. In him the troubled soul finds rest and peace. He stands before the repenting, pardoned soul as the complete Pattern, and they seek to be like him, acknowledging to all that they have given their hearts to him. [Cf: ST 11-26-94 para. 01] p. 223, Para. 1, [1894MS].

But while one member of the family gives his heart to God, the others do not. They are still under the control of the Saviour's worst enemy, and they feel annoyed and angry that there has come to be a division in their household. He who has accepted of Christ is no less dutiful than before; on the contrary, he is more kind, more faithful, more affectionate, because his nature is being purified and sanctified and ennobled by the truth. But the Master of the Christian and the master of the unbelievers are in deadly conflict. Those who love not God are at enmity with those who do love God, and they are stirred up with bitter opposition by the spirit of Satan, who keeps them from responding to the drawing of Christ. Satan deceives the soul with false pretensions. He perverts the judgment, and misleads the mind, so that the very best motives of those who believe in God are misinterpreted by unbelievers, and the disloyal are led to think that they are badly used and treated unkindly by those who have placed their trust in God. Christ is the believer's hope and consolation, the one about whom he weaves the best affections. The Christian confesses Christ in word and deed, in spirit and actions, and the enmity that is created in the unbelieving heart against the children of God is not against men simply, but against Christ. [Cf: ST 11-26-94 para. 02] p. 223, Para. 2, [1894MS].

Christ longs to give those who do not understand him, correct views of his character, to set them right, to take away their burden of sin and resistance, and give them rest. The divine Comforter is full of pity, sympathy, and love, and seeks to woo them to God. He seeks to direct their attention to Christ as he really is, full of mercy, compassion, and pardoning love, willing to forgive their transgression and sin, when they repent and seek him for forgiveness. But Satan interposes his hellish shadow between Christ and the soul. The sinner sees not Jesus, but fastens his gaze upon the cloud of darkness, and desires not the Lord of life and glory. He does not realize that Jesus alone can give him peace and rest, and quiet the tempest that Satan has created in the human soul, and so he does not come unto him. Under the dark cloud of impenitence, sinners are in a state of insanity. They will not listen to reason, and Jesus, their best Friend, is accounted as an enemy, and those who believe in him are also placed in the same light. Such is the power of the deceiver, who whispers his suggestions in the ear of the unbeliever, that Paul asks, "Who hath bewitched you, that ye should not obey the truth?" Truth has everything commendable in it, yet many are making the sad mistake of rejecting the truth, which would bring to them peace, rest, and salvation. The Holy Spirit comes early and often with the message of salvation to the impenitent heart, only to be rejected. [Cf: ST 11-26-94 para. 03] p. 223, Para. 3, [1894MS].

The conflict goes on in many homes, and those who serve Jesus are misjudged and persecuted, when their hearts are breaking with longing

that their unconverted relatives and friends may be converted to the Jesus whom they see and love. They are pleading earnestly with God that their loved ones may be drawn to him, when the hearts of their relatives are bound as with iron fetters to Satan's car, and they are asking, as did Pharaoh, "Who is the Lord, that I should obey his voice?" They cherish pride, envy, and hatred, and are continually creating contention, because some of their family love Jesus and they do not. Jesus, full of grace and truth, again and again has knocked at the door of their hearts, and has asked for admission there; but they have padlocked the door, and refused to receive him. The happiness of the members of the family who have accepted Jesus amazes and exasperates them, until, like Cain, they would raise their hand to destroy them. "The brother shall deliver up the brother to death, and the father the child." [Cf: ST 11-26-94 para. 04] p. 224, Para. 1, [1894MS].

Christ, the Sun of Righteousness, came to shed his bright beams into every home. To those who receive the light of life, it is as a savor of life unto life, but those who reject it, find it a savor of death unto death. Whatever we do, and wherever we may be, we are God's property, and we can never cease to be responsible to him. He has given us faculties, privileges, and opportunities, and he holds us responsible for the use to which we put his intrusted gifts. If we take this responsibility, and meet the requirements of God as we should, we shall be constituted the light of the world, because Christ is formed within, the hope of glory. [Cf: ST 11-26-94 para. 05] p. 224, Para. 2, [1894MS].

Jesus says: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And 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." The words that Christ addressed to his disciples were addressed to us as well as to them. We have presented before us the unwearied conflict that we must wage on this earth as long as time shall last. We can place no person before Christ in our affections. If a person who has been convicted by the Spirit of God smothers his convictions, and continues to trample underfoot the commandments of the Lord, and rejects the truth of God simply because he sees it will bring disunion into the family relations, he shows that he loves the peace that is not of Christ, but of the world. He prefers to be in harmony with the world rather than to be in unity with Christ. But to have the peace of Christ it is necessary to place Christ and his service first. Those who yield their convictions of truth to please father or mother, sister, or brother, husband or wife or children, prove themselves unworthy of Christ. They do not estimate his excellency. They view him not as the Son of God, whom the Father gave for the sins of the world, in order that they might not perish, but have everlasting life; and therefore they shun the cross. But there is a cross to be lifted by everyone who by faith accepts a crucified and risen Saviour. [Cf: ST 11-26-94 para. 06] p. 224, Para. 3, [1894MS].

He who is truly penitent does not forget his past sins, and grow careless about them as soon as he has obtained forgiveness. On the contrary, the clearer the evidence he has of divine favor, the more he sees to regret in his past life of sin. He loathes, abhors, and

condemns himself, and is more and more astonished that he should have continued in rebellion so long. He renews his repentance toward God, while he grasps more decidedly the hand of Jesus Christ, and finds that repentance is a daily, continued exercise, lasting until mortality is swallowed up of life. He who thus repents, appreciates the righteousness of Christ as above silver and gold, above every earthly tie and affection. [Cf: ST 11-26-94 para. 07] p. 224, Para. 4, [1894MS].

No soul can take an advance step in the path cast up for the ransomed of the Lord to walk in, without obtaining fresh supplies from the Fountain of grace and truth. Where enmity exists between man and Satan, it is an enmity that has been put there by the Lord Jesus Christ; for fallen men and fallen angels are naturally in harmony. Both stand on the same platform, and are nourished by the same atmosphere. Both are evil through apostasy from God. The enmity that exists in the natural heart is made manifest when a soul leaves the ranks of apostasy and joins the army of the Lord Jesus Christ. When a soul is truly converted to God, it will be made manifest that evil men are in league with evil angels, in a desperate companionship. [Cf: ST 11-26-94 para. 08] p. 225, Para. 1, [1894MS].

The announcement that there should be enmity between Satan and the seed of the woman was very unwelcome to the prince of evil; for it was the promise of a Redeemer. Satan thought to induce men, as he had angels, to stand on his side, and join in rebellion against God; and, with men as his allies, he planned to control the earth, and wage war against the King of heaven. [Cf: ST 11-26-94 para. 09] p. 225, Para. 2, [1894MS].

Whenever a soul falls in love with Jesus, every other affection is placed in subservience to this pure, refining principle of heavenly love. Pride, passion, and ambition, which have held sway over the natural heart, are surrendered to Jesus Christ. With Paul, the converted soul can say: "But what things were gain to me those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." [Cf: ST 11-26-94 para. 10] p. 225, Para. 3, [1894MS].

The world's Redeemer was scorned as a deceiver, hunted down as a malefactor; and shall those who become the servants of Christ expect to be treated any better than was their Lord? If they work the works of Christ, friends and relatives will rise up against them. They will persecute, forsake, and betray them. Let the believer not become discouraged because of the things he must suffer. Let his only anxiety be that hatred be kindled against him for no other reason than that of faithfulness in the discharge of his duty for Christ's sake. The true child of God will say, I know I have to do with God, who trieth the heart, and hath pleasure in uprightness. I will set the Lord ever before me, and follow in the footsteps of Jesus. By Mrs. E. G. White. [Cf: ST 11-26-94 para. 11] p. 225, Para. 4, [1894MS].

The word of God is the foundation of our faith, and therefore it is by the word of God that we may obtain evidence of our standing before God. We are not to make our feelings a test by which to discern whether we

are in or out of favor with God, whether they be what we consider encouraging or not. As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels joyous, he is confident he is in a favorable condition, but when a change comes, as it will, for circumstances will be so arranged that feelings of depression will make the heart sad, then he will be naturally led to doubt that God has accepted him. It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. Do not study yourself; look away from self to Jesus. While you acknowledge yourself as a sinner, yet you may appropriate Christ as your sin-pardoning Redeemer. Jesus came not to call the righteous, but sinners to repentance. Satan will not be slow in presenting to the repentant soul suggestions and difficulties to weaken faith and destroy courage. He has manifold temptations that he can send trooping into the mind, one in succession of another; but the Christian must not study his emotions, and give way to his feelings, or he will soon entertain the evil guest, doubt, and become entangled in the perplexities of despair. Expel the suggestions of the enemy by contemplating the matchless depths of your Saviour's love. [Cf: ST 12-03-94 para. 01] p. 225, Para. 5, [1894MS].

Do not exalt your feelings, and be swayed by them, whether they be good, bad, sad, or joyful. The apostle says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." It is the word of God that is to be your assurance. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The soul's supply of nutrition is in Jesus Christ. A legal religion will always be a troublesome guest, and it is a deception to imagine that there is such a thing as natural religion that is acceptable to God. The religion of Christ teaches its possessor self-distrust, but at the same time enables him to grasp the hand of Christ firmly, and still more firmly, as temptations press upon the soul. [Cf: ST 12-03-94 para. 02] p. 226, Para. 1, [1894MS].

There is a warfare in which every soul must engage who would have the crown of life. Inch by inch the overcomer must fight the good fight of faith, using the weapons of God's word. He must meet the foe with, "It is written." He must keep the armory well supplied with, "It is written." In this way he must meet the advances of the enemy, and educate and train the soul for the still more severe attacks of the foe. Truth, the word of God, faith and righteousness, and the hope of salvation, must be the armor of the successful warrior, and his eyes must be anointed to be keen and sensitive to detect the devices of the enemy. "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." If God had not made provision by which you might be thoroughly equipped for your warfare with the powers of darkness, then these commands and promises would be but mockery to you, and would tantalize your soul; but our God is true. We may depend upon him under all circumstances. The word of God cannot fail, and in it we are to find our assurance. [Cf: ST 12-03-94 para. 03] p. 226, Para. 2, [1894MS].

By the word of God we are to overcome every temptation of the enemy. Satan may present every attraction, bring to our notice every deceiving, alluring bribe, in seeking to eclipse the brightness of

Jesus from our view, and to obliterate from our minds his plainest requirements, but we are to meet his deceptions with the word of God. "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. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Cf: ST 12-03-94 para. 04] p. 226, Para. 3, [1894MS].

When the enemy begins to draw away the mind from Jesus, to shut away his mercy, his love, his all-sufficiency, do not devote precious time to the consideration of your feelings, but flee to the word. In the Scriptures Christ is presented as the One by whom God made the worlds. He is the light of the world, and, as the seeker for light studies the word, he finds heavenly illumination. Christ, the all-absorbing theme, is revealed to his soul, and he sees the requirements of God to be of a Christlike character. He studies the conditions on which redemption may be his, sees the divinity of his Saviour, the value of his atonement, the efficacy of the Comforter, which is the Holy Ghost; and Christ becomes all and in all to his soul. He sees in the Scriptures that which the casual reader does not see, a significance and value beyond computation. He comes with a teachable spirit to the word, and is instructed by both the Old and New Testaments. [Cf: ST 12-03-94 para. 05] p. 226, Para. 4, [1894MS].

Christ opens the mind to comprehend the meaning of the sacred word, and the Holy Spirit conveys its true significance to the soul, which before had not been seen or appreciated. The searcher for truth feels as did the disciples when Christ overtook them on their journey to Emmaus. They told him their pitiful story, and he reproved them for their unbelief and slowness of heart. "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." When their eyes were opened, and they realized that it was Christ himself who had been talking with them, 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?" [Cf: ST 12-03-94 para. 06] p. 227, Para. 1, [1894MS].

What do we hope to accomplish by longing to have the whole world converted to Jesus, by believing in his pardoning love, when we do not ourselves believe in his love or find rest in his grace? How can we possibly lead others to a full assurance, to simple, childlike faith in our heavenly Father, when we are measuring and judging our love to him by our feelings? We cannot be lifted up in thought, or know what it is to be the sons and daughters of God, unless we trust implicitly to the word of God, for Satan will ever be on the ground to dispute our claims. We must educate the soul to trust in God's word with unwavering confidence. Let gratitude and thankfulness flow out of the heart, and cease to hurt the heart of Christ by doubting his love, which has been assured to us by most astounding evidences; for he so loved us as to

give his own life for us, that we should not perish, but have everlasting life. By Mrs. E. G. White. [Cf: ST 12-03-94 para. 07] p. 227, Para. 2, [1894MS].

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." The seventy were appointed to go on their missionary journeys some months after the twelve had been appointed to visit the lost sheep of the house of Israel. When the twelve were sent forth, they were restricted to the tribes of Israel, lest their missionary efforts should create prejudice among the Jews, whose teaching had been of such a character as to make them narrow in their ideas in regard to the extension of the gospel to other nationalities. The disciples themselves could scarcely comprehend the fact that the blessings of God were for the Gentiles as well as for the Jews, and had to unlearn many lessons that made them conservative in their views concerning the mission and work of the Messiah. But evidences were given them that prepared them to understand that the tidings of the kingdom of Christ were to be preached to all nations. Now that their sympathies were broadening, and their ideas expanding in regard to the purpose of God, Christ desired them to act out their faith before he should be removed from them, that there might be no misunderstanding in regard to the extension of the gospel. [Cf: ST 12-10-94 para. 01] p. 227, Para. 3, [1894MS].

Jesus' great heart of love was filled with longing to proclaim the words of life to all nationalities, and he did this in a large measure. He placed himself in the great thoroughfares of travel, where the crowds passed to and fro, and preached to large concourses of different peoples. But he saw numerous fields opening up for missionary labor. There was abundant opportunity for the twelve disciples to work, and not only for them, but for a very large number of workers. He educated a larger number to employ in missionary work, and, as he sent forth seventy more laborers into the harvest field, he said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." In giving his laborers direction as they began this most important work, he said, "Salute no man by the way." The salutation to which he referred was not that of giving a friendly grasp to the hand, but was a long series of ceremonies, that consumed time to no profit, and their business was too urgent to trifle away precious moments in unnecessary forms. They were bearing a message that was to be as a savor of life unto life to those who received it, and as a savor of death unto death to those who rejected it; and all these superstitious positions and ceremonies of salutation, if performed, would lessen the importance of the message, and seem to make it of little moment. [Cf: ST 12-10-94 para. 02] p. 227, Para. 4, [1894MS].

The sending out of the disciples on a missionary tour was a most important movement, as it was a breaking away from the old, narrow conservatism of the Jews, and would have a tendency to lead them away from their prejudices against other nations, and establish them in a larger charity. He wished them to be impressed with the necessity of planting the truth in the hearts of all men, with the thought that all who would come might come to him, and by believing in him have life through his name. The time was approaching when he should leave his followers, but he promised them that the Spirit should come to lead

them into all truth, to illuminate to their minds the Scriptures which he had himself given to patriarchs and prophets. No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple. [Cf: ST 12-10-94 para. 03] p. 228, Para. 1, [1894MS].

The Pharisees were daily plotting to stop the spread of the gospel of Christ, and were misinterpreting God's word, by threatening the people, and seeking to intimidate them, and they deepened the darkness that enveloped the souls of men, and bound more firmly the chains of superstition and error that Jesus was breaking from those who believed in him. The Pharisees and rulers and rabbis sought to controvert the truth by their assertions, and manifested great zeal in pursuing their evil course. They hesitated at nothing that would carry out their hatred of Christ. The seventy were sent out with the warning, "Behold, I send you forth as lambs among wolves." But though sent out to meet opposition, they were not to be spiritless, powerless, and feeble. They were to exercise every proper means that was consistent with the commission they were given, and spend and be spent in seeking to win souls to the kingdom of Jesus Christ. A new and mighty movement was to be inaugurated, a new epoch was to be ushered in, advancing the truth to the world. [Cf: ST 12-10-94 para. 04] p. 228, Para. 2, [1894MS].

The world's Redeemer marks out the course the disciples were to pursue. There must be no betraying of sacred trusts on the part of those intrusted with the work, no yielding save to one Guide. Christ laid out before them the rules of action they were to follow, the manner in which they were to pursue their work, and there must be no swerving from God's word. He sent them forth two and two. This was the order in which the laborers were to go forth. He was about to leave the work, and he determined to put it in the hands of faithful men, who would teach others also to carry forward and proclaim the gospel of the kingdom to all nations, tongues, and peoples. He had revealed to his followers invisible realities, and had told them of coming events, reaching down to the end of earth's history. He had opened up to them principles concerning redemption and moral government by holding forth to them the words of life, and all these great truths which he had communicated to them were not only for their enlightenment, but that they also might communicate truth to others who were in darkness. The seventy were to go forth to do a work similar to that which was being done by the twelve. They were all endowed with supernatural endowments as the seal of their heavenly calling. They were ordained to proclaim that which Jesus at the beginning of his ministry had bidden them to keep secret. Repeatedly Jesus had charged them not to proclaim his Messiahship, but to let the people receive him upon the testimony of his words and works. His works presented the divine credentials that bore sufficient evidence of his claims. But before the close of his earthly ministry, it was his purpose to give men unmistakable evidence of the fact that he was the Sent of God, that he was the center and soul of the kingdom of Israel; and this fact was to be proclaimed throughout all the borders of Judea; and in his last journey toward Jerusalem, prophecy should be so publicly fulfilled that no student of Scripture need be in doubt concerning his character and mission. The specifications of prophecy were to be fulfilled to the letter. [Cf: ST 12-10-94 para. 05] p. 228, Para. 3, [1894MS].

It was the work of the seventy disciples to give publicity to his work. They were his delegated forerunners, sent forth to create an

interest in him, and to bear their message heralding his approach. The Saviour gave them special instruction as to how they were to conduct themselves, and what preliminary work must be done by them. The instruction was after the same order as he gave to the twelve when he sent them forth. "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." They were not to keep their goods, bind them up in a napkin, and hide them in the earth. The Lord would have them put to use the talents he had given them, and put them out to the exchangers, by using every ability of money, mind, or influence in furthering the communication of the light of truth to souls who sat in darkness. [Cf: ST 12-10-94 para. 06] p. 229, Para. 1, [1894MS].

He said to them, "Where your treasure is, there will your heart be also." "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Cf: ST 12-10-94 para. 07] p. 229, Para. 2, [1894MS].

The spirit of prophecy had distinctly predicted that God would raise up an inspired Teacher, who should instruct the people. This great Teacher had appeared among men, but they knew him not. Christ, the foundation of the whole Jewish economy, who had been prefigured in sacrifices and offerings, had appeared in the Jewish nation, but their eyes were blinded. He had himself inspired the prophets to testify of the manner of his coming, and at sundry times and in divers places Christ himself had spoken to man. There had been no time when he was not in communication with his chosen people. The Jewish services all testify of him, pointing out the attributes of his divine character. Important truth concerning him was veiled in types and shadows and symbols, and was to be fulfilled in Christ's mission and ministry. From time to time the veil had been lifted and the mystery had been revealed concerning the plan of salvation. The reality had been made plain, the substance had appeared, explaining the shadow. Jesus Christ was revealed, the One who was to give his life for the redemption of the world. Those who believed in him in the ages before his personal advent, "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." [Cf: ST 12-10-94 para. 08] p. 229, Para. 3, [1894MS].

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Here is plain evidence that Moses understood the mission of Christ and the work he was to do. He expected the substance to be revealed, and the unfinished economy of the Jewish nation would be completed in perfect fulfillment of every specification that God had given in types and shadows. He would bring his own system of arrangements to perfection. For Moses truly said unto the fathers: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise

foretold of these days." [Cf: ST 12-10-94 para. 09] p. 229, Para. 4, [1894MS].

The work of the chosen twelve, and of the seventy who were sent out, was to proclaim the Messiahship of Jesus, and to herald his personal coming wheresoever they should go. They were to say, "Behold the Lamb of God, which taketh away the sin of the world!" By Mrs. E. G. White. [Cf: ST 12-10-94 para. 10] p. 230, Para. 1, [1894MS].

Christ ever rebuked the Pharisees for their self-righteousness. They extolled themselves. They came forth from their religious services, not humbled with a sense of their own weakness, not feeling gratitude for the great privileges that God had given them. They were exalted to heaven in point of opportunity, in having the Scriptures, in knowing the true God, but their hearts were not filled with thankfulness to God for his great goodness toward them. They came forth filled with spiritual pride, and their theme was self--"myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they measured others. Putting on the robes of self-dignity, they mounted the judgment seat to criticise and to condemn. But no human being has been authorized of God to do this work. It is the very essence of Phariseeism. It is gathering about the soul the very shadows of darkness so that the light of life cannot penetrate the darkness. Satan deluded the Jews with a natural or legal religion, which was full of selfishness and hypocrisy, and thus were light and knowledge perverted; but this exalting of self, this self-righteousness, is nothing short of deception and self-destruction. Jesus said to Nicodemus, "Ye must be born again." [Cf: ST 12-17-94 para. 01] p. 230, Para. 2, [1894MS].

The soil of the hearts of the Pharisees is a hopeless and profitless soil, where the seeds of heavenly truth cannot take root. Oh, how self-deluding is this feeling of superiority that all Pharisees cherish! They suppose that others are at fault, and speak words of reproof and condemnation, and their words are strong and hard as nether millstones, and crush all hope and courage out of the soul. The goodness of heart manifested in the works of true Christians, puts into the heart of Pharisees roots of bitterness whereby many are defiled. They are full of evil thoughts, and suspect the purest. They make a man an offender for a word. Exalted self claims all their faith, honor, and love. [Cf: ST 12-17-94 para. 02] p. 230, Para. 3, [1894MS].

As Christ redoubled his efforts, manifesting his love in works of mercy, in pouring a flood of light upon a sin-stricken world, because the Pharisees could not controvert his doctrine, they threatened, hunted, and persecuted the Son of God. The people rejoiced in the wonderful works that Christ was doing; but the Pharisees, under the training and discipline of Satan, were so blinded that they charged Christ with casting out devils through the prince of devils. What a terrible pass for men to come to who profess to be the children of God! Those who begin to criticise and judge others know not to what lengths they will be led. [Cf: ST 12-17-94 para. 03] p. 230, Para. 4, [1894MS].

Jesus "spake this parable unto certain which trusted in themselves that they were righteous, and despised others." Let every disciple of Christ inquire in all humility of mind, What must I do to be saved? If

we sincerely desire to understand, we shall know. It is not because of our riches. Our knowledge, our superiority of position, that Jesus loves us and blesses us, but because we believe in him as our personal Saviour. Jesus loved us while we were yet sinners, but having chosen us he says he has ordained us to go and bring forth fruit. Has each one something to do?--Certainly, everyone that is yoked up with Christ must bear his burden, work in his lines. Christians are not to be strengthless and indolent. No. "Ye are laborers together with God." The life of Christ's pardoning love in the soul is as a well of water springing up unto everlasting life. If the well of water is in the heart, then the entire life will reveal the fact, and the refreshing grace of God will be made manifest. Religion is not simply to have joyous feelings, to be conscious of having privileges and light, to have rapturous emotions, while expending all the energies to keep a balance in the Christian life, while doing nothing for the salvation of souls. Religion is doing the words of Christ; it is standing as faithful sentinels, not doing to earn salvation, but doing because, all undeserving, you have received the heavenly gift. Religion is to work out God's plans, to cooperate with the intelligences of heaven. In this way you fulfill 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." [Cf: ST 12-17-94 para. 04] p. 230, Para. 5, [1894MS].

It is the high privilege of the sons and daughters of God to go forth and present to others the truth as it is in Jesus; for we are to watch and to seek for souls as they that must give an account. We are to feel a constant sense of our indebtedness to God for the gift of his Son, and be ever watching for opportunities to enlist others in the army of the Lord. It is not he that enjoyeth righteousness, but he that doeth righteousness, that is righteous. Jesus said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The doing of the will of God is a result of possessing the faith that works by love and purifies the soul. [Cf: ST 12-17-94 para. 05] p. 231, Para. 1, [1894MS].

"That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledging of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." If we will follow on to know the Lord, our views will broaden. They will not be bound about by self. We should pray the Lord to enlarge our understanding, so that we may not only understand that Jesus Christ is our substitute and surety, but that we belong to Christ as his purchased possession. Paul says, "Ye are bought with a price," and draws this conclusion, "Therefore glorify God in your body, and in your spirit, which are God's." By Mrs. E. G. White. [Cf: ST 12-17-94 para. 06] p. 231, Para. 2, [1894MS].

It was a grief to the Saviour that his disciples failed to comprehend the character of his kingdom. He plainly stated to his followers the humiliation, suffering, and death that awaited him; but they seemed to be unable to understand it, and on the way to the scene of the Saviour's trial and death, disputed among themselves who should be greatest in his kingdom. Judas was numbered among the twelve. He was accepted, not because he was perfect, but notwithstanding his imperfections. Peter, James, and John were not perfect characters, but

they were received by the Master in order that they might be moulded by the words he should speak and the example he should set before them. Judas had witnessed the power which the disciples had over the unclean spirits, and could testify that the devils were subject unto them. [Cf: ST 12-24-94 para. 01] p. 231, Para. 3, [1894MS].

But the often-repeated statements of Christ in regard to his kingdom not being an earthly kingdom, created thoughts of disaffection in the mind of Judas. He had marked out a line upon which he expected Christ to work. He had planned that Christ should deliver John the Baptist from prison, and, lo! John was left to be beheaded in prison, and Jesus withdrew himself and his disciples into a country place, instead of avenging the death of John. Judas wanted more aggressive warfare established, and thought that if Jesus would not hold them back from carrying out their schemes, they would be more successful. Doubt became more established in his mind as he saw the gathering enmity of the Jewish leaders, and saw the challenge go by unheeded by Christ when they requested that he should show them a sign from heaven. His heart was open to unbelief, and the enemy supplied mind and heart with thoughts of questioning and rebellion. Why did Christ dwell so much upon that which was discouraging, portraying his trials and persecutions, and describing the trials and persecutions which his disciples must endure? Why did he refer to his own humiliation and death? Were their hopes to be all disappointed? Was it not the prospect of having a high place in the new kingdom which God was to establish that led him to espouse the cause of Christ? Judas had not decided that Jesus was not the Son of God, he had not made up his mind that he performed miracles through the agency of Satan, but yet he was questioning, and seeking to find some way by which he could explain the mighty works which he did. [Cf: ST 12-24-94 para. 02] p. 231, Para. 4, [1894MS].

The other disciples were as unwilling as was Judas to receive the statement concerning Christ's humiliation and death, for it seemed to them to mean an end to all their hopes; but when Christ presented before them his true mission, they were not offended, but appreciated the spiritual good that was to come, although they but dimly perceived its nature. 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. . . . 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. This is that Bread that came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this Bread shall live forever. . . . Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? what and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto

me, except it were given him of my Father." [Cf: ST 12-24-94 para. 03] p. 232, Para. 1, [1894MS].

Jesus, the Lord of life and glory, was about to suffer an ignominious death, and he spoke plain truth in order that the characters of all those who professed to be his disciples might be developed, so that the true and faithful might not have added to their trials the discouragement that these doubters and questioners should bring upon them at his death. Judas was among those who said, "This is a hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon; for he it was that should betray him, being one of the twelve." [Cf: ST 12-24-94 para. 04] p. 232, Para. 2, [1894MS].

It was at this very time that Judas made shipwreck of faith. After this he permitted doubt, envy, suspicion, bitterness, and hatred to be his guests. He became jealous at once when he was not included among the three who were chosen to witness the transfiguration of Christ upon the mount. When the disciples disputed by the way as to who should have the supremacy, his voice was often heard. In all that Christ said to his disciples there was always something with which he disagreed, and the leaven of disaffection was fast developing under the influence and presence of Judas. When he witnessed the manifestation of the fervent love of Mary as she anointed the feet of Christ with the precious ointment, his very spirit seemed turned to gall. He manifested his covetous nature, and displayed his malice and hatred. [Cf: ST 12-24-94 para. 05] p. 232, Para. 3, [1894MS].

Judas was not a doer of the words of Christ. He had had every advantage given him in order that he might learn lessons concerning Him who brought to light life and immortality, but he failed to overcome his selfish spirit, and cherished covetousness, which is idolatry, and did not cleanse the soul temple of its defilement. Every human soul has some mastering passion which must be overcome or it will overcome him and plunge the soul into ruin. Christ said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." [Cf: ST 12-24-94 para. 06] p. 232, Para. 4, [1894MS].

Each one has a work of overcoming to do. If the objectionable trait of character is not overcome, Satan will take advantage of the defect, and thereby defile the whole man. [Cf: ST 12-24-94 para. 07] p. 233, Para. 1, [1894MS].

While Jesus was at Bethany, he told his disciples of what was to come to pass in a few days from that time. At the Passover the case of Judas was decided. Satan took control of heart and mind. He thought that Christ was either to be crucified, or would have to deliver himself out of the hands of his enemies. At all events, he would make something out

of the transaction, and make a sharp bargain by betraying his Lord. He went to the priests and offered to aid them in searching for him who was accounted the troubler of Israel. Thus it was that the Lord was sold as a slave, purchased by the temple money used for the buying of the sacrifices. [Cf: ST 12-24-94 para. 08] p. 233, Para. 2, [1894MS].

Satan bound Judas to his side to be his human agent to work the death of the Son of God. But conscience was not yet dead in Judas, and when he saw Jesus deliver himself into the hands of those who would condemn and crucify him, Judas rushed in to the priests, exclaiming: "I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." As he saw Jesus given into the hands of his enemies, he remembered the words he had spoken in Gethsemane, "Betrayest thou the Son of Man with a kiss?" His master passion had spent its force, and reason again held sway; but he felt nothing but despair. He knew that Christ was the Son of God, and that he was his betrayer. The leaders of Israel heartily despised his base conduct; though they had taken advantage of his covetousness and hatred, yet when he repented, and turned to them with a confession of his guilt, they spurned him, and left him to die in his sins. Judas failed to have a place among the sanctified because he failed to learn of Christ the daily lessons that he would teach his followers, of meekness and lowliness of heart. He failed to learn the lessons of faith that the other disciples finally learned, and thus became heirs of God and joint heirs with Jesus Christ. By Mrs. E. G. White. [Cf: ST 12-24-94 para. 09] p. 233, Para. 3, [1894MS].

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: RH 01-02-94 para. 1] p. 233, Para. 4, [1894MS].

Let us not longer deceive ourselves. Let us walk in meekness and humility, daily correcting our faults, and let us never again separate our souls from God by selfish assumption and pride. Let us not cherish a feeling of lofty supremacy, that we may not look upon ourselves as though we were better than we are, and superior to those around us. [Cf: RH 01-02-94 para. 2] p. 233, Para. 5, [1894MS].

When the heart is softened and subdued by the grace of Christ, there is peace and satisfaction in the soul; for the love of Christ rules in the heart, bringing into captivity the secret motives of action. Then the easily aroused temper is soothed by the oil of grace. The tumultuous heart at the word of Christ grows calm. When there is a sense of sins forgiven through the merit of the blood of Christ, and there is a consciousness of union with Christ, we are encouraged to strive more earnestly to correct every wrong habit, and our harsh manner will be refined and cease to work against the sanctifying influences of the truth, against the existence of the union which Christ prayed should be manifested among his disciples. When the people of God are under the influence of the Holy Spirit, all variance will disappear, and that which we have thought should be corrected in our brethren will not serve to alienate us from them; for we shall feel that greater evils have existed in our own hearts than those we have criticised in our brethren. [Cf: RH 01-02-94 para. 3] p. 233, Para. 6, [1894MS].

Christ says, "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 the 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." Why is it that so many forget how often they grieve the Holy Spirit by wicked works, and then presume to judge, accuse, and condemn their brethren? The Lord sees in them greater wrongs than they see in their brethren. If the spirit of criticism had not been found in the church; if the affections had not been centered upon self; if there had been no coldness in the association of the members of the church one with another, the influence of the people of God would have been of a vastly different character on the world. But how can the people of God be workers together with God, when in spirit they are wholly unlike Christ, and their actions contrary to his instruction? The Lord cannot be a minister to sin, and reveal himself graciously unto you when you cherish an unyielding, harsh spirit, and are ever ready to manifest unkindness to those with whom you come in contact. By your lack of harmony, by your objectionable spirit, you misrepresent Christ, you falsify the truth. Holy angels cannot work with you in saving precious souls when you do not manifest wisdom in dealing with human minds, and cannot adapt yourself to different individuals in the manner of your work. It is an easy matter to irritate and to destroy; but it takes tact and Christlike wisdom to deal tenderly and kindly and lovingly with those with whom you associate. Many among us will have to learn the A-B-C of Christian courtesy; for their spirit and manner toward those not of the same faith as themselves, are offensive both to man and to God. Better, far better would it be for the truth and its advancement, if none of this class were connected with it unless they shall be transformed in character. O that all among us would cease to think or speak evil of others! O that all might see themselves and their neighbors in a true light! The converting power of God must come upon your hearts, that you may realize your true need. God has not placed those of you who imagine you see faults in others and in the work, to guide the ship of the gospel into the harbor. The Lord himself is at the helm. [Cf: RH 01-02-94 para. 4] p. 234, Para. 1, [1894MS].

God has given to every man his work, and in his vocation he is so to relate himself to his fellowmen that he can work with and for them, ever contributing of his power through the grace given unto him, to enlighten those who sit in darkness. "Let your light so shine before men [not merely before believers, but before unbelievers, in all vocations in life, in every branch of business, in all commerce, in merchandise, in all practical works and professions], that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 01-02-94 para. 5] p. 234, Para. 2, [1894MS].

It is the day of God's preparation, and every day you need to look carefully to your hearts, and study the lessons, the life, and character of Christ, that you may in no case misrepresent your dear Saviour and lead souls into false paths. Learn to practice the lessons of Christ, learn to follow his example in kindness and courtesy, in uplifting those with whom you associate to what is high and holy. "And above all these things put on charity [love], which is the bond of perfectness. And let the peace of God rule in your hearts, to the which

also ye are called in one body; and be ye thankful." [Cf: RH 01-02-94 para. 6] p. 234, Para. 3, [1894MS].

Let us cultivate the grace of gratitude. Let the praises of God and of the Lamb be continually upon our lips; let the heart be a wellspring of gratitude that cannot be repressed, Christ in you a well of water springing up unto everlasting life. "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." [Cf: RH 01-02-94 para. 7] p. 235, Para. 1, [1894MS].

The Lord Jesus is our only helper. Through his grace we shall learn to cultivate love, to educate ourselves to speak kindly and tenderly. Through his grace our cold, harsh manners will be transformed. The law of kindness will be upon our lips, and those who are under the precious influences of the Holy Spirit, will not feel that it is an evidence of weakness to weep with those who weep, to rejoice with them that rejoice. We are to cultivate heavenly excellences of character. We are to learn what it means to have goodwill toward all men, a sincere desire to be as sunshine and not as shadow in the lives of others. [Cf: RH 01-02-94 para. 8] p. 235, Para. 2, [1894MS].

My brethren, let your hearts become broken and contrite. Let expressions of sympathy and love, which will not blister the tongue, flow from your lips. Let others feel that warmth which love can create in the heart, and educate the professed disciples of Christ to correct the evils that have so long existed,--selfishness, coldness, and hardheartedness. All these traits reveal the fact that Christ is not abiding in the soul. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any." The example of the great Pattern is before us; shall we behold and become changed? [Cf: RH 01-02-94 para. 9] p. 235, Para. 3, [1894MS].

The Lord has given special directions in his words as to how we as Christians should conduct ourselves toward all the children of God. God would teach us what is due to us, by teaching us what is due from ourselves to others. He would have us understand what his will is in our relation to those around us. Strengthened in spirit by the grace of God, we are to manifest a living interest in those with whom we associate; for good works are to be the fruit that will manifest itself upon the Christian tree. In the school of Christ we are to find peace and happiness in gentleness and kindness toward others. We are to follow the example of Jesus Christ our Pattern, and live not to please ourselves, but as laborers together with God; practicing his self-denial, and working as Christ worked to draw all men unto him. We are not to indulge ourselves in selfish independence, but to manifest deep, earnest love for the brethren. [Cf: RH 01-02-94 para. 10] p. 235, Para. 4, [1894MS].

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory;

but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." This is the lesson that we are to learn both as individuals and as churches. We are to "put on the new man, which is renewed in knowledge after the image of him that created him." We are to love as brethren, showing that love in sympathy and courtesy. The injunction of the apostle is, "Be pitiful, be courteous." By Mrs. E. G. White. [Cf: RH 01-02-94 para. 11] p. 235, Para. 5, [1894MS].

I have a very deep interest in the educational institution at Battle Creek. For years my husband and myself were greatly exercised in reference to establishing a school in which our youth and children should have advantages of a superior character to those found in the common public schools, or in the colleges of the world. The Lord plainly specified as to what should be the character of influence and instruction the school should maintain, in order that the important work might be accomplished for which the school was designed. As the knowledge and fear of the Lord is the beginning of wisdom, it was necessary that the study of the Bible should have a prominent place among the various branches of scientific education. The standard of the school was to be of a high order, and the principles of vital godliness were ever to be kept before the students as a most essential feature of education. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The youth were to be instructed in regard to the times in which we live, and to be made to understand that which will come to pass before the closing up of the world's history. [Cf: RH 01-09-94 para. 1] p. 236, Para. 1, [1894MS].

One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of the youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth. In our schools it was specified that the youth were to be taught in the principles of Bible temperance, and every influence was to be brought to bear upon them that would tend to help them to shun the follies of this degenerate age, which were fast making the world as a second Sodom. [Cf: RH 01-09-94 para. 2] p. 236, Para. 2, [1894MS].

In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to teach our children to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice. [Cf: RH 01-09-94 para. 3] p. 236, Para. 3, [1894MS].

The work that we as a people were to do in this matter, was to establish a school, and do the work that Jesus Christ, from the pillar of cloud, had directed as the work of his people,--train up and educate our children and youth to regard the commandments of God. The manifest disregard of the world for the law of God was contaminating the morals of those who professed to be keeping the law of God. But we were called upon to follow the example of Abraham. Of him the Lord had said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Cf: RH 01-09-94 para. 4] p. 236, Para. 4, [1894MS].

Abraham had to leave his country and his father's house, and sojourn in a strange land, in order to introduce successfully the new order of things in his household. The providence of God was ever to open up new methods, and progress was to be made from generation to generation, in order to preserve in the world a knowledge of the true God, of his laws and commandments. This could be done only by cultivating home religion. But it was not possible for Abraham to do this while he was surrounded by his idolatrous kinsfolk and friends. He must at God's command go out alone, and listen to the voice of Christ, the leader of the children of Israel. Jesus was on the earth to instruct and educate the chosen people of God. Abraham decided to obey the law of God, and the Lord knew that there would be no betrayal of sacred trust on his part, no yielding to any other guide than him whom he felt under responsibility to obey. He recognized that he was accountable for the instruction of his household and his children, and commanded them after him to do justice and judgment. In teaching them the laws of God, he taught them that the Lord is our judge, our Lawgiver and King, and that parents and children were to be ruled by him; that on the part of parents there was to be no oppression, and on the part of children no unfilial disobedience. [Cf: RH 01-09-94 para. 5] p. 237, Para. 1, [1894MS].

The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey his laws and keep his Sabbath, which he had instituted in Eden. He spoke the ten commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and build up the foundation of many generations, by teaching their children the binding claims of God's holy precepts. [Cf: RH 01-09-94 para. 6] p. 237, Para. 2, [1894MS].

This is the work that we are called upon to do. From the pulpits of the popular churches it is proclaimed that the first day of the week is the Sabbath of the Lord; but God has given us light, showing us that the fourth precept of the decalogue is as verily binding as are the other nine moral precepts. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance after light has come to us as to what is the true Sabbath, is idolatry, and in plain contradiction to the law of God. In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may

not prove disloyal to God. [Cf: RH 01-09-94 para. 7] p. 237, Para. 3, [1894MS].

The Protestants have accepted the spurious Sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day; and our institutions of learning have been established for the express purpose of counteracting the influence of those who do not follow the word of God. These are sufficient reasons to show the necessity of having educational institutions of our own; for we must teach truth rather than fiction and falsehood. The school is to supplement the home training, and both at home and at school, simplicity of dress, diet, and amusement must be maintained. An atmosphere must be created that will not be deleterious to the moral nature. Line upon line, precept upon precept, our children and households must be educated to keep the way of the Lord, to stand firmly for truth and righteousness. We must maintain a position against every species of sophistry that bewilders in this degenerate age, when error is glossed over, and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the word of God, for them to distinguish truth from error. It has been plainly stated that in this age "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." [Cf: RH 01-09-94 para. 8] p. 237, Para. 4, [1894MS].

As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarkation decidedly apparent. [Cf: RH 01-09-94 para. 9] p. 238, Para. 1, [1894MS].

There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize his followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. "We are made a spectacle unto the world, and to angels, and to men." [Cf: RH 01-09-94 para. 10] p. 238, Para. 2, [1894MS].

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world,

but to love and fear God, and to keep his commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. Then shall our schools become converted to the world, and follow its customs and fashions? "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: RH 01-09-94 para. 11] p. 238, Para. 3, [1894MS].

When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion. Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements, will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof. By Mrs. E. G. White. [Cf: RH 01-09-94 para. 12] p. 238, Para. 4, [1894MS].

Jesus died for mankind, and in giving his life he exalted humanity in the scale of moral value with God. The Son of the infinite God clothed his divinity with humanity, and submitted to the death of the cross, that he might become a steppingstone by which humanity might meet with divinity. He made it possible for man to become a partaker of the divine nature, and escape the corruptions that are in the world through lust. Christ is continually working to uplift and ennoble man, and he requires that every soul whom he has redeemed from hopeless misery, shall cooperate with him in the great work of saving the lost. We are not to lay snares and make secret plans to draw souls into temptation. [Cf: RH 01-16-94 para. 1] p. 239, Para. 1, [1894MS].

O, if everyone could see this matter as it is presented before me in all its bearings, how soon would they quit with the enemy in his artful work! How they would despise his measures to bring sin upon the human family! How they would hate sin with a perfect hatred, as they consider the fact that it cost the life of heaven's Commander, in order that they should not perish, that man should not be bound a hopeless captive to Satan's chariot, a degraded slave to his will, a trophy of his victory and his kingdom. [Cf: RH 01-16-94 para. 2] p. 239, Para. 2, [1894MS].

Who will link up with Satan? Who will wear his badge? Who will choose him as a captain, and refuse to stand under the bloodstained banner of

the captain of our salvation? Christ died for every son and daughter of Adam; and when the Son of God has expressed such amazing love, making this great sacrifice for the sinner, in order that through faith in him he need not perish but have everlasting life, how can the subjects of this great love be indifferent, and stand in sin and disobedience, and not heartily confess Christ without one moment's delay? How can anyone love to do evil? How can the youth prostitute their reasoning faculties to Satan, and give their influence to that which will weaken their own moral power and efficiency? In doing the will of Him who loves the world, and who gave his only begotten Son to die for them, they strengthen every faculty of the soul, and increase their own happiness and peace. [Cf: RH 01-16-94 para. 3] p. 239, Para. 3, [1894MS].

The Lord has greatly honored men, by giving Jesus Christ to recover them from Satan's claims. Will you be recovered? Will you have the precious gift of Christ? or will you refuse his service? Jesus has said, "He that gathereth not with me scattereth abroad." He has said, "Without me ye can do nothing," and, "My grace is sufficient for thee." Everyone who seeks to do well in his own finite strength, will find his efforts a failure; but those who accept Christ by faith, will find him a personal Saviour. They will enlist in his army, they will become his soldiers, and fight the good fight of faith. If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world. [Cf: RH 01-16-94 para. 4] p. 239, Para. 4, [1894MS].

Students should have their own seasons of prayer, where they may offer fervent, simple petitions that God shall bless the president of the school with physical strength, mental clearness, moral power, and spiritual discernment, and that every teacher shall be qualified by the grace of Christ to do his work with fidelity and with fervent love. They should pray that teachers may be the agents through whom God shall work to make good prevail over evil, through a knowledge of Jesus Christ whom he hath sent. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God, which is an expression of his character. Never be found disparaging the schools which God has established. If you have failed at any time, falling under temptation, it is because you did not make God your strength, because you did not have the faith that works by love and purifies the soul. [Cf: RH 01-16-94 para. 5] p. 240, Para. 1, [1894MS].

Let every sincere Christian who has a connection with our schools, be determined to be a faithful servant in the cause of Christ, and help

every student to be faithful, pure, and holy in life. Let every one who loves God seek to win those who have not yet confessed Christ. Every day they may exert a silent, prayerful influence, and cooperate with Jesus Christ, the missionary-in-chief to our world. Let every soul,-- man, woman, and youth,--grow in excellence of character and devotion, in purity and holiness, and live with an eye single to the glory of God, that the enemies of our faith may not triumph. Let there be such a binding together in the bonds of our holy faith, that our united influence may be wholly on the Lord's side, and may work for the transformation of those with whom we associate. Let it be made manifest that you have a living connection with God, and are ambitious for the Master's glory, seeking to cultivate in yourselves every grace of character by which you may honor him who gave his life for you. May the love of Christ exercise a constraining power to draw others into the path cast up for the ransomed of the Lord to walk in. When the students in our schools shall learn to like God's will, they will find it comparatively easy to do it. [Cf: RH 01-16-94 para. 6] p. 240, Para. 2, [1894MS].

If students see defects of character in others, let them be thankful that they have discerned these defects, and therefore may be put on their guard against them. You will, no doubt, see persons who are not learning the meekness and lowliness of Christ, but who love display, and are vain, frivolous, and worldly. The only remedy for such is to behold Jesus, and by studying his character they will come to despise everything that is vain and frivolous, weak and mean. The character of Christ is full of forbearance, patience, goodness, mercy, and unexampled love. By beholding such a character, they will rise above the littleness of that which has fashioned and molded them, and made them unholy and unlovely. They will say, "I will not sit with vain persons, neither will I go with dissemblers." They will realize that "he that walketh with wise men shall be wise; but a companion of fools shall be destroyed." [Cf: RH 01-16-94 para. 7] p. 240, Para. 3, [1894MS].

Let everyone who is seeking to live a Christian life, remember that the church militant is not the church triumphant. Those who are carnally minded will be found in the church. They are to be pitied more than blamed. The church is not to be judged as sustaining these characters, though they are found within her borders. Should the church expel them, the very ones who found fault with their presence there, would blame the church for sending them adrift in the world; they would claim that they were treated unmercifully. It may be that in the church there are those who are cold, proud, haughty, and unchristian, but you need not associate with this class. There are many who are warm-hearted, who are self-denying, self-sacrificing, who would, were it required, lay down their lives to save souls. Jesus saw the bad and the good in church relationship, and said, "Let both grow together until the harvest." None are under the necessity of becoming tares because every plant in the field is not wheat. If the truth were known, these complainers make their accusations in order to quiet a convicted, condemning conscience. Their own course of action is not wholly commendable. Even those who are striving for the mastery over the enemy, have sometimes been wrong and done wrong. Evil prevails over good when we do not trust wholly in Christ, and abide in him. Inconsistencies of character will then be manifested that would not be revealed if we preserved the faith that works by love and purifies the

soul. [Cf: RH 01-16-94 para. 8] p. 240, Para. 4, [1894MS].

We are not compelled to choose as familiar associates those who reject the love of God that has been expressed in giving his Son to our world, "that whosoever believeth in him should not perish," but have everlasting life. Those who love God will not choose the enemies of God to be their friends. The question was asked, "Shouldst thou help the ungodly, and love them which hate the Lord?" Will you prefer the association of the irreligious and disloyal, to that of those who are obeying the commandments of God? Will you choose to separate yourself from those who love God, and place yourself as far as possible from the channel of light? You want to keep in an atmosphere of purity and faith, and bring into your characters, principles that will be as solid timbers. Christians will not choose and cultivate the society of non-Christians. If the Lord gives you a special position in the world, as he did Joseph and Daniel, then he will sustain and keep you in the midst of temptation. But you will never be where you will find too much light, in our world. Then how perilous it is to choose the association of those who love darkness rather than light, and will not come to the light, lest their deeds should be reprov'd. By Mrs. E. G. White. [Cf: RH 01-16-94 para. 9] p. 241, Para. 1, [1894MS].

Let the students remember that to form characters that will stand the test of the judgment, is very serious business. You yourselves are responsible for the manner of character you build. No professor in an institution of learning can make your character. You yourselves decide your own eternal destiny. It is necessary to contemplate such characters as are worthy of imitation. We refer you to Joseph in Egypt, and to Daniel in Babylon. These youths were tried and proved; and because they stood firm to principle, they became representative men, and patterns of integrity. I would say to the youth at our institutions of learning, whether you profess to believe or not, that you are now in probationary time, and a second probation will not come to any of you. This is the only opportunity you will have of standing the test and proving of God. [Cf: RH 01-23-94 para. 1] p. 241, Para. 2, [1894MS].

With the deepest interest the angels of God in the heavenly courts are watching the development of character; and from the records in the books of heaven, actions are weighed, and moral worth is measured. Every day the record of your life is passed unto God, just as it is, whether it is one of merit or of demerit. You are lacking in true elevation and nobility of soul, and no man can give you the character you need. The only way you can attain to the standard of moral worth by which you are to be measured, is to depend upon Christ, and cooperate with him in steadfast, earnest, determined purpose. [Cf: RH 01-23-94 para. 2] p. 241, Para. 3, [1894MS].

Those who do this will not bring into their work a spirit of lightness, of frivolity, and of love of amusement. They will consider that at no small cost to their parents or to themselves, they have come to the school to obtain a better knowledge of the sciences, and to get a more comprehensive understanding of both the Old and the New Testament. I would address you as those who have reasoning minds, and who have an intelligent understanding of your privileges and duties. Would it not be best for you to cooperate with your teachers, in order that you may reach the very highest standard that it is possible for you to attain? Time is more valuable to you than gold, and you should

improve every precious moment. You should consider what will be your influence upon others. If one pupil is reckless, and indulges an excessive love of amusements, he should bring himself under the control of principle, lest he may become a working agent for Satan, to counteract, by his wrong influence, the work which teachers are trying to do, and mar that which heavenly intelligences are seeking to accomplish through human agents. He may frustrate the design of God, and fail to accept Christ and to become indeed a son of God. [Cf: RH 01-23-94 para. 3] p. 241, Para. 4, [1894MS].

Obligations between teachers and pupils are mutual. Teachers should make diligent effort that their own souls may be sanctified through the grace of Christ, and that they may labor in Christ's lines for the salvation of their pupils. On the other hand, students should not pursue such a course of action as will make it hard and trying to their teachers, and bring upon them temptations hard to resist. Pupils should not, by a wrong course of action, lower the high standing and reputation of the school, and give reason for the report to go abroad among believers and unbelievers, that Seventh-day Adventist schools, though purported to be established for giving the best of education to those who attend, are no better than the common schools throughout the world. This is not the character nor the reputation that God would have our schools bear; and those who have lent the influence with which God has intrusted them, to give such a character, or reputation, to the school, have lent it in a wrong direction. Those who have shown disrespect for rules, and who have sought to break down authority, whether they are believers or unbelievers, are registered in the books of heaven as those who cannot be trusted as members of the royal family, children of the heavenly King. The teachers who carry the burden of the work that they should, will have sufficient responsibility, care, and burden, without having the added burden of your disobedience. They will appreciate every effort that is made on the part of the students to cooperate with them in the work. [Cf: RH 01-23-94 para. 4] p. 242, Para. 1, [1894MS].

One careless, insubordinate student, who does not cultivate self-respect, who is not well disposed, and who does not try to do his best, is doing himself great injury. He is deciding what shall be the tone of his character, and is inducing others to depart from truth and uprightness, who if it were not for his pernicious influence, would dare to be true and noble. One student who feels his accountability to be faithful in helping his instructors, will help himself more than he helps all others. Heaven looks down with approbation upon the students who strive to do right, and have a firm purpose to be true to God. They will receive help from God. Of Daniel and his companions who stood firm as a rock to truth, it is written, "As for these four children, God gave them knowledge and skill in all learning and wisdom: . . . and in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: RH 01-23-94 para. 5] p. 242, Para. 2, [1894MS].

If you do not intend to improve your opportunities and privileges, why do you spend money in attending the school, that your parents have worked hard to obtain? They have sent you away from the home-roof, with high hopes that you would be educated and benefited by your sojourn at college. They have followed you with letters and with prayers, and

every line you have written them has been read with eagerness. They have thanked God for every indication that you would make a success of your Christian life, and they have wept for gladness at the indications of your advancement in scientific and spiritual knowledge. O, I want to beseech of you to do nothing that is questionable. Consider in what light your parents would regard your actions, and forbear to do anything that would put thorns in their pillows. Do not be thoughtless, careless, and lawless. Your actions do not end with yourselves; they reflect credit or discredit upon the school, according as they are good or bad. If you do evil, you grieve Jesus Christ, who bought you with the price of his own blood, hurt the soul of your principal, wound the heart of your teachers, and injure and mar your own soul. You make a blot upon your record, of which you will be ashamed. Will it pay? It is always best and safe to do right because it is right. Will you not now do some serious thinking? Right thinking lies at the foundation of right action. Make up your mind that you will respond to the expectations your parents have of you, that you will make faithful efforts to excel, that you will see to it that the money expended for you has not been misapplied and misused. Have a determined purpose to cooperate with the efforts made by parents and teachers, and reach a high standard of knowledge and character. Be determined not to disappoint those who love you well enough to trust you. It is manly to do right, and Jesus will help you to do right, if you seek to do it because it is right. [Cf: RH 01-23-94 para. 6] p. 242, Para. 3, [1894MS].

Those interested in your behalf have flattering hopes for you, that you will become useful men, who will be filled with moral worth and unswerving integrity. For the youth who have gone from New Zealand to America, much has been ventured; and I will say to these students, "Set your aim high, and then step by step ascend to reach the standard, even though it may be by painful effort, through self-denial and self-sacrifice. Christ will be to you a present help in every time of need, if you call upon him, that you may be like Daniel, whom no temptation could corrupt. Do not disappoint your parents and your friends; but above all, do not disappoint Him who so loved you that he gave his own life in order to cancel your sins and become your personal Saviour. Jesus said, "Without me ye can do nothing." Bear this in mind. If you have made mistakes, you may gain a victory by discerning these mistakes, and by regarding them as beacons of warning, to enable you to shun their repetition. I need not tell you that this will be turning your defeat into victory, disappointing the enemy, and honoring your Redeemer, whose property you are. [Cf: RH 01-23-94 para. 7] p. 243, Para. 1, [1894MS].

We feel sorry indeed that any weakness of character should have marred the record of the past, because we know it is an evidence that you did not watch unto prayer. We feel sorry that mistakes have been made, because they have placed upon the teachers burdens which they ought not to have borne. Teachers have their own natural weaknesses of character to contend with, and they are capable of moving unwisely under the stress of temptation. They may think they are doing right when they are enforcing strict discipline, and yet they may be making mistakes in the case with which they are dealing. How much better would it be for both pupils and teachers, if students would place themselves upon their honor, and act from pure and noble motives, so that their very course of action would recommend them to those who were their teachers and

educators. If in every possible way and under every circumstance, they would treat those who are in positions of trust, and bearing responsibility, as they themselves would like to be treated, what peace and success would attend the school. [Cf: RH 01-23-94 para. 8] p. 243, Para. 2, [1894MS].

Why should students link themselves with the great apostate, to become his agents, in tempting others, and through others causing the fall of many? Every human being has his own individual trials, peculiar to himself, and no one is free from temptation. If teachers are disciples of Christ, and are engaging in the work in a way which is approved of God, Satan will surely assail them with his temptations. If the great deceiver can stir up evil elements of character in the students, and through them bring perplexity and discouragement upon the educators, he has succeeded in gaining his purpose. If under the temptation the teacher reveals weakness, in any respect, then his influence is marred; but he who proves an agent for the great adversary of souls, must render an account to God for the part he acted in causing the teacher to stumble. Let students carefully consider this phase of the subject, and let them rather study how to encourage and sustain their teachers, than to bring discouragement and temptation upon them. In thus doing, they will not be sowing tares that will spring up among the wheat. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. 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." [Cf: RH 01-23-94 para. 9] p. 243, Para. 3, [1894MS].

Students will be tempted to do lawless things, when it is only to please themselves and to have what they call "fun." If they will put themselves upon their honor, and consider the fact that in doing these things they bless no one, they benefit no one, but involve others as well as themselves in difficulty, they will be more likely to take a manly and honorable course, and put their will on the side of Christ's will. They will work in Christ's lines, and help their teachers to carry their burdens, which Satan would make more discouraging by employing thoughtless minds in vain tricks. They will seek to make an atmosphere in the school, which, instead of being depressing and enfeebling to the moral powers, will be healthful and exhilarating. In thus doing, students can have a consciousness that they have acted their part on Christ's side of the question, and have not given one jot of influence or ability to the great adversary of all that is good. With how much more satisfaction can students recall such a course of action, than a course of action where they have sanctioned secret plans to disrespect and disregard authority. They will have reason to praise God that they have resisted the clamorings of inclination, and have put their influence on the side of order, diligence, and obedience. Let every student remember that it is in his power to help and not hinder the cause of education. [Cf: RH 01-23-94 para. 10] p. 244, Para. 1, [1894MS].

Students in our institutions of learning may either form characters after the divine similitude, or degrade their God-given powers, and bring themselves down to a low level, and they will have no one to

blame but themselves if they degrade themselves. Everything that God could do has been done in behalf of man. Every want has been anticipated; every difficulty, every emergency, has been provided for. The crooked places have been made straight, the rough places smooth, and therefore no one will be excused in the day of judgment, if he has cherished unbelief and resisted the workings of the Holy Spirit. [Cf: RH 01-23-94 para. 11] p. 244, Para. 2, [1894MS].

Jesus Christ has given himself as a complete offering in behalf of every fallen son and daughter of Adam. O, what humiliation he bore! How he descended, step after step, lower and lower in the path of humiliation, yet he never degraded his soul with one foul blot of sin! All this he suffered, that he might lift you up, cleanse, refine, ennoble you, and place you as a joint heir with himself upon his throne. How shall you make your calling and election sure? What is the way of salvation? Christ says, "I am the way, the truth, and the life." However sinful, however guilty you may be, you are called, you are chosen. Draw nigh to God, and he will draw nigh unto you. Not one will be forced against his will to come to Jesus Christ. The Majesty of heaven, the only begotten Son of the true and living God, opened the way for you to come to him, by giving his life as a sacrifice on Calvary's cross. But while he suffered all this for you, he is too pure, he is too just, to behold iniquity. But even this need not keep you away from him; for he says, "I came not to call the righteous, but sinners to repentance." Let perishing souls come to him just as they are, without one plea, and plead the atoning blood of Christ, and they will find acceptance with God, who dwelleth in glory between the cherubim above the mercy seat. The blood of Jesus is a never-failing passport, by which all your petitions may find access to the throne of God. By Mrs. E. G. White. [Cf: RH 01-23-94 para. 12] p. 244, Para. 3, [1894MS].

The Lord has condescended to give you an outpouring of his Holy Spirit. At the campmeetings, and in our various institutions, a great blessing has been showered upon you. You have been visited by the heavenly messengers of light and truth and power, and it should not be thought a strange thing that God should thus bless you. How does Christ subdue his chosen people to himself?--It is by the power of his Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men. Before his crucifixion, Christ promised that the Comforter should be sent to his disciples. He 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. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." [Cf: RH 01-30-94 para. 1] p. 245, Para. 1, [1894MS].

This promise of Christ has been made little enough of, and because of a dearth of the Spirit of God, the spirituality of the law and its eternal obligations have not been comprehended. Those who have professed to love Christ, have not comprehended the relation which exists between them and God, and it is still but dimly outlined to their understanding. They but vaguely comprehend the amazing grace of

God in giving his only begotten Son for the salvation of the world. They do not understand how far-reaching are the claims of the holy law, how intimately the precepts of the law are to be brought into practical life. They do not realize what a great privilege and necessity are prayer, repentance, and the doing of the words of Christ. It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept. Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted. [Cf: RH 01-30-94 para. 2] p. 245, Para. 2, [1894MS].

Through the deep movings of the Spirit of God, I have had opened before me the character of the work of the visitation of the Spirit of God. I have had opened before me the danger in which souls would be placed who had been thus visited; for afterward, they would have to meet fiercer assaults of the enemy, who would press upon them his temptations to make of none effect the workings of the Spirit of God, and cause that the momentous truths presented and witnessed by the Holy Spirit, should not purify and sanctify those who had received the light of heaven, and thus cause that Christ should not be glorified in them. The period of great spiritual light, if that light is not sacredly cherished and acted upon, will be turned into a time of corresponding spiritual darkness. The impression made by the Spirit of God, if men do not cherish the sacred impression, and occupy holy ground, will fade from the mind. Those who would advance in spiritual knowledge must stand by the very fount of God, and drink again and again from the wells of salvation so graciously opened unto them. They must never leave the source of refreshment; but with hearts swelling with gratitude and love at the display of the goodness and compassion of God, they must be continually partakers of the living water. [Cf: RH 01-30-94 para. 3] p. 245, Para. 3, [1894MS].

O, how much this means to every soul,--"I am the light of the world;" "I am the bread of life: he that cometh to me shall never hunger [for anything more satisfying]; and he that believeth on me shall never thirst." To come to this condition means that you have found the Source of light and love, and have learned when and how you may be replenished, and may make use of the promises of God by continually applying them to your souls. [Cf: RH 01-30-94 para. 4] p. 246, Para. 1, [1894MS].

"But I said unto you, That ye also have seen me, and believe not." This has been literally fulfilled in the cases of many; for the Lord gave them a deeper insight into truth, into his character of mercy and compassion and love; and yet after being thus enlightened, they have turned from him in unbelief. They saw the deep movings of the Spirit of God; but when the insidious temptations of Satan came in, as they always will come after a season of revival, they did not resist unto blood, striving against sin; and those who might have stood on vantage ground, had they made a right use of the precious enlightenment that they had, were overcome by the enemy. They should have reflected the light that God gave to them upon the souls of others; they should have worked and acted in harmony with the sacred revealings of the Holy Spirit; and in not doing so, they suffered loss. [Cf: RH 01-30-94 para. 5] p. 246, Para. 2, [1894MS].

Among the students the spirit of fun and frolic was indulged. They

became so interested in playing games that the Lord was crowded out of their minds; and Jesus stood among you in the playground, saying, O that thou hadst known, "even thou, at least in this thy day, the things which belong unto thy peace!" "Ye also have seen me, and believed not." Yes; Christ revealed himself to you, and deep impressions were made as the Holy Spirit moved upon your hearts; but you pursued a course by which you lost these sacred impressions, and failed to maintain the victory. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." You began to come to Christ, but you did not abide in Christ. You forsook him, and the realization you had had of the great favors and blessings he had given you, was lost from your heart. The question of amusement occupied so large a place in your minds, that after the solemn visitation of the Spirit of God, you entered into its discussion with such great zeal that all barriers were broken down; and through your passion for games, you neglected to heed the word of Christ: "Watch and pray, lest ye enter into temptation." The place that should have been occupied by Jesus was usurped by your passion for games. You chose your amusements instead of the comfort of the Holy Spirit. You did not follow the example of Jesus, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me." [Cf: RH 01-30-94 para. 6] p. 246, Para. 3, [1894MS].

The minds of many are so bewildered with their own human desires and inclinations, and they have been so in the habit of indulging them, that they cannot comprehend the true sense of the Scriptures. Many suppose that in following Christ they will be obliged to be gloomy and disconsolate, because they are required to deny themselves the pleasures and follies that the world indulge in. The living Christian will be filled with cheerfulness and peace, because he lives as seeing Him who is invisible; and those who seek Christ in his true character have within them the elements of everlasting life, because they are partakers of the divine nature, having escaped the corruptions that are in the world through lust. Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." [Cf: RH 01-30-94 para. 7] p. 246, Para. 4, [1894MS].

All spiritual life is derived from Jesus Christ. "As many as received him, to them gave he power to become the sons of God." But what is the sure result of becoming a child of God? The result is that we become laborers together with God. There is a great work to be done for your own soul's salvation, and to qualify you to win others from unbelief to a life sustained by faith in Christ Jesus. "Verily, verily, I say unto you, He that believeth on me [with a casual faith?--No, with an abiding faith that works by love and purifies the soul] 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. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever 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. But there are some of you that believe not. For Jesus knew from

the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." [Cf: RH 01-30-94 para. 8] p. 247, Para. 1, [1894MS].

When Jesus spoke these words, he spoke them with authority, assurance, and power. At times he manifested himself in such a way that the deep movings of his Spirit were sensibly realized. But many who saw and heard and participated in the blessings of the hour, went their way, and soon forgot the light he had given them. [Cf: RH 01-30-94 para. 9] p. 247, Para. 2, [1894MS].

The treasures of eternity have been committed to the keeping of Jesus Christ, to give to whomsoever he will; but how sad it is that so many quickly lose sight of the precious grace that is proffered unto them through faith in him. He will impart the heavenly treasures to those who will believe in him, look to him, and abide in him. He thought it not robbery to be equal with God, and he knows no restraint nor control in bestowing the heavenly treasures upon whom he will. He does not exalt and honor the great ones of the world, who are flattered and applauded; but he calls upon his chosen, peculiar people who love and serve him, to come unto him and ask, and he will give them the bread of life, and endow them with the water of life, which shall be in them as a well of water springing up unto everlasting life. [Cf: RH 01-30-94 para. 10] p. 247, Para. 3, [1894MS].

Jesus brought to our world the accumulated treasures of God, and all who believe upon him are adopted as his heirs. He declares that great shall be the reward of them who suffer for his name's sake. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." By Mrs. E. G. White. [Cf: RH 01-30-94 para. 11] p. 247, Para. 4, [1894MS].

"Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Cf: RH 02-06-94 para. 1] p. 247, Para. 5, [1894MS].

These words apply to everyone to whom the Holy Spirit was manifested, and who appreciated its light. But there is a great work for those who have been illuminated to do for the Master. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." In order to increase our spiritual endowment, it is necessary to walk in the light. In view of the event of Christ's soon coming, we must be vigilantly working to prepare our own souls, to keep our own lamps trimmed and burning, and to urge upon others the necessity of getting ready for the coming of the Bridegroom. Watching and working must go together; faith and works must be united, or our characters will not be symmetrical and well-

balanced, perfect in Christ Jesus. Should we give our lives up to prayerful meditation, our lights would grow dim, for light is given to us that we may impart it to others, and the more we impart light, the brighter our own light will become. If there is any one thing in the world in which we may manifest enthusiasm, it may be manifested in seeking the salvation of the souls for whom Christ died. Work of this kind will not cause us to neglect personal piety. The exhortation is given for us to be "not slothful in business; fervent in spirit; serving the Lord." [Cf: RH 02-06-94 para. 2] p. 248, Para. 1, [1894MS].

To have an eye single to the glory of God means to have singleness of purpose, to show forth the work that has been wrought in your heart, that subdues your will to the will of God, and brings into captivity every thought to the glory of God. The world has been looking upon you to see what would be the after-influence of the work of revival that came to the College, the Sanitarium, the Office of publication, and to the members of the church in Battle Creek. What testimony have you borne in your daily life and character? God expected you all to do your best, not to please, amuse, and glorify yourselves, but to honor him in all your ways, returning unto him according to the light and privileges that he had given you through the endowment of his grace. He expected you to testify before heavenly intelligences, and to be living witnesses to the world, of the power of the grace of Christ. The Lord tested you, to see if you would treat his rich blessing as a cheap, light matter, or regard it as a rich treasure to be handled with reverent awe. If all had treated the gift of God in this manner,--for the work was of God,--then, according to the measure of each one's responsibility, the grace given would have been doubled, as were the talents of him who traded diligently with his lord's money. [Cf: RH 02-06-94 para. 3] p. 248, Para. 2, [1894MS].

God has been testing the fidelity of his people, proving them to see what use they would make of his intrusted precious blessing. This blessing came from our Intercessor and Advocate in the heavenly courts; but Satan was ready to enter any avenue that was open for him, in order that he might turn the light and blessing into darkness and cursing. How may the blessing be turned into a curse? By persuading the human agent not to cherish the light, or not to reveal to the world that it has been effective in transforming the character. Imbued with the Holy Spirit, the human agent consecrates himself to cooperate with divine agencies. He bears the yoke of Christ, lifts his burdens, and works in Christ's line to gain precious victories. He walks in the light as Christ is in the light. The scripture is fulfilled to him, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [Cf: RH 02-06-94 para. 4] p. 248, Para. 3, [1894MS].

Another year has now passed into eternity with its burden of record; and the light which shone from heaven upon you was to prepare you to arise and shine, to show forth the praises of God to the world as his commandment-keeping people. Your were to be living witnesses; but if no special endeavor of a high and holy character bears testimony before the world, if no higher effort has been made than that which is seen in the popular churches of the day, then the name of God has not been honored, and his truth has not been magnified before the world, by presenting divine credentials in the people who have received great

light. If they have had no greater appreciation of the manifest power of God than to eat and drink, and rise up to play, as did ancient Israel, then how can the Lord trust his people with rich and gracious manifestations? If they act directly contrary in almost every respect to the known will of God, and are found in carelessness, in levity, in selfishness, in ambition and pride, corrupting their way before the Lord, how can he give them another outpouring of the Holy Spirit? [Cf: RH 02-06-94 para. 5] p. 249, Para. 1, [1894MS].

God has the richest blessing for his people; but he cannot bestow it until they know how to treat the precious gift in showing forth the praises of Him who has called them out of darkness into his marvelous light. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." A portion of the joy which was set before Christ, was the joy of seeing his truth armed with the omnipotent power of the Holy Spirit, impressing his image upon the life and character of his followers. [Cf: RH 02-06-94 para. 6] p. 249, Para. 2, [1894MS].

Divine intelligences cooperate with human agencies as they seek to magnify the law and make it honorable. The law of the Lord is perfect, converting the soul. It is in the converted soul that the world sees a living testimony. Then shall the Lord of heaven have room to work? Shall he find a place in the hearts of those who claim to believe the truth? Shall his pure, disinterested benevolence meet with a response from the human agent? Shall the world see a display of the glory of Christ in the characters of those who profess to be his disciples? Shall Christ be favored and glorified in seeing his own sympathy and love pouring forth in streams of goodness and truth from his human agents? In implanting his gospel in the heart, he is pouring out the resources of heaven for the blessing of the world. "We are laborers together with God: ye are God's husbandry, ye are God's building." [Cf: RH 02-06-94 para. 7] p. 249, Para. 3, [1894MS].

What has the rich blessing of God done for those who were humble and contrite in heart to receive it? Has the blessing been cherished? Have the receivers been showing forth the praises of Him who has called them out of darkness into his marvelous light? There are some who are already questioning the work that was so good, and that should have been most highly appreciated. They are looking upon it as a certain species of fanaticism. It would be surprising if there were not some, who, not being well-balanced in mind, have spoken and acted indiscreetly; for whenever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed, in order to make of none effect the true work of God. Therefore we need to be exceedingly careful, and walk humbly before God, that we may have spiritual eyesalve that we may distinguish the working of the Holy Spirit of God from the working of that spirit that would bring in wild license and fanaticism. "By their fruits ye shall know them." Those who are really beholding Christ will be changed into his image, even by the Spirit of the Lord, and will grow up to the full stature of men and women in Christ Jesus. The Holy Spirit of God will inspire men with love and purity; and refinement will be manifest in their characters. [Cf: RH

02-06-94 para. 8] p. 249, Para. 4, [1894MS].

But because some have misappropriated the rich blessing of heaven, shall others deny that Jesus, the Saviour of the world, has passed through our churches, and that to bless? Let not doubt and unbelief question this; for in so doing, you are treading on dangerous ground. God has given the Holy Spirit to those who have opened the door of their hearts to receive the heavenly gift. But let them not yield to the temptation afterward to believe that they have been deceived. Let them not say, "Because I feel darkness, and am oppressed with doubt, and never saw Satan's power so manifest as now, therefore I was mistaken." I warn you to be careful. Sow not one expression of doubt. God has wrought for you, bringing sound doctrines of truth into actual contact with the heart. Blessing was given you, that it might produce fruit in sound practices and upright characters. [Cf: RH 02-06-94 para. 9] p. 250, Para. 1, [1894MS].

The sin for which Christ reprov'd Chorazin and Bethsaida was the sin of rejecting evidence that would have convinced them of the truth, had they yielded to its power. The sin of the scribes and Pharisees was the sin of placing the heavenly work which had been wrought before them, in the darkness of unbelief, so that the evidence which should have led them into a settled faith was questioned, and the sacred things which should have been cherished were regarded as of no value. I fear that the people have permitted the enemy to work along these very lines, so that the good which emanated from God, the rich blessing which he has given, have come to be regarded by some as fanaticism. If this attitude is preserved, then when the Lord shall again let his light shine upon the people, they will turn from the heavenly illumination, saying, "I felt the same in 1893, and some in whom I have had confidence, said that the work was fanaticism." Will not those who have received the rich grace of God, and who take the position that the working of the Holy Spirit was fanaticism, be ready to denounce the operations of the Spirit of God in the future, and the heart thus be proof against the solicitations of the still, small voice? The love of Jesus may be presented to those who thus barricade themselves against it, and exercise no constraining power upon them. The riches of the grace of heaven may be bestowed and yet rejected, instead of being cherished and gratefully recognized. With the heart men did believe unto righteousness, and for a time confession was made unto salvation; but, sad to relate, the receiver did not cooperate with heavenly intelligences, and cherish the light by working the works of righteousness. By Mrs. E. G. White. [Cf: RH 02-06-94 para. 10] p. 250, Para. 2, [1894MS].

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." The heart is the citadel of the whole man, and until the heart is wholly on the Lord's side, the enemy will find unguarded entrances through which he can take possession. "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." If you would have light, you must intelligently cherish it, and constantly exercise faith, and not be controlled by feeling. It is evident that truth has been planted in the heart by the Holy Spirit when it is loved and cherished, and regarded as a sacred endowment. Love will then spring up in the heart like a well of living water, springing up unto everlasting life. When

this love is in the heart, the worker will find no weariness in the work of Christ. [Cf: RH 02-13-94 para. 1] p. 250, Para. 3, [1894MS].

Let not one ray of light from heaven be held in questioning and doubt. In great power the Lord has revealed to you his grace, his mercy, and his love; and he who charges the work of God to undue excitement, and calls it fanaticism, is certainly standing on dangerous ground. If such do not retrieve their steps, their consciences will become less and less sensitive, and they will have less and less appreciation of the Spirit of God. It will become harder and harder for them to understand the message of God. Why?--Because they are sinning against the Holy Ghost; and as a result of their resistance, they place themselves where they cannot recognize the Spirit of God, but set themselves against every instrumentality that God might use to save them from ruin. "What sign showest thou?" said the Jews to Christ, when at the same time his life and character, his lessons and miracles, were continual signs of his holy mission and divinity. [Cf: RH 02-13-94 para. 2] p. 251, Para. 1, [1894MS].

When God moves upon the hearts of men to draw them to Christ, it seems that a compelling power comes over them, and they believe, and give themselves up to the influence of the Spirit of God. But if they do not maintain the precious victory that God has given; if they permit old practices and habits to revive, and indulge in amusement or worldly luxury; if they neglect prayer, and cease resisting evil, then Satan's temptation are accepted, and they are led to doubt the verity of their former experience. They find that they are weak in moral power, and Satan declares to them that it is of no use for them to try the experiment of living a Christian life. He says, "The experience you thought was of God was only the result of undue emotion and impulse." As soon as the human agent entertains these suggestions of the evil one, they begin to appear plausible, and then those who ought to know better, who have had a longer experience in the work of God, second the suggestions of Satan, and the Holy Spirit is grieved from the soul. There are those who almost imperceptibly come to take this position, who will immediately recover themselves when they realize what they are doing; but there are others who will continue to resist the Holy Spirit, until resistance appears to them as a virtue. [Cf: RH 02-13-94 para. 3] p. 251, Para. 2, [1894MS].

It is a dangerous thing to doubt the manifestations of the Holy Spirit; for if this agency is doubted, there is no reserve power left by which to operate on the human heart. Those who attribute the work of the Holy Spirit to human agencies, saying that an undue influence was brought to bear upon them, are cutting their souls off from the fountain of blessing. Whatever may be the sin, if the soul repents and believes, guilt may be washed away by the atoning blood of Christ; but he who rejects the revealings of the Spirit of God, and charges the work of God to human instrumentalities, is in danger of placing himself where repentance and faith will not come to him. He refuses to permit the Holy Spirit to melt his heart into tenderness and contrition, and that which should have softened him is looked upon as fanaticism; thus he is led to refuse the heavenly gift. Whatever plan God may devise by which to impress his heart, will be thwarted through this suggestion of Satan. The evil one casts his hellish shadow between the soul and God, and the work of God is looked upon as excitement and delusion. The Spirit strives in vain; for all the sufficiency of the gospel is

inefficient to subdue the soul and correct the error. The habit of resistance is so fixed, he has so long interpreted light to be darkness and fanaticism, that the most manifest working of God's Holy Spirit becomes to him not a savor of life unto life, but through his unbelief, a savor of death unto death. [Cf: RH 02-13-94 para. 4] p. 251, Para. 3, [1894MS].

We hope and pray that those who have been visited by the Holy Spirit of God, may not come under the control of Satan, and so incase themselves in unbelief that they will misunderstand, misinterpret, and turn aside the deep movings of the Spirit of God, until darkness like the pall of death shall cover them, and not a ray of light from heaven penetrate the dense darkness in which they have become enshrouded. May no one resist the Spirit of God until the Lord shall say, "He is joined to his idols; let him alone." [Cf: RH 02-13-94 para. 5] p. 252, Para. 1, [1894MS].

But those who have failed to preserve their consecration to God, which they made when under the influence of his Spirit, have dishonored their Redeemer, and scattered from Christ. They have grieved the Holy Spirit. They have brought reproach upon the cause of God, and Satan has exulted in his power. The church of God is to hold high her holy ensign, proclaiming the fact to the world that she has been chosen of God out of the world, that through grace and truth she may be in the world, but not of it. A mere profession of godliness, a name registered on the church books, does not constitute one a child of God. To be a true Christian, it is necessary to be renewed in knowledge and true holiness, to come out from the world, and be separate and distinct from its customs and spirit. [Cf: RH 02-13-94 para. 6] p. 252, Para. 2, [1894MS].

Those who are laborers together with God will see, as did our Saviour, the moral degradation that abounds in the world, and will make every possible effort to point men to the sin-pardoning Saviour. They will manifest an intense interest to arouse those who are dead in trespasses and sin. They will not only pray for the perishing, but will seek earnestly to save them. Wisdom must be exercised; great tact, gentleness, and patience must be manifested toward some; while others we must save with fear, pulling them out of the fire, hating even the garment spotted with the flesh. Many seem to be asleep, to be wholly unconcerned about their soul's salvation. We must array before them the terrors of the day of God and urge home upon the conscience the requirements of God's law. Those who labor to win souls must be wise; therefore they need to be much with God in prayer, seeking for wisdom that they may present the truth as it is in Jesus, and use every means to save the perishing. The laborers together with God are not to fail nor become discouraged. [Cf: RH 02-13-94 para. 7] p. 252, Para. 3, [1894MS].

I have a burden upon my soul that does not seem to grow lighter, but heavier, as I converse with responsible men and women in Battle Creek. In the night season I am engaged in giving the most earnest appeals to those who ought to be far in advance of what they are at the present time, because of the mercy and grace that the Lord has bestowed upon them. I shall trace out the substance of the conversations I have with you in your meetings in the Tabernacle and in your schoolroom. Although I have written plain statements, still the burden of appeal, reproof,

warning, is upon me, and I am directed to address you in Battle Creek, and through you those in other places. [Cf: RH 02-13-94 para. 8] p. 252, Para. 4, [1894MS].

The school established in Battle Creek is not the savor of life unto life to those who attend that God designed it should be. To a large degree the simplicity of true godliness has departed. The record of the past year, and of the years previous has passed into eternity, but the grace and mercy of God, that have been so abundantly bestowed, have not met with a proportionate response in good works. Grace and truth have been shining forth in distinct rays the past year; but Satan has worked to make of none effect the heaven-sent refreshing of the shower of grace. At the very time when it was necessary that the greatest spiritual discernment should be exercised in educating and disciplining the youth who were then being moved upon by the Holy Spirit so that they might use the rich blessing aright, and progress from light to a greater light, nearly all the educators at Battle Creek had lost their clear spiritual discernment, because they did not maintain the victory by determined watchfulness. [Cf: RH 02-13-94 para. 9] p. 253, Para. 1, [1894MS].

I have had light from God that it is entirely contrary to his plans so heavily to center important interests at Battle Creek; for they are fast becoming as was Jerusalem in the days of Christ, when the people did not appropriate the heaven-sent opportunities nor cherish the rich blessing that God had given them. God has given his blessing to his people, in order that they may be faithful stewards of his grace. But every blessing that is not appreciated, that is not used to advance his work, is misapplied; and that which was given for a blessing is turned into a curse. Men waste their Lord's goods in poor management, and thus reflect dishonor upon God. [Cf: RH 02-13-94 para. 10] p. 253, Para. 2, [1894MS].

The people of God need ever to keep the evidences of his workings fresh in their minds. They need to consider the sacred, heavenly character, and realize how easily they can grieve the Holy Spirit away, by walking contrary to its ennobling, sanctifying, sacred influence. O, how the gift has been abused! Make haste to retrieve the error; for you have given Satan an opportunity to entangle souls, to confuse and perplex them, so that if they do not repent right speedily, and work in an opposite direction, they will have no more divine enlightenment; because they have neglected and misused that which God has already given them. I am afraid for you who have been so greatly favored of God. The heart, the conscience, the affections, and the memory have suffered by the course you have pursued. Draw nigh now to God, humble your hearts before him, and the holy things you have lost, may be restored. The Holy Spirit would bring back to the mind those things that you have forgotten. The peace you have lost will again be left with you. O how different is the peace of Christ from the world's peace! Jesus says, "My peace I give unto you: not as the world giveth, give I unto you." The words of Christ are echoes of the words of the Father. [Cf: RH 02-13-94 para. 11] p. 253, Para. 3, [1894MS].

Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Satan has planted himself between God and man, and seeks to intercept every ray of light that God would have come to man. He casts his awful shadow

across the earth, and envelops the human race in spiritual darkness. But through Jesus Christ, the Father is pleased to reveal his character to his chosen people. O, then walk in the light, appreciate the light, and step by step advance from light to a greater light. O that God might arouse his human agents, so that they would lay aside their schemes and inventions, their love for earthly amusements, and cherish his revealed grace and truth! Shall the Comforter be treated as a common thing, and be cast aside for some earthly, sinful, sensual enjoyment? My heart cries out in pain, "O God, pity thy people; for they will never discern the light from the throne of God, unless they walk circumspectly, and put away their foolishness, and take the cup, the full cup of the Lord's blessing." [Cf: RH 02-13-94 para. 12] p. 253, Para. 4, [1894MS].

The apostle holds out before us the assurance that we may be complete in Christ. What a beautiful character was manifest in him! what a grand example he presented! We can have no higher joy than to be laborers together with God, rescuing souls from the slavery of sin; and upbuilding the kingdom of Christ. This joy is Christ's joy, and every soul who partakes of it has his joy full. Again and again we may drink of this fountain of joy, and rejoice in it, knowing that no other joy can bear any comparison to it. By Mrs. E. G. White. [Cf: RH 02-13-94 para. 13] p. 254, Para. 1, [1894MS].

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Forms of devotion without true sincerity of heart are an abomination unto the Lord. He says: "Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. . . . Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [Cf: RH 02-20-94 para. 1] p. 254, Para. 2, [1894MS].

The voice of God is speaking to us in clear, distinct utterances. He would see the works of righteousness in our lives. Instead of pleasing ourselves the Lord would have us do deeds of mercy, manifest tender forethought to those who are pressed down with burdens, cramped with poverty, who are hungry and naked and destitute. If you can do no more, he would have you speak words of life, of courage and hope, and give tender sympathy to those who suffer. [Cf: RH 02-20-94 para. 2] p. 254, Para. 3, [1894MS].

The prophet asks, "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?. . . . Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good? . . . For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." [Cf: RH 02-20-94 para. 3] p. 254, Para. 4, [1894MS].

"O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me." [Cf: RH 02-20-94 para. 4] p. 255, Para. 1, [1894MS].

If we fail in doing works of mercy, in manifesting true love and sympathy, in helping and blessing others, whatever else we may do, we shall fail of pleasing God. But to those who regard every Christian duty, and manifest kindness and love to the sorrowing, the poor, and the afflicted, for Christ's sake, the promises are rich and abundant. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." When ancient Israel journeyed, the ark of the covenant went before them. Beneath the mercy seat, which was the cover of the ark, were the tables of the law. The ark was a symbol of the presence of God; and the glory of the Lord, which is his righteousness, shall be the rearward of his people. The Lord says to those who carry out his injunctions: "Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger [as an accuser, as a faultfinder, as a judge of others], and speaking vanity [lifting up the soul in self-esteem, in self-righteousness as though your own life was above fault]; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 02-20-94 para. 5] p. 255, Para. 2, [1894MS].

The Lord has laid upon us the duty of blessing others, and we cannot do this without a close connection with him. God cannot look upon us with favor while we are wholly absorbed in our own selfish interest, neglecting to acquire a knowledge of his word, that we may give that knowledge to others, and win souls to the Master. In the judgment every case will be decided by what was done, or what was not done, in this

life. Every deed is registered in the book of life, and according as we have treated others, it will be registered we have treated the King of kings. Jesus will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 02-20-94 para. 6] p. 255, Para. 3, [1894MS].

The Lord has placed in the care of the church the poor, the widow, and the fatherless. The character of your Christianity will be shown by the way in which you treat the Lord's representative. The best evidence you can give of love for Christ will be shown by your tenderness and liberality for those about you who need your help. Then let us stop doubting and murmuring, and become doers of the word of God. If you become laborers together with God, you will have a vital interest in others, and self will drop out of sight. The Lord has given in trust to us talents by which we may impart blessings to others, and thus become richer and more joyful ourselves. Our characters may become fragrant with good works; for by practice the living principles of righteousness will pass into the character, and unfold in beauty and purity of life. [Cf: RH 02-20-94 para. 7] p. 255, Para. 4, [1894MS].

The disobedient, rebellious children of the human family have long tried the experiment of ruling the world after the imagination of their own heart; but under the rule of the human will, the earth has languished and grown corrupt. The time will soon come when the Lord will take matters into his own hand; for he has appointed a day in which he will judge the world in righteousness by that man which he has ordained, and it will be demonstrated who is able to govern the heavens and the earth. [Cf: RH 02-20-94 para. 8] p. 256, Para. 1, [1894MS].

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." His people are those who have not lifted up their souls unto vanity; who have it not in their hearts to condemn others, or to make a man an offender for a word. They do not wrestle for their own rights, nor seek to avenge themselves when they have been mistreated. They have hidden themselves with Christ in God. Like Moses, whom God commendeth, they endure "as seeing him who is invisible," and "by beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even as by the Spirit of the Lord." By Mrs. E. G. White. [Cf: RH 02-20-94 para. 9] p. 256, Para. 2, [1894MS].

We are now building characters for time and for eternity. Then let us not bring rotten timbers into our character-building. The life we live in the flesh must be by faith in the Son of God. It is good that afflictions come upon us; for we may thereby prove the Lord, and find him very precious unto our souls. The Lord designs that his people shall be happy, and he opens before us one source of consolation after another, that we may be filled with joy and peace in the midst of our present experience. We are not to wait until we shall get into heaven for brightness and comfort and joy. We are to have them right here in this life. I testify to all who love and serve God, that we miss very much because we do not grasp the blessings that may be ours in our afflictions. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, and in short all things, work together for our good. The apostle says, "We know that all things work together for good to them

that love God." All experiences and circumstances are God's workmen whereby good is brought to us. Let us look at the light behind the cloud. O, how much of comfort the murmurers and complainers lose in not bearing all things patiently! Never by thought or word or action give the impression that the Lord is a hard Master, reaping where he has not sown, and gathering where he has not strawed. [Cf: RH 02-27-94 para. 1] p. 256, Para. 3, [1894MS].

Christ has said, "Ye are the light of the world." Then let us individually send forth clear, steady rays of light to the world. Our light is never to grow dim, never to burn low. The Lord is at the door; who will prove to be the wise, and who the foolish virgins? Who will be revealed at last as those who have the lamps, but no oil of grace in their vessels with their lamps? The church has been made the depository of truth. Light has been imparted to her members, and they are to have works corresponding to their privileges and opportunities. They cannot correctly represent the truth in a single instance, unless they are sanctified through the truth. To sanctify is to set apart for a special service. Those who are controlled by worldly ambition will never shine as lights. "Ye cannot serve God and mammon." [Cf: RH 02-27-94 para. 2] p. 256, Para. 4, [1894MS].

Those who see the preciousness of truth should conform their lives to its principles, and not walk in darkness. They should shine and irradiate the world with their beams of heavenly light. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many in the church neither burn nor shine. When those who profess to be Christians are sad and mournful, they make manifest the fact that they are not following Jesus; for he has said, "He that followeth me shall not walk in darkness, but shall have the light of life." If they are not following Christ, whom are they following?--The archdeceiver, who represents himself as an angel of light. Christ is the light of life, and he designs that all who follow him shall represent him in character, and show his all-sufficiency and perfection. If they do not do this, they are not a light, but lead away from the light. They are bodies of darkness, and hinder the rays of the Sun of Righteousness from shining to their fellowmen. [Cf: RH 02-27-94 para. 3] p. 257, Para. 1, [1894MS].

If those who hold positions of trust in connection with our institutions, or in connection with the church, make self first, if their hands are defiled in any way, and they do not reflect in character the image of the divine One, they are bodies of darkness. To be the light of the world is to shine, to send the heavenly rays amid the moral darkness that covers the earth and the gross darkness that prevails among the people. Christians must not follow the customs, the practices, of the world. By so doing they will be ensnared. The world has its captain and leader, who is the prince of darkness; but the sons and daughters of God must look steadfastly to Jesus for an example; and if they walk in the light as Christ is in the light, they cannot but shine. They will do honor to their leader. They will have the light of hope, of joy; they will manifest humility of mind, lowliness of heart; they will reveal that simplicity and purity of character that will testify to the divine source from which it sprang. If the church exemplifies the simple truth, as it has been exemplified by our Lord, she will be a power for good. Just as long as the church maintains her

simplicity, she will be the light of the world. The prophet says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "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." In letting our light shine to the world, no self-exaltation is exhibited. [Cf: RH 02-27-94 para. 4] p. 257, Para. 2, [1894MS].

What have we to bestow that we have not first received of God? Every gift, every talent, every ray of light, is ours as a sacred trust, bestowed upon us that we may win souls to Christ. If Christ shines in us, he will shine out of us to those who need the light. We have no time to lose. We can read the signs of the times in casualties, in disasters, by sea and by land. The floods, the storms, the fires, the unsettled condition of affairs throughout our world,--all testify that the day of God is at hand. [Cf: RH 02-27-94 para. 5] p. 257, Para. 3, [1894MS].

All heaven is looking with intense interest upon the church, to see what her individual members are doing to enlighten those who are in darkness. The field is the world, and the openings are so many, the work has so enlarged, that it is beyond the proportion of the means on hand to supply the necessary demands. For years the Lord has been warning his people to bind about their wants, to incur no needless outlay of means. But notwithstanding the counsel of Him who knows the end from the beginning, how needlessly has money been expended. The cautions given have been lightly esteemed, and the minds of men have misinterpreted, turned aside, or wrested the counsel of God, in order that they might follow their own ambitious projects, although by so doing, the very means by which God might have been glorified and honored in extending his truth, is lost to the cause. The Lord has graciously honored man, employing him as the human agent to cooperate with heavenly intelligences, that the light of truth may shine in all parts of the earth. The Lord has his agents who will act a part in the mightiest conflict which the world has ever seen. If the workers remain humble, learning daily, in the school of Christ, meekness and lowliness of heart, the Lord Jesus will work with them. He who is a co-worker with Christ will realize that in conferring heavenly benefits on others, he himself will be benefited. He will know that "he that watereth shall be watered also himself." [Cf: RH 02-27-94 para. 6] p. 257, Para. 4, [1894MS].

The plain testimony must be borne upon the necessity of self-denial. Through extravagant, selfish indulgence, the Lord's money is embezzled to gratify unsanctified imaginations, and this needless expenditure binds about the work of God. Messengers cannot be sent into missionary fields without money. The expenditure of their traveling expenses, the outlay for food and simple clothing, for shelter and life's necessities, must be met. Satan is continually suggesting ways whereby men can invest their means to get honor and glory to themselves. They build when the Lord does not say build. They will bind up thousands of dollars when the Lord has warned them not to do this, and the result is that missionary interests must suffer. Mere ambitious enterprises swallow up money that the Lord designed should be invested to set in operation the work in new fields, to aid the missionaries already started, that need encouragement and advancement, that the work should not be lost. Those who have the cause of God at heart, will suffer some

inconveniences that the work may go forward. If every institution is to be made all that it might become, and we work to that end exclusively, we shall rob some other field, where missionaries for lack of help are not able to find a standing-place, to exert the influence the Lord would have them exert. We need to think more deeply, and to keep the glory of God constantly in view, and not mingle self in the superintending of the Lord's instrumentalities, thus bringing upon the cause of God a burden that it ought not to carry. [Cf: RH 02-27-94 para. 7] p. 258, Para. 1, [1894MS].

I plead with my brethren and sisters who believe the Lord is soon to come, to have more than finite wisdom. "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." We need not go stumbling along in uncertainty, thinking that the larger our institutions become, the more will they exert influence in the world. The strength of our institutions is not found so much in their worldly prosperity as in the character of their managers. They are to be meek and lowly of heart, learning daily their lessons in the school of Christ, seeking by prayer and supplication to know the will of the Lord, and inquiring at every step, "Is this the way of the Lord?" It is not the imposing buildings that will strike conviction to souls, but the piety, the humility, the love and fear of God, which actuate the hearts of those who occupy positions of trust in the management of the work. Is it God's work? Is it receiving the worldly mold? Are the sacred and the common so mingled that nothing stands clearly defined? O, how the Lord has been dishonored by false ideas! Spiritual things have not been discerned. Appearance and machinery have been exalted as of power, while the virtue of true goodness, noble piety, and heart-holiness, have been made a secondary consideration. That which should have been first has been made last and of least importance. [Cf: RH 02-27-94 para. 8] p. 258, Para. 2, [1894MS].

If we only had some of the means that has been invested in buildings to make a display that will never bring honor to the cause of God, what a good work might be done! How does the Lord, looking down from heaven, regard these things? How does he look upon the perversion of his goods, when money is put to a wrong use? Will he not inquire, Why did you use my goods in this way? Brethren who believe the truth, we must have more of Jesus, and less, a great deal less, of self,--none of self, and all of Jesus. We must have a baptism of the missionary spirit. We should feel that we are a part of God's great whole, united in one common brotherhood. This will lead to a willing consecration of our property to the cause of Christ. Shall the Lord Jesus see his professed followers willing to deny self, to heed the injunction, "Sell that ye have, and give alms;" and to render a portion of their property for the same object for which Christ came to our world and gave his own life? "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." Let no one think that he will meet the mind of Christ in hoarding up property through life, and then at death making a bequest of a portion of it to some benevolent cause. Men are expending millions of money for selfish indulgences, to gratify the lust of the flesh, the lust of the eye, and the pride of life. [Cf: RH 02-27-94 para. 9] p. 258, Para. 3, [1894MS].

May the Lord lay our human ambitions in the dust, in order that we may

understand whether we are following the unsanctified imaginings of the natural heart or the dictates of the Spirit of God. Self must be abased, and God must be obeyed and exalted. Let every soul who fears and loves God, seek for deeper piety, and let those who are walking in darkness and have no light, stay themselves upon God. We must have a deeper work of grace wrought in the soul, or we shall not be able to endure the test and trial of the conflict coming upon us in these last days. By Mrs. E. G. White. [Cf: RH 02-27-94 para. 10] p. 259, Para. 1, [1894MS].

We see in these colonies (Australia and New Zealand) that which causes us great burden of heart and suffering of mind. The people are given up to the love of pleasure, and employ a great part of their time in seeking selfish gratification, following a round of exciting amusements. There is a great deal of card playing, gambling, and horse racing. These forms of amusement are the fashion in every town, village, and city; and for days and weeks at a time the theme of conversation is the coming horse race or the athletic exercises of some club. These exercises are carried to an intemperate pass, and minds are fairly drunken with excitement. Eternal things are dropped out of the reckoning of men. A power from beneath is stirring the minds of men, and causing them to act with intense energy. Betting, the giving of bribes and rewards, runs higher and higher, and a panic, little short of madness, seems to actuate the lovers of pleasure. When horse races or athletic sports are in vogue, it seems that there are very few indeed who have any interest in spiritual things, and little can be accomplished. The very atmosphere seems to be polluted with the presence of evil angels, and Jesus, the world's Redeemer, is not in the thoughts of men. [Cf: RH 03-06-94 para. 1] p. 259, Para. 2, [1894MS].

These often-recurring rounds of pleasure are steadily growing more and more frequent; but how does Jesus, who gave his life for men, that they need not perish but have everlasting life, regard these scenes of wild excitement and pleasure-seeking? Satan works with all his power to destroy the souls and bodies of those who participate in these pleasures. Disappointment in the races causes men to go mad, and murder and suicide are the result. What is gained at these scenes of revelry and excitement? What is the after effect? Surely the lovers of pleasure do not come from these places with peace of mind. [Cf: RH 03-06-94 para. 2] p. 259, Para. 3, [1894MS].

Before the races both the older and the younger members of families try to hoard up a stock of money to bet on some trotting horse, and with feverish anticipation they wait for the day of the races. God is put out of their thoughts, and the salvation of their souls is the last thing for which they are concerned. This is the kind of education the youth are receiving. In this wonderful manifestation of folly we see a picture of the days before the flood. These occasions of excitement do not end simply in days of feverish anticipation and in the day of fulfillment, but they lead to worse folly. The venders of wine and beer and tobacco reap a harvest from such occasions, and inebriates are seen everywhere. [Cf: RH 03-06-94 para. 3] p. 259, Para. 4, [1894MS].

Jesus, the Lifegiver, who has paid the ransom of his own life for the life of the world, looks upon these wild scenes; and bending down he says, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Gisborne, New Zealand, is one of

the places where scenes like that I have described take place. The people of this town are now waiting for their turn at the races, and they look forward to the day of the race as if some great blessing were then to be bestowed upon them. Thousands upon thousands of pounds of money are expended every year on horse races and games of a wilder variety. The panic of desire is so contagious that even church members, professed Christians, are carried away with the excitement, and give countenance to the races by presenting themselves as spectators. If they do not bet on the races, they are still one with the transactors in spirit, and their doings are registered and condemned in the courts of heaven. They are reckoned among the godless company, and must give an account to God for their wasted time and money. [Cf: RH 03-06-94 para. 4] p. 260, Para. 1, [1894MS].

"Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." "Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. . . . And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." [Cf: RH 03-06-94 para. 5] p. 260, Para. 2, [1894MS].

We are living in a time when there should be deep thought and solemn consideration. What shall be the end of these things? What profit is there under the sun? "Behold, his soul which is lifted up is not upright in him: . . . yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! . . . Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil. . . . Woe unto him that giveth

his neighbor drink, that putteth thy bottle to him, and makest him drunken." [Cf: RH 03-06-94 para. 6] p. 260, Para. 3, [1894MS].

All over the land are the houses of the publican, the places of the liquor venders. The rum seller is licensed to give that to his neighbor which will work him harm in body and soul. It is true that the law has placed a limit to his sale, and has said, When a man reaches a certain stage of inebriety, he is to be denied drink. But there is no law against making our youth into drunkards. The law permits the liquor vender to lead them down step by step, until the liquor habit is established, and the young men are drunkards. Better, far better, would it be to give the liquor to the poor, confirmed drunkard who has already been ruined, than to take the very flower of the country and city, and educate our youth in these dreadful habits. Do not the lawmakers understand what they will become--poor inebriates, ruined in body and soul! O, what a terrible condition our world is in! [Cf: RH 03-06-94 para. 7] p. 261, Para. 1, [1894MS].

The ownership of the world belongs to Christ by creation and redemption. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In the work of redemption each one is called upon to be an agent for Christ. The apostle says, "Ye are laborers together with God." But Satan also employs men as his agents, and we are either workers together with God or with the enemy of our souls. The Devil is the adversary of God and man. Peter says, "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." Satan is the tempter. He is the serpent that wounds and bruises the souls of men. He is a liar, an accuser of the brethren, He is a deceiver, and doeth great wonders, and appears in angel robes of light, that if possible he may deceive the very elect. Who will enlist in the warfare against the powerful foe that is seeking to ensnare souls? Who will stand forth, and say intelligently, "We are laborers together with God?" Who will build upon the foundation that has been laid, which is Jesus Christ? "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 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. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 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." [Cf: RH 03-06-94 para. 8] p. 261, Para. 2, [1894MS].

Principles are here presented that should be prayerfully considered. God has given to every man his work; and if any one turns from the work that God has given him, to do the work of Satan, to defile his own body or lead another into sin, that man's work is cursed, and the brand of Cain is placed upon him. The ruin of his victim will cry unto God, as did the blood of Abel. The whole energies of evil, as in the days of Noah, have gathered themselves together, to make a final effort to obliterate the image of God from the souls of men. What kind of builders are we individually? As human agents, are we strengthening the

kingdom of the powers of darkness, seducing men, and leading them in the path of destruction? or are we, by precept and example, seeking to win the feet of the straying into the paths of truth and righteousness? Are we, for the sake of gain, defiling the temple of the Holy Spirit, by putting the bottle to our neighbor's lips? Are we acting a part under the great deceiver who tempted Adam to transgress the law of God? Let us hear the word of the Lord: "If any man defile the temple of God [be it his own or another man's soul], him shall God destroy." The fire shall try every man's work, and it will be seen of what sort it is. If we are laborers with God, our work will not be consumed; for we shall lead the feet of men to Jesus Christ, and direct them in the way to heaven. In the heavenly courts he who does this is registered as a laborer together with God. He is known as one who is wearing the yoke and bearing the burden of Christ; he is building upon the true foundation, and if any man's work which he buildeth thereupon shall abide, he shall receive a reward. By Mrs. E. G. White. [Cf: RH 03-06-94 para. 9] p. 261, Para. 3, [1894MS].

Watch, pray, work! To be in a position of watching, working, praying, and waiting, is to be in the proper position. We are to act as wise stewards, as faithful servants doing the work of the Master. I am particularly exercised over the mismanagement in the training of families. The father is to be the houseband of the family. This is his position, and if he is a Christian, he will maintain family government. In every respect his authority is to be recognized. In many families the father's authority is never fully acknowledged, and a series of excuses are offered for the disobedience of the children. In many families the daily life is one of variance, full of the counterworking of the father against the mother and the mother against the father. The mother thinks the father unnecessarily severe and exacting. Why?-- Because the children do not acknowledge and reverence the father, who, if he is a Christian, represents the divine authority of God, whose vicegerent he is. The father is to carry out the gracious designs of God, and establish his family in upright principles, that they may have virtuous and well-balanced characters. [Cf: RH 03-13-94 para. 1] p. 262, Para. 1, [1894MS].

If fathers and mothers are at variance, one working against the other to counteract each other's influence, the family will be in a demoralized condition, and neither the father nor the mother will receive the respect and confidence that are essential to a well-governed family. The mother will leave the impression upon the minds of the children that the father is too severe or is needlessly particular. Children are quick to discern anything that will cast a reflection upon the rules and regulations of a household, especially those regulations that restrict their actions. Would that parents would work in harmony, guiding their children in the fear of God, and remembering that they are his agents. The family is a divine institution, and parents should be wise, judicious teachers of their little ones. Children are to be patiently instructed, line upon line, and precept upon precept, here a little and there a little. They should be trained, educated, and disciplined until they become obedient to their parents, giving respect to their authority. In this way respect for divine authority will be implanted in their hearts, and the family training will be like a preparatory training for the family in heaven. The training of childhood and youth should be of such a character that children will be prepared to take up their religious duties, and thus become fitted to

enter into the courts above. [Cf: RH 03-13-94 para. 2] p. 262, Para. 2, [1894MS].

Let parents consider the fact that they are in place of God to their children. The weakness and inexperience of the children are to be supplied by the practice and precepts of the parents. From the earliest age a wise education in Christ's lines is to be begun and carried forward. When the children's hearts are impressible, they are to be taught concerning eternal realities. Parents should remember that they are living, speaking, and acting in the presence of God. The heavenly intelligences are witnesses to their words and deeds. They know how they are dealing with the younger members of the Lord's family; for the children are the purchase of the only begotten Son of God. The angels look with intense interest upon every family, to see how the children are treated by parents, guardians, or friends. What strange mismanagement they witness in a family where father and mother are at variance! The tones of the voice of father and mother, their looks, their words,--all make it manifest that they are not united in the management of their children. The father casts reflections upon the mother, and leads the children to hold in disrespect the mother's tenderness and affection for the little ones. The mother thinks she is compelled to give large affection to the children, to gratify and indulge them, because she thinks the father is harsh and impatient, and she must work to counteract the influence of his severity. [Cf: RH 03-13-94 para. 3] p. 262, Para. 3, [1894MS].

O how God is dishonored in a family where there is no true understanding as to what constitutes family discipline, and children are confused as to what is discipline and government. It is true that too harsh discipline, too much criticism, unrequired laws and regulations, lead to disrespect of authority, and, to the disregarding finally of those regulations that Christ would have fulfilled. The lack of family government leads to the destruction of confidence in wise regulations in the family economy. Parents should themselves be converted, and know what it is to be in submission to God's will, as little children, bringing into captivity their thoughts to the will of Jesus Christ, before they can rightly represent the government that God designed should exist in the family. [Cf: RH 03-13-94 para. 4] p. 263, Para. 1, [1894MS].

In the family, fathers and mothers should ever present before their children the example they wish to be imitated. They should manifest one to the other a tender respect in word, and look, and action. They should make it manifest that the Holy Spirit is controlling them, by representing to their children the character of Jesus Christ. The powers of imitation are strong, and in childhood and youth, when this faculty is most active, a perfect pattern should be set before the young. Children should have confidence in their parents, and thus take in the lessons they would inculcate. Parents should make manifest in their daily life what it is to love God supremely and their neighbor as themselves. Where religion is a practical thing in the home, great good is accomplished. Religion will lead the parents to do the very work God designed should be done in the home. Children will be brought up in the fear and admonition of the Lord. [Cf: RH 03-13-94 para. 5] p. 263, Para. 2, [1894MS].

Children are not to be trained to be the devotees of society. They are

not to be sacrificed to Moloch; but they are to become members of the Lord's family. Parents are to be filled with the compassion of Christ, that they may work for the salvation of the souls that are placed under their influence. They are not to have their minds all engrossed in the fashions and practices of the world. They are not to educate their children to attend parties and concerts and dances, to have and attend feasts; because after this manner the Gentiles walk. Eternal vigilance must be exercised, that the children may be led in the paths of righteousness. Satan begins his work upon them from earliest childhood, and creates desires for that which God has forbidden. The safety of children depends largely upon the vigilance, watchfulness, and care of the parents over them. Parents must work in the fear of the Lord, preoccupying the garden of the heart, by sowing good seed. They must instill the right spirit, plant correct habits, and teach the children that the love and fear of God are the foundation of all wisdom. Obedience to parental authority should be inculcated in babyhood and cultivated in youth. The will of the parents must first be under discipline to Christ, molded and controlled by the Holy Spirit, and then parents must have control of the child. [Cf: RH 03-13-94 para. 6] p. 263, Para. 3, [1894MS].

Parents who exercise a spirit of dominion and authority, transmitted to them from their own parents, which leads them to be exacting in their discipline and instruction, will not train their children aright. By their severity in dealing with their errors, they stir up the worst passions of the human heart, and leave their children with a sense of injustice and wrong. They meet in their children the very disposition that they themselves have imparted to them. Such parents drive their children away from God, by talking to them on religious subjects; for the Christian religion is made unattractive and even repulsive by this misrepresentation of truth. Children will say, "Well, if that is religion, I do not want anything of it." It is thus that enmity is often created in the heart against religion; and because of an arbitrary enforcement of authority, children are led to despise the law and the government of heaven. Parents have fixed the eternal destiny of their children by their own misrule. They have placed their children in the ranks of the enemy, to serve the prince of darkness rather than the Prince of Light. Parents will have a fearful reckoning to meet in the day of judgment. The Lord will inquire, What have you done with my heritage in the children I gave into your trust? Where is my revenue, my inheritance? Then the mismanagement will appear with terrible distinctness before the parents, who have been weighed in the balance and found wanting. Their neglect to cultivate their children in righteous ways will not only be the ruin of their own families, but the wrong principles they inculcated in them, bear fruit in other lives, and are transmitted from parent to child to the third and fourth generation. There will be a harvest to be gathered that will be hard to be reaped. The irreligious practices of the children produced effects in their own characters and in the characters of others, and instead of being a blessing in the world, they became a curse. [Cf: RH 03-13-94 para. 7] p. 263, Para. 4, [1894MS].

The family circle is to be an educating circle. Father and mother are to be teachers, and unitedly, under the rule of Jesus Christ, they are to bear their responsibility. They cannot give their time to visiting, to the cultivation of worldly habits, to the entertainment of such visitors as will cause them to neglect their children. They are to

devote their time to teaching children how to be useful, how to be a blessing to others. Where this is neglected, Satan early takes the children into his school, and teaches them his hellish arts. Jesus spoke of the synagogue of Satan. He has a religion that he teaches, and those who learn in his school soon reveal the fact that he is their teacher. Satan is watching to catch the children through the neglect of their parents. One disobedient child will do great harm to those with whom he associates; for he will fashion other children after his own pattern. [Cf: RH 03-13-94 para. 8] p. 264, Para. 1, [1894MS].

Parents lose much by being half-converted. Of Abraham it was said by the Lord Jesus Christ, "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." By the combined influence of love and authority, Abraham ruled his house. He was to walk before his household without hypocrisy or any deception, and there was no betrayal of sacred trust on his part. With living faith in God he combined works, and met the standard that is erected for masters, servants, and children,--the great moral standard of righteousness. O how few bring religion into their home life! Parents, what course are you pursuing? Are you acting upon the idea that in religious matters your children should be left free of all restraint? Are you leaving them without counsel or admonition through childhood and youth? Are you leaving them to do as they please? If so, you are neglecting your God-given responsibilities. By Mrs. E. G. White. [Cf: RH 03-13-94 para. 9] p. 264, Para. 2, [1894MS].

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Cf: RH 03-20-94 para. 1] p. 264, Para. 3, [1894MS].

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [Cf: RH 03-20-94 para. 2] p. 264, Para. 4, [1894MS].

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "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." What love is this,--what marvelous, unfathomable love!--that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong claims of the law, and who yet fails to understand the grace of Christ which doth much more abound! It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in his relation to the law of God. How often should they have assured the people that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: RH 03-20-94 para. 3] p. 265, Para. 1, [1894MS].

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ. [Cf: RH 03-20-94 para. 4] p. 265, Para. 2, [1894MS].

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness, "I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world. [Cf: RH 03-20-94 para. 5] p. 265, Para. 3, [1894MS].

When God's people are one in the unity of the Spirit, all of

Phariseeism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are 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." [Cf: RH 03-20-94 para. 6] p. 266, Para. 1, [1894MS].

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." [Cf: RH 03-20-94 para. 7] p. 266, Para. 2, [1894MS].

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to

his people. He 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 love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou has left thy first love." [Cf: RH 03-20-94 para. 8] p. 267, Para. 1, [1894MS].

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,--all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy. By Mrs. E. G. White. [Cf: RH 03-20-94 para. 9] p. 267, Para. 2, [1894MS].

The followers of Christ are to do the same work that Christ did when he was in the world. Isaiah prophesied of him, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; 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: RH 03-27-94 para. 1] p. 267, Para. 3, [1894MS].

In the synagogue at Nazareth, Jesus opened this prophecy to the minds of the people. He announced the fact that he was fulfilling the words that the prophet had spoken. The words were definite in their specifications, so that there might be no excuse on the part of the people who claim to believe the Old Testament teaching, for cherishing unbelief in regard to Christ. God gave the Jews every opportunity and privilege to be called trees of the Lord, that he might be glorified. Jesus designed to make them as living water, as wells of salvation, to refresh and fertilize the world, that souls might be converted, and bring forth fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. [Cf: RH 03-27-94 para. 2] p. 268, Para. 1, [1894MS].

How did the people to whom Christ announced his mission, receive the words he had spoken? Under the influence of the Spirit of God, conviction fastened upon their minds, and they witnessed to the gracious words that came from his lips. But Satan was not willing to let his captives go. They had long been bound under a misconception of the character of God, and he now worked with intense energy to fasten them in unbelief. Doubt sowed the seed of unbelief, and they repudiated Christ, refused his words, and closed the door of their heart to the gracious blessing he was ready to impart. Their hearts were filled with the spirit of Satan and his angels, and the people thrust him out of the synagogue, and would have cast him down from the side of the hill; but the angels of God preserved him, that he might do his appointed work. [Cf: RH 03-27-94 para. 3] p. 268, Para. 2, [1894MS].

The mission described by the prophet is the mission of every disciple of Christ. We are to practice the words of Christ, and present before others the covenant of grace, the righteousness of Christ. We are to make it manifest to the world that we have the oil of grace in our vessels in our lamps. The work of every representative of Christ, both in the ministry and among the laymen, is to tell of the great salvation brought to them as God's free gift. "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." He that hath the Son hath life; and he that hath not the Son of God hath not life." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." [Cf: RH 03-27-94 para. 4] p. 268, Para. 3, [1894MS].

The oil of grace gives to men the courage, and supplies to them the motives for doing every day the work that God appoints to them. The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a round of ceremonies and external duties, but their service was lifeless, devoid of the righteousness of Christ. The Sun of Righteousness did not shine in their hearts and minds, and they had not the love of the truth which conforms to the life and character, the image and superscription, of Christ. The oil of grace was not mingled

with their endeavors. Their religion was a dry husk without the true kernel. They held fast to forms of doctrines, but they were deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ, which, if practiced, would have made them wise unto salvation. [Cf: RH 03-27-94 para. 5] p. 268, Para. 4, [1894MS].

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be abundant in acts of charity, self-denial, and humility. The Lord has presented the working of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less and less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in gaining a large experience, in obtaining an increased knowledge of divine things, so that when trial and temptation come upon them, they may be able to stand. When persecution or temptation comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did not rivet their souls to the eternal Rock. [Cf: RH 03-27-94 para. 6] p. 269, Para. 1, [1894MS].

It is simply that which is external that is represented by the lamp; but the lamp is worthless without oil. The inward and spiritual oil of the grace of Christ is to vivify the soul. Unless Christ transforms the character by his divine grace, there is no transformation, no living spring of faith. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me . . . answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Cf: RH 03-27-94 para. 7] p. 269, Para. 2, [1894MS].

The lamps are to impress upon the church the necessity of eternal vigilance as the price of safety. Devotion, watching, and prayer are not for a moment to be neglected. The Lord is coming a second time to our world, and there must be found in us a disposition to wait and watch for his appearing, lest coming suddenly he find us sleeping. All whom Christ has united in holy covenant with himself are to feel that it is not safe at any time to be without oil in their vessels. The warning Christ has given is for us, and we shall be found guilty before God if we do not take heed to it. "And 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. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Cf: RH 03-27-94 para. 8] p. 269, Para. 3, [1894MS].

Have we decided to make our dwelling place upon the earth? Are we not strangers and pilgrims seeking a better country, even a heavenly? "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." [Cf: RH 03-27-94 para. 9] p. 269, Para. 4, [1894MS].

The coming of Christ will be as it were at midnight, when all are sleeping. It will be well for every one to have his accounts all straightened up before sunset. All his works should be right, all his dealings just, between himself and his fellowmen. All dishonesty, all sinful practices should be put far away. The oil of grace should be in our vessels with our lamps. There will be some at that late day who will have the appearance of being Christians, but their identity with Christ is only a deception. Sad indeed will be the condition of the soul who has had a form of godliness but has denied the power thereof; who has called Christ, Lord, Lord, and yet who has not his image and superscription. The foolish virgins flattered themselves that they would have mercy, that they would obtain an entrance into the marriage feast; but the Master answered their plea for admission with a stern refusal, saying, "I know you not." "And the door was shut." [Cf: RH 03-27-94 para. 10] p. 270, Para. 1, [1894MS].

The question is asked, "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?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" [Cf: RH 03-27-94 para. 11] p. 270, Para. 2, [1894MS].

God graciously grants a day of probation, a time of test and trial. He gives the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." If this invitation is disregarded, if the solemn scenes of the judgment make no impression upon the obdurate heart, if there is no repentance and confession and reformation, then the consequence will surely follow that fearfulness shall surprise the hypocrite. [Cf: RH 03-27-94 para. 12] p. 270, Para. 3, [1894MS].

Today the voice of mercy is calling, and Jesus is drawing men by the cords of his love; but the day will come when Jesus will put on the garments of vengeance, and those who have no oil in their vessels with their lamps, will be surprised and confounded in their destitution. The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed, and the account settled.

There will be no more a sacrifice for sin. The Lord cometh. Long has mercy extended a hand of love, of patience and forbearance, toward a guilty world. The invitation has been given, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." But men have presumed upon his mercy and refused his grace. [Cf: RH 03-27-94 para. 13] p. 270, Para. 4, [1894MS].

Why has the Lord so long delayed his coming? The whole host of heaven is waiting to fulfil the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world. It is because missionaries are few. Many voices are saying, "My Lord delayeth his coming." Have we no incentive to work? Does not death enter the doors of your neighbors and friends, telling you that your probation is fast hastening to its close? You are not sure of a day, therefore see to it that the oil of grace is not emptied out of your vessel. Let no one feel, "My mountain standeth sure. I am an old, experienced Christian." Suppose that mortal sickness should come upon you in a moment, could you face eternal realities, and say, "It is well with my soul"? [Cf: RH 03-27-94 para. 14] p. 270, Para. 5, [1894MS].

In the judgment it will be revealed that those who slept and had not the oil of grace in their vessels with their lamps, who have gone on in careless indifference, in a self-satisfied state, in negligence of spiritual opportunities and privileges, have led others in the selfsame path, and have caused those whom they had no power to redeem, to imperil their eternal destiny at the cost of the soul's salvation. [Cf: RH 03-27-94 para. 15] p. 271, Para. 1, [1894MS].

Every week counts one week less, every day one day nearer to the appointed time of the judgment. Alas that so many have only a spasmodic religion,--a religion dependent upon feeling and governed by emotion. "He that endureth to the end shall be saved." Then see that you have the oil of grace in your hearts. The possession of this will make every difference with you in the judgment. Those who say, Lord, Lord, and outwardly appear to rejoice in the Saviour, while they do not the works of Christ, are not what they appear to be, and unless they are truly converted, will be numbered with the foolish virgins. "This is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The Lord will not save men in disobedience. His perfection of character binds him to deal justly, and the penalty will certainly fall upon all who are found guilty of the transgression of the law in thought, word, or action. By Mrs. E. G. White. [Cf: RH 03-27-94 para. 16] p. 271, Para. 2, [1894MS].

"But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For 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." "And

thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, 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. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." [Cf: RH 04-03-94 para. 1] p. 271, Para. 3, [1894MS].

The work that John came to do could in no way harmonize with the work of the Pharisees. The forerunner of Christ was to be as the "voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Anciently it was the custom, when kings traveled in countries where the roads were rough, to send a company ahead of the royal chariot, to smooth the steep places, and to fill up the hollows. This was the work to be done by John; for he was to prepare the way of the Lord. He was to be as a voice crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." [Cf: RH 04-03-94 para. 2] p. 271, Para. 4, [1894MS].

The difficulties that were to be met by John were far greater than the difficulties to be met by those who prepared the way of earthly kings. The hearts of men around him were filled with every evil, with strife, envy, malice, and wickedness. They would not be impressed by a message of mercy and love. They were represented by John as a generation of vipers, and to them he gave scathing rebukes because of their self-righteousness. His voice rang out as a trumpet, crying, "Repent ye: for the kingdom of heaven is at hand." "When he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Cf: RH 04-03-94 para. 3] p. 272, Para. 1, [1894MS].

The message of John the Baptist was a new and startling message, and could not be interwoven with the superstitions and traditions of the Pharisees. The disciples of John were not to think that his self-denial, his self-sacrifice, his prayers, his devotions, his fastings, were like those of the Pharisees. The Pharisees fasted in hypocrisy, and there was no vitality in their religious exercises. To seek to blend the pretense of the Pharisees with the devotion of John would be only to make more evident the breach between them. The work of John was to expose the character of the works of the Pharisees, to set their traditions and heresies in their true light before the people. [Cf: RH

04-03-94 para. 4] p. 272, Para. 2, [1894MS].

At an early stage in his ministry the disciples of John came to Jesus as the One who was mightier than John. But when they saw Jesus eating with publicans and sinners, they were surprised and troubled. They had heard the charges of the Pharisees against Jesus, and they began to think that there was some foundation for their accusations. They thought much of the prescribed rules and rigorous ceremonies practiced by the Pharisees, and even hoped themselves to be justified by the works of the law. They thought their righteousness would entitle them to the favor of God, and went among the class, who, having the law, failed to keep it. They became agents of Satan to prefer charges against Christ at the very time when the Pharisees were questioning the authority of Jesus and seeking to lessen his influence over the people. [Cf: RH 04-03-94 para. 5] p. 272, Para. 3, [1894MS].

The Jews claimed to be the covenant people of God, and as a nation prided themselves in the idea that they were the chosen of heaven, yet many among them did not know God. They had been taught as a nation to look for the Redeemer. Holy men of God had spoken to them as they were moved by the Holy Ghost. In type and shadow and symbol they had been instructed concerning spiritual things, yet many had not understood the import of what had been revealed. A vail seemed to be before their faces, and they did not discern the glory of the dispensation of types and shadows. They needed to have a spiritual teacher always with them, to instruct them in regard to the significance of their rites, to show them the spiritual import of types and shadows. The spiritual worshiper alone was able to do this. There was much that was obscure to the minds of the prophets and teachers. Peter says, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [Cf: RH 04-03-94 para. 6] p. 272, Para. 4, [1894MS].

In Jesus Christ type met antitype. He was the One of whom Moses, in the law and the prophets, did write. He was the manifestation of the Father's love, the brightness of his glory, the express image of his person. Christ was the author of truth; not a gem of thought, not a jewel of truth, but he originated. He saw the precious truth buried under a mass of superstition and traditions of men, and he came to rescue truth from its connection with error. He came to rebuild the structure of truth. Fallen man was to be raised from his low estate, lost man was to be recovered, sin was to be pardoned, the sinner saved, and the world was to see in Christ a representation of the Father's love. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [Cf: RH 04-03-94 para. 7] p. 273, Para. 1, [1894MS].

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods and in need of nothing in the way of spiritual knowledge. They thought they had no need of depending upon, and drawing from, the resources that Jesus opened before them. He presented to them the field containing the hidden treasure, but they

turned from it. The bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the divine Son of God, clothed in the garb of humanity. The wisdom of God was in his only begotten Son. The tabernacle of God was with men. God was hidden in the habitation of humanity. [Cf: RH 04-03-94 para. 8] p. 273, Para. 2, [1894MS].

Step by step the angels followed the world's Redeemer as he unfolded his divine wisdom in the truths he restored to humanity; but with amazement they saw that the Jewish priests and rulers, filled with their own self-righteousness, did not wish to be disturbed, and saw nothing desirable in a higher wisdom than they possessed. They had false ideas of God, and were deceived in themselves. They set themselves in resistance of Christ, and after once having taken the step, they were too proud to acknowledge their error, confess their sin, and retrace their steps. As they did not desire to repent and confess that they had erred, they continually beset the steps of Christ, acting as spies, and seeking to catch something from his lips, that they could turn against him, and thereby secure his condemnation. [Cf: RH 04-03-94 para. 9] p. 273, Para. 3, [1894MS].

Jesus, the treasure house of wisdom, came to our world to open to men the jewels of truth. In him dwelt all the fulness of the Godhead bodily, and he desired to reveal the riches of God to the world. He said, "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." The field is to be explored, and the more it is examined, the more treasures will be revealed to the seeker. While Christ was upon earth, he longed to make known to the Jewish nation and especially to his disciples, the hidden treasures of truth and he said unto them, "I have yet many things to say unto you, but ye cannot bear them now." He was continually educating his disciples to work in the mine of truth, to sink the shaft deep, and gave them the assurance that their labors would be richly rewarded; for they would discover many precious veins of valuable ore. The field was the unsearchable riches of Christ. But the Lord presented these treasures to the Jewish nation in vain. Their own ideas and opinions, their own false sentiments and traditions, were of more value in their eyes than anything that Jesus could offer. They preferred the commandments of men to the commandments of God. [Cf: RH 04-03-94 para. 10] p. 273, Para. 4, [1894MS].

"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. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved." How gladly would Jesus have poured into these bottles the new wine; but it would have been of no use. The only way in which they could receive his teaching was to see and hear him without prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness, and were relying on their own works as a means of salvation. They did not desire that a new element should be brought into their religion. Heaven looked with amazement to see the nation that had been blessed with so much light, which had been favored with so many advantages, refusing the precious treasure of truth. [Cf: RH

04-03-94 para. 11] p. 274, Para. 1, [1894MS].

Patriarchs and prophets had foretold that the Jewish nation would not accept the covenant of grace; for they had closed their eyes to the truth, and because of their ignorance of the real meaning of God's word, they added injunction to injunction from their own human knowledge. Because of the pride of their heart, the blindness of their mind, they closed the door to Christ. The goodwill of God to men they did not accept as a thing apart from themselves. They connected it with their own merit, because of their good works. [Cf: RH 04-03-94 para. 12] p. 274, Para. 2, [1894MS].

To the present time, men insist on being saved in some way by which they may perform some important work. If they see there is no way in which to weave self into the work, they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith he was sanctified as an unholy thing. Jesus could give alone security to God; for he was equal with God. He alone could be a mediator between God and man; for he possessed divinity and humanity. Jesus could thus give security to both parties for the fulfillment of the prescribed conditions. As the Son of God he gives security to God in our behalf, and as the eternal Word, as one equal with the Father, he assures us of the Father's love to usward who believe his pledged word. When God would assure us of his immutable counsel of peace, he gives his only begotten Son to become one of the human family, forever to retain his human nature as a pledge that God will fulfill his word. By Mrs. E. G. White. [Cf: RH 04-03-94 para. 13] p. 274, Para. 3, [1894MS].

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Cf: RH 04-10-94 para. 1] p. 274, Para. 4, [1894MS].

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God's work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord's cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven. [Cf: RH 04-10-94 para. 2] p. 275,

Para. 1, [1894MS].

The purification of God's people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected. [Cf: RH 04-10-94 para. 3] p. 275, Para. 2, [1894MS].

It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use. [Cf: RH 04-10-94 para. 4] p. 275, Para. 3, [1894MS].

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold. At times the powers of darkness gather about the soul and shut Jesus from our sight, and we wait in sorrow and amazement until the cloud passes over. While under the trial, these seasons are terrible. Hope seems to fail, and despair seizes upon us. But in these dreadful hours we must learn to trust, to depend wholly upon the merits of a crucified and risen Saviour, and cast our souls in their helplessness and unworthiness upon him who is mighty to save unto the uttermost all who come unto God by him. We shall never perish while we do this, never. [Cf: RH 04-10-94 para. 5] p. 275, Para. 4, [1894MS].

We need not be astonished at trial. Peter says, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." [Cf: RH 04-10-94 para. 6] p. 276, Para. 1, [1894MS].

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." There is a constant tendency among the trees of the Lord to be more profuse in foliage than in fruit. Just as the strength and nourishment of the grapevine are taken up in abundant foliage, and the

fruit is not brought to perfection unless the vine is pruned, so the strength of the Christian will fail of its true end, unless the heavenly husbandman prunes away the useless growth. In prosperity the followers of Jesus often turn their thoughts and energies toward gratifying themselves, to securing worldly treasure, to the enjoyment of ease and pleasure and luxury, and they bring forth little fruit to the glory of God; then the heavenly husbandman, in order to promote the fruitfulness of the branches, comes with the pruning knife of disappointment, loss, or bereavement, and cuts away the hindering growth. [Cf: RH 04-10-94 para. 7] p. 276, Para. 2, [1894MS].

One evening a gentleman who was much depressed because of deep affliction, was walking in a garden, where he observed a pomegranate tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit." [Cf: RH 04-10-94 para. 8] p. 276, Para. 3, [1894MS].

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more clearly to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange. Let no Christian feel that he is forsaken when the hour of trial comes upon him. Not a sparrow falls to the ground without your heavenly Father's notice. God loves and cares for the feeblest of his creatures, and we cannot dishonor him more than by doubting his love to us. O let us cultivate that living faith that will trust him in the hour of darkness and trial! Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial, and the form of the Fourth will be with them in the furnace, however fierce its heat; and they will come forth from its flame with not even the smell of the fire on their garments. [Cf: RH 04-10-94 para. 9] p. 276, Para. 4, [1894MS].

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. The darkness was so great that it seemed every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of the dungeon, and made him a light to the world. Our heavenly Father sees the hearts of men, and he knows their characters better than they do themselves. He sees that some have capabilities which are not directed in the right way, but that if they could be turned into the right channel, they would bring glory to his name by advancing the cause of truth in the world. He places these persons on trial, and in his wise providence brings them into different positions, into a variety of circumstances, where they

are tested in order that they may reveal what is in their hearts and make manifest the weak points of their characters, which have been hidden from their own eyes. God gives them opportunities to correct these defects, to polish off the rough corners of their natures, and to fit themselves for his service. If they do this work, then when he calls them into active service, they are ready so that the angels of heaven cooperate with them in their labors, and the purpose is fulfilled for which God called them to his service. [Cf: RH 04-10-94 para. 10] p. 277, Para. 1, [1894MS].

It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong, and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, he permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory? and while we do this, the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine. By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 04-10-94 para. 11] p. 277, Para. 2, [1894MS].

This world is not the Christian's heaven. It is the place in which to fit up for heaven. It is the scene of our life-battles, our conflicts and sorrows. While here we must, if we would be successful, have a firm grasp of the better world, where, when the warfare is ended, will be found peace and everlasting joy. [Cf: RH 04-17-94 para. 1] p. 277, Para. 3, [1894MS].

Through all our trials, which have never been fully revealed to others, we have had an unfailing Friend, who has said, "I will never leave thee, nor forsake thee." "Lo, I am with you always, even unto the end of the world." While upon the earth, Jesus was ever touched with human woe, and although he is now ascended to his Father, and is adored by angels who swiftly speed to obey his commands, yet his heart, which loved, pitied, and sympathized with men, knows no change. It remains a heart of unchangeable tenderness still. "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." Jesus is acquainted with all our trials, and he does not leave us to struggle alone with temptations, to battle alone with sin, and to be finally crushed with burden and sorrow. Through his angels he whispers to you, "Fear not; for I am with thee." "I am he that liveth, and was dead; and, behold, I am alive forevermore." "I know your sorrows; I have endured them. I am acquainted with your struggles; I have experienced them. I know your temptations; I have encountered them. I have seen your tears; I also have wept. Your earthly hopes are crushed, but let the eye of faith be uplifted, and penetrate the vail, and there anchor your hopes. The everlasting assurance shall be yours that you have a Friend that sticketh closer than a brother." [Cf: RH 04-17-94 para. 2] p. 277, Para. 4, [1894MS].

God has always tried his people in the furnace of affliction, in order to prove them firm and true, to purge from them all dross and unrighteousness. It was after Abraham and his son Isaac had borne the severest test that could be brought upon them, that God spoke through his angel to Abraham, and said: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." [Cf: RH 04-17-94 para. 3] p. 278, Para. 1, [1894MS].

The work of pruning and purifying the people of God for heaven is a great work, and it will not be accomplished without great suffering on the part of the servants of God, because it will cost them something to bring their wills into harmony with the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified so that we reflect the divine image. Those who follow inclination, and judge from appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is only gain; and like Jacob, they are ready to exclaim, when trial comes upon them, "All these things are against me!" when the fact is, that the very things of which they complained, were working for their good. [Cf: RH 04-17-94 para. 4] p. 278, Para. 2, [1894MS].

"No cross, no crown." One cannot be strong in the Lord and never experience trial. To have strength, we must have exercise. To have strong faith we must be placed in circumstances where our faith will be called forth. Just before his martyrdom, the apostle Paul said to Timothy: "Be thou partaker of the afflictions of the gospel, according to the power of God." It is through much tribulation that we enter the kingdom of heaven. Our Saviour was tried in every possible way, and yet he triumphed continually in God. It is our privilege under all circumstances to be strong in the strength of God and to glory in the cross of Christ. [Cf: RH 04-17-94 para. 5] p. 278, Para. 3, [1894MS].

Every follower of Christ will have a cross to bear; and when he takes it up resolutely, though in weakness and trembling, he will find that that which seemed so terrible to him is a source of strength and blessing and courage. It will be a staff to him to help him on in his weary pilgrimage through this earth. Then shall the professed follower of Christ drop his cross, and seek to please those who are deriding his Lord? Shall he, for fear he will not receive honor of men, reject and despise the cross of Christ? [Cf: RH 04-17-94 para. 6] p. 278, Para. 4, [1894MS].

What if you do suffer, dear fellow-Christian? The Master of the house suffered before you. Jesus, our Redeemer, representative and head, endured the testing process. He suffered more than we can be called upon to suffer. He bore our infirmities, and was in all points tempted like as we are. He did not suffer thus on his own account, but because of our sins, that we, relying on the merits of our Overcomer, might be victorious in his name. Christ was the exalted and glorious commander of heaven, before whom the angelic hosts bowed in adoration, yet he condescended to give up his glory that he had with the Father, that he might save a fallen race; and shall we, in our turn, refuse to deny ourselves for his sake and the gospel's? Let the words of Paul be the language of our hearts: "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." [Cf: RH 04-17-94 para. 7] p. 278, Para. 5, [1894MS].

Christ requires all. His sacrifice was too great, too dear, to make it possible that we should give less than all, and be accepted. Our holy faith cries out, Separation. We should not be conformed to the world, or to dead, heartless professors. The Scripture says, "Be ye transformed by the renewing of your mind." The way to heaven is a self-denying way. But when you think the way is too strait, and there is too much self-denial in the narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we might call self-denial in the shade. Behold him in the garden of Gethsemane. Look upon the great drops of blood that are forcing themselves from his pores while he is bearing the inexpressible agony of soul. Look upon him in the judgment hall while he is derided, mocked, and insulted by the infuriated mob. Behold him clothed in that old purple robe, and hear the coarse jest and cruel mocking. See them place the crown of thorns on that noble brow, and smite him with a reed, causing the thorns to penetrate his holy temples, so that the blood-drops trickle down his face and fall upon the ground. Hear the murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and pale, and weak, and fainting, he is led away to the hill of crucifixion. They stretch his form upon the cross, and drive the nails through his tender hands and feet. Behold him hanging upon the cross through dreadful hours of agony until angels veil their faces from the scene, and the sun hides his light, refusing to shine upon the dreadful sight. Think of these things, and then ask, Is the way too strait? [Cf: RH 04-17-94 para. 8] p. 279, Para. 1, [1894MS].

O that every one might realize that Jesus has something in store for him vastly better than that which he would choose for himself! Would that all might come to understand the exceeding sinfulness of sin and the blessedness of righteousness! Would that all might see how powerless is all effort to contend with Omnipotence! Man is doing the greatest injury to his own soul when he thinks and acts contrary to the mind and will of God. He is sowing to his flesh, and of the flesh he will reap corruption. No real joy can be found in the path forbidden by God, who knows what is best, and who plans for the good of his creatures. In order to be happy ourselves, we must live to make others happy. We must yield our possessions, our talents, and our affections, in grateful devotion to Christ, and in this way we may find happiness here and immortality hereafter. [Cf: RH 04-17-94 para. 9] p. 279, Para. 2, [1894MS].

The most trying experiences in the Christian life may be the most blessed. The special providences of the dark hours may encourage the soul in the future attacks of Satan, and equip the soul to stand most fiery trials. The trial of your faith is more precious than gold. But in order to endure the test, you must have that faith, that abiding confidence in God, that will not be disturbed by the arguments and temptations of the deceiver. Take the Lord at his word. Study the promises, and appropriate them as you have need. "Faith cometh by hearing, and hearing by the word of God." Happy is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God. "Thy word," said the psalmist, "have I hid in mine heart, that I might not sin against

thee." We need that calm, steady faith, that undaunted moral courage, that none but Christ can give, in order that we may be braced for trial and strengthened for duty. [Cf: RH 04-17-94 para. 10] p. 279, Para. 3, [1894MS].

While on earth there will be no escape from conflicts and temptations; but in every storm we have a sure refuge. Jesus has told us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The forces of Satan are marshaled against us, and we have to meet a diligent foe; but if we take heed to the admonition of Christ, we shall be safe. "Watch and pray, that ye enter not into temptation." There are foes to be resisted and overcome, but Jesus is by our side, ready to strengthen us for every attack. "This is the victory that overcometh the world, even our faith." Faith sees Jesus standing as our Mediator at the right hand of God. Faith beholds the mansions that Jesus has gone to prepare for those who love him. Faith sees the robe and the crown all prepared for the overcomer. Faith hears the song of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience if we would see the King in his beauty. There is peace in believing, and joy in the Holy Ghost. Believe! Believe! My soul cries, Believe! Rest in God. He is able to keep that which you have committed to him, and will bring you off more than conqueror through him that has loved you. [Cf: RH 04-17-94 para. 11] p. 280, Para. 1, [1894MS].

But remember that everyone who shall be found with the wedding garment on will have come out of great tribulation. The mighty surges of temptation will beat upon all. But the long night of watching, of toil, of hardship, is nearly past. Christ is soon to come. Get ready! The angels of God are seeking to attract you from yourself and from earthly things. Let them not labor in vain. Faith, living faith, is what you need; the faith that works by love and purifies the soul. Remember Calvary and the awful, the infinite sacrifice there made for man. Jesus now invites you to come to him, just as you are, and make him your strength and your everlasting Friend. By Mrs. E. G. White. [Cf: RH 04-17-94 para. 12] p. 280, Para. 2, [1894MS].

Satan assailed Christ with his strongest temptations in the wilderness. Jesus was forty days tempted of the Devil. "And in those days he did eat nothing: and when they were ended, he afterward hungered. And the Devil said unto him, If thou be the Son of God, command this stone that it be made bread." Shall the Son of God, the world's Redeemer, take up with the doubt, and prove to the apostate that he is indeed the Son of God, the Prince of heaven? Satan sought to engage him in controversy; but should he concede to the demands of the rebel, nothing for the good of man or the glory of God would be gained. Jesus did not produce any evidence or bring forth any arguments. He did not repeat to Satan that which the rebel already knew of his exalted position as the loved Commander of heaven, who was worshiped and adored by the angelic hosts. What evidence would avail in the case before him? Jesus knew that all evidence would be worthless to break the power of rebellion in Satan's heart. Jesus dealt with the tempter in the way in which all his followers are to deal with him through all time. [Cf: RH 04-24-94 para. 1] p. 280, Para. 3, [1894MS].

In meeting the challenge of the evil one to prove himself the Son of God, Christ answered not a word that would in any way lead to a

controversy. He said: "It is written, That man shall not live by bread alone, but by every word of God." The weapon of his warfare was the word of God, thus making it manifest to the tempter that in the conflict he would not depart a jot or tittle from that which had proceeded out of the mouth of God. Satan knew that as long as Jesus held to this position of honoring the word of God, he could not hope for victory over him. Changing his tactics, he bore Christ up and placed him in a most perilous position. "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." [Cf: RH 04-24-94 para. 2] p. 280, Para. 4, [1894MS].

In the second temptation, Satan supposes that he has met the second Adam upon his own ground. The wily foe presented in the temptation the words that had proceeded from the mouth of God. He had come to Christ as an angel of light direct from the courts above, and he makes it appear that he is acquainted with the word of God, and understands also the import of what is written. Christ was tempted to answer the "if;" but he knew that there must be no presumption manifested by him, that he must not imperil his life to give the evidence for which Satan had asked. He withheld himself from the slightest acceptance of the doubt with which Satan so artfully sought to overcome him. Jesus said unto him, "It is written again, Thou shalt not tempt the Lord thy God." [Cf: RH 04-24-94 para. 3] p. 281, Para. 1, [1894MS].

Jesus had humbled himself, clothing his divinity with humanity, and subjecting himself to all the temptations wherewith humanity should be beset; although weakened by his long fast, he would not give Satan the least advantage, or stop to argue with him over his imputation of doubt in regard to the divinity of Christ. He knew that appearances were all against him; for human weakness, human necessities, were upon him, and he felt keenly the want of food and the results of his long fast. In a time like that, he might have allowed a series of suppositions and doubts to assail him, and have given up to the enemy, and have murmured against God in the humiliation of his position, looking at his great want and the lack of that which would supply his needs. He might have parleyed with the enemy, and in doubt have acquiesced in his suggestion that he was not the Son of God. Like the children of Israel in the wilderness, he might have said, "Is the Lord among us, or not?" When there was no water for them to drink, and they became thirsty, they murmured against Moses, and said: "Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? . . . And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" In this the children of Israel manifested the most decided unbelief in God, who had given them every evidence that he was among them, and that he was able and willing to fulfil his promises to them. Afterward instruction was given them to this effect: "Ye shall not tempt the Lord your God, as ye tempted him in Massah." [Cf: RH 04-24-94 para. 4] p. 281, Para. 2, [1894MS].

How different was the action of Jesus when suffering for the real necessities of life. He did not manifest the least doubt of God's care,

or give any heed to Satan's suggestion to question his divine character and mission. "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." Satan had questioned as to whether or not Christ was the Son of God, and now Jesus gives him a proof of his connection with God. Divinity flashed through humanity, and Jesus said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him." [Cf: RH 04-24-94 para. 5] p. 281, Para. 3, [1894MS].

Although the only begotten Son of the infinite God humbled himself and took upon him humanity, his faith wavered not; but under the trial and test, he was equal to the proving of temptation on behalf of humanity. Jesus passed over the ground upon which Adam had fallen, and his feet did not stumble. Satan left the field a vanquished foe, peremptorily dismissed. At the word of Christ, "Get thee hence, Satan," the powerful fallen angel had no choice but to obey. Angels that excel in strength were on the battleground, guarding the interest of the tempted soul, and ready to resist the foe. This is always the case in the trial and temptation of any one of the human race; when man is assailed by the tempter, and the powers of darkness press upon the soul, the angels of heaven are on the ground to fly to the aid of Him who would resist evil and follow after righteousness. The promise of God is, that there shall no temptation overcome those who by living faith lay hold of the word that proceedeth out of the mouth of God. "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us. [Cf: RH 04-24-94 para. 6] p. 282, Para. 1, [1894MS].

In the great battle fought between the Prince of light and the prince of darkness, Jesus gained the victory in behalf of humanity. Had Satan gained a degree of advantage, as he did with the first Adam, the human family would have been left under his control, and without one ray of hope they would have perished from the earth. But in behalf of the human race, Jesus conquered the fallen foe; Satan was vanquished. Through the victory of Christ, the human race was elevated in moral value, not because of anything they had done, but because of the great work that had been wrought out for them through the only begotten Son of God. As man's substitute and surety, in human nature through divine power, Christ placed man on vantage ground. In believing on him as our personal Saviour, we place ourselves under his bloodstained banner, and the wicked one cannot take us from under his standard as long as we desire to prove loyal to Him who has died for us. [Cf: RH 04-24-94 para. 7] p. 282, Para. 2, [1894MS].

In all the temptations of Satan, there is a deeply-laid plan, a dark purpose, to compass the ruin of the human soul. But we are to meet the wily foe as Christ met him. He presented to Jesus the three great temptations that overpower the human race. He was tested on the point of appetite, presumption, and the acquisition of worldly power and honor. Satan sought to turn him from his integrity by challenging him

to prove his relation to God by some act that would call forth a special miracle on the part of God for his preservation, and he presented to him the bribe of the world and its glory, if he would but fall down and worship him. But in every temptation Christ resisted the tempter in man's behalf, and provided grace according to the measure of the gift of Christ, that every man in him may be more than conqueror. By Mrs. E. G. White. [Cf: RH 04-24-94 para. 8] p. 282, Para. 3, [1894MS].

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." [Cf: RH 05-01-94 para. 1] p. 282, Para. 4, [1894MS].

In every phase of the liquor-selling business, there is dishonesty and violence. The houses of liquor dealers are built with the wages of unrighteousness, and upheld by violence and oppression. The effect of the liquor traffic is clearly delineated in the words of the prophets: "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. . . . But they also have erred through wine, and through strong drink are out of the way; the priest and prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean." [Cf: RH 05-01-94 para. 2] p. 283, Para. 1, [1894MS].

Through indulgence in sin, the world is becoming as corrupt as it was in the days of Sodom and Gomorrah, and as it was in the days that were before the flood. Jesus said that this condition of society would be a sign of his coming. He said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." The very sins that brought upon Sodom the fire of destruction are practiced today, and are fast ripening the world for the day of final doom. Indulgence in intoxicating liquor and in

licentious practices, is common in all our cities and villages, and the last great day is hastening upon the world. [Cf: RH 05-01-94 para. 3] p. 283, Para. 2, [1894MS].

There are many solemn warnings in the Scriptures against the use of intoxicating liquors. Solomon says, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrows? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast. They have stricken me, thou shalt say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again." [Cf: RH 05-01-94 para. 4] p. 283, Para. 3, [1894MS].

Is not this description true to life? Does it not represent to us the experience of the poor, besotted drunkard, who is plunged in degradation and ruin because he has put the bottle to his lips, and who says, "I will seek it yet again"? The curse has come upon such a soul through indulgence in evil, and Satan has control of his being. "And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." [Cf: RH 05-01-94 para. 5] p. 284, Para. 1, [1894MS].

With the awful results of indulgence in intoxicating drink before us, how is it that any man or woman who claims to believe in the word of God, can venture to touch, taste, or handle wine or strong drink? Such a practice is certainly out of harmony with their professed faith. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled: but the Lord of hosts shall be

exalted in judgment, and God that is holy shall be sanctified in righteousness." [Cf: RH 05-01-94 para. 6] p. 284, Para. 2, [1894MS].

"Woe to them that are at ease in Zion. . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie on beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed." [Cf: RH 05-01-94 para. 7] p. 284, Para. 3, [1894MS].

"Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." These words of warning and command are pointed and decided, and let those in positions of public trust take heed, lest through wine and strong drink they forget the law and pervert judgment. Let rulers and judges be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." [Cf: RH 05-01-94 para. 8] p. 285, Para. 1, [1894MS].

The Lord God of heaven ruleth. He alone is above all authorities, over all kings and rulers. The Lord has given special directions in his word in reference to the use of wine and strong drink. He has forbidden their use, and enforced his prohibitions with strong warnings and threatenings. But his warning against the use of intoxicating beverages is not the result of the exercise of arbitrary authority. He has warned men, in order that they may escape from the evil that results from indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow in the wake of drink. God has laid out the consequences of taking this course of evil, in order that there may not be a turning upside down of his instituted laws; that there may not be misery on all sides, through the increase of evil men who for the sake of gain shall selfishly heap to themselves riches, even through selling strong drink and putting the bottle to their neighbors' lips. The liquor traffic should not be legalized in any of our towns or cities. [Cf: RH 05-01-94 para. 9] p. 285, Para. 2, [1894MS].

The Lord has given special directions in regard to what is to be done in the case of a vicious ox, which injures or causes the death of any person. He has said: "If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him. Whether he have gored a son,

or have gored a daughter, according to this judgment shall it be done unto him. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned." [Cf: RH 05-01-94 para. 10] p. 285, Para. 3, [1894MS].

Remember this instruction in regard to the vicious ox, and apply the principle involved to the man who deals out poisonous alcoholic drinks to his neighbors. Not every man who engages in the liquor business is ignorant of the numberless ways in which it results in degradation, misery, poverty, cruelty, and death. The liquor traffic is a terrible scourge to our land, and is sustained and legalized by those who profess to be Christians. In thus doing, the churches make themselves responsible for all the results of this death-dealing traffic. The liquor traffic has its root in hell itself, and it leads to perdition. These are solemn considerations. [Cf: RH 05-01-94 para. 11] p. 285, Para. 4, [1894MS].

The man who has formed the habit of drinking intoxicating liquor, is in a desperate situation. He cannot be reasoned with, or persuaded to deny himself the indulgence. His stomach and brain are diseased, his will power is weakened, and his appetite uncontrollable. The prince of the powers of darkness holds him in bondage that he has no power to break. For the aid of such victims the liquor traffic should be stopped. Do not the rulers of this land see that awful results are the fruit of this traffic? Daily the papers are filled with accounts that would move a heart of stone; and if the senses of our rulers were not perverted, they would see the necessity of doing away with this death-dealing traffic. May the Lord move upon the hearts of those in authority, until they shall take measures that will prohibit the drink traffic. By Mrs. E. G. White. [Cf: RH 05-01-94 para. 12] p. 286, Para. 1, [1894MS].

Jesus came to our world to dispute the authority of Satan, who claimed supremacy over the earth. He came to restore in man the defaced image of God, to impart to the repentant soul divine power by which he might be raised from corruption and degradation, and be elevated and ennobled and made fit for companionship with the angels of heaven, to take the position in the courts of God which Satan and his angels lost through their rebellion. But men have failed to cooperate with Jesus in his divine mission, and have placed themselves under the black banner of the prince of darkness, giving themselves up to be the agents through whom the powers of darkness work for the destruction of humanity. It is Satan's purpose to counteract the work of Christ, and in his counsels he lays plans by which to convert every soul into a channel of darkness. The earth is the field of battle in which the powers of light and darkness are in controversy over the human souls for whom Christ died. [Cf: RH 05-08-94 para. 1] p. 286, Para. 2, [1894MS].

When Jesus was upon earth, he announced his mission and the character of his work. He 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 proclaim the acceptable year of the Lord, and the day of vengeance of our God; 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: RH 05-08-94 para. 2] p. 286, Para. 3, [1894MS].

Thus are pictured the mission and work of Christ and his co-laborers; but how different is the work of the prince of darkness and the work of those who labor on his side of the controversy. Those who are united with the prince of darkness in degrading the souls of their fellowmen, many times cloak their iniquity under the garb of religion; but of them the Lord says: "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood." There are many who spread forth their hands in Pharisaical self-righteousness and self-importance, who yet deny the principles of the law of God in their daily actions. Let not those whose hands are full of blood think to find acceptance with God because of their forms of worship. Those who sell intoxicating liquor to their fellowmen come under this reproof. They receive the earnings of the drunkard, and give him no equivalent for his money. Instead of this, they give him that which maddens him, which makes him act the fool, and turns him into a demon of evil and cruelty. He exchanges his reason at the bar of the liquor dealer for a glass of rum or brandy; and under its influence he may cruelly beat his wife and children, and may even kill them outright, or do so by piecemeal, through neglect, through failure to supply them with the necessities of life. Because of a lack of proper food, of sufficient clothing, because of discouragements and degradation, sickness and death come upon his family, and at last their misery is over. But angels of God have witnessed every step in the downward path, and have traced every consequence that resulted from a man's placing the bottle to his neighbor's lips. The liquor dealer is written in the records among those whose hands are full of blood. He is condemned for keeping on hand the poisonous draught by which his neighbor is tempted to ruin, and by which homes are filled with wretchedness and degradation. The Lord holds the liquor dealer responsible for every penny that comes to his till out of the earnings of the poor drunkard, who has lost all moral power, who has sunk his manhood in drink. [Cf: RH 05-08-94 para. 3] p. 286, Para. 4, [1894MS].

Christ came to our world and suffered reproach, mockery, and insult. He was maligned and maltreated, and at last put to the shameful death of the cross. He suffered all this that he might rescue man from moral degradation, and restore to the soul the lost image of God. But the liquor dealer, under the prince of the power of darkness, is working in exactly opposite lines, counter to the work of Christ, and is obliterating every trace of the image which Christ would restore. Look at the drunkard. See what liquor has done for him. His eyes are bleared and bloodshot. His countenance is bloated and besotted. His gait is staggering. The sign of Satan's working is written all over him. Nature herself protests that she knows him not; for he has perverted his God-given powers, and prostituted his manhood by indulgence in drink. [Cf: RH 05-08-94 para. 4] p. 287, Para. 1, [1894MS].

If a man has a vicious beast, and he allows it freedom, knowing that it will work injury to men, women, and children, he is brought before the law to answer for his carelessness or malignity. But how much better it would be to let such a beast loose than to license men to deal out poisonous drinks, to rob men of reason and manhood. What common sense is there in licensing men to sell that which destroys men, body and soul, claiming that this infamous business brings into the

treasury a revenue by which the orphan children of the drunkard can be cared for? The world knows that intoxicating liquors rob men of the brain nerve-power, and send them into society bereft of reason. The world knows that most horrible crimes have been committed under its influence, and that drunken men have been led by Satan to do as he dictated, and stain their hands in the blood of their neighbors. The law authorizes the sale of liquor, and then has to build prisons for its victims; for nine tenths of those who are taken to prison are those who have learned to drink. They are those who have spent their earnings in the saloon. What revenue from this traffic can pay for the loss of human reason, for the loss of the image of God in men, for families reduced to suffering and degradation, for children made paupers, who grow up in ignorance and vice, to perpetuate in their posterity the inherited evil tendencies of their drunken fathers? Such is the outworking of this dreadful liquor traffic, and thus it perpetuates misery and crime, until the sum cannot be told by human voice or portrayed by human pen. [Cf: RH 05-08-94 para. 5] p. 287, Para. 2, [1894MS].

The hands of both liquor dealers and liquor drinkers are full of blood; yet the word of God comes to them, "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow;" and he adds this gracious invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross, thy wine mixed with water [and poison]: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." Rulers and lawmakers are not ignorant of the misery and degradation, the horrible and unceasing crime that pollutes the world through the influence of the liquor traffic. But though they are not ignorant, they do not take measures to stop the terrible traffic; but will they escape judgment? Hear what the Lord says: "The destruction of the transgressors, and of the sinners shall be together." Those who legalize sin, and those who are dealers in whisky, and those who are defiled by it, will be destroyed together. Let not the man who indulges in drink think that he will be able to cover his defilement by casting the blame upon the liquor dealer; for he will have to answer for his sin and for the degradation of his wife and children. "They that forsake the Lord shall be consumed." [Cf: RH 05-08-94 para. 6] p. 287, Para. 3, [1894MS].

In Europe and America drinking gardens are made most attractive, and musicians are hired to play on instruments, to lure in the young and the old; and all classes patronize these resorts where all kinds of intoxicating liquors are prepared to tempt the depraved appetite. But the time will certainly come when the prophecy will be fulfilled: "For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall

both burn together, and none shall quench them." [Cf: RH 05-08-94 para. 7] p. 288, Para. 1, [1894MS].

The evil consequent upon the indulgence of depraved appetite is widespread, and the earth is corrupted under the inhabitants thereof. The earth withereth under the curse of its sin, and the very cattle are diseased. What is the trouble? Why is this? It is because the people have forsaken the law of God, and the earth is cursed under its transgression. Notwithstanding the warnings of God's word, transgression has increased since the days of Adam, and more and more heavily has the curse pressed upon the human family, on the beasts of the earth, and on the earth itself. Continual transgression of the law of God has brought its sure results. With all his hellish arts, Satan has sought to lead men into practices that would destroy and debase, and destruction is sure to him who does not repent and turn to God for his healing grace. The soul that has not the grace of God can make no efforts to resist Satan, but will cooperate naturally with the Satanic agencies, and disregard and oppose the law of God; and the sure result of such a course is that men become the willing slaves of Satan, and work with him in influencing others in the way of disobedience. [Cf: RH 05-08-94 para. 8] p. 288, Para. 2, [1894MS].

The character of true obedience to God is brought out in the instruction of the Lord to his people. He says (Isa. 58:6-10): "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be as a watered garden, and like a spring of water, whose waters fail not." By Mrs. E. G. White. [Cf: RH 05-08-94 para. 9] p. 288, Para. 3, [1894MS].

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." What could have come upon the sons of Aaron, that they should thus transgress the requirement of God? The sacred fire which God himself had kindled and preserved was at their hand. Direction had been given concerning it, and God had said: "The fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out." [Cf: RH 05-15-94 para. 1] p. 288, Para. 4, [1894MS].

It was from this altar that the fire for the censers should be taken to kindle the incense that was to ascend before God. But the sons of

Aaron had not taken the required precaution, but had put upon the censer fire that was not called sacred or holy. The reason why they were so neglectful of God's requirement, was that they had been indulging in the drinking of wine, and were confused, and so far stupefied by its influence that they had no discernment as to what was the difference between the sacred and the common, the holy and the unclean. The wine had affected these young men who were officiating in a holy office, in the way it affects everyone who indulges in its use. It had benumbed the moral sensibilities, and had confused in their minds the distinction between the sacred and the common. But the Lord made it manifest that he would have the distinction well defined. "And the Lord spake unto Aaron saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." [Cf: RH 05-15-94 para. 2] p. 289, Para. 1, [1894MS].

The two young men went into the tabernacle to offer this strange fire before the Lord while they were under the influence of drink; and "there went out a fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." In the experience of these two young men, the Lord has set up a danger signal to warn the youth and those of mature age against the use of intoxicating liquors. There is no safety in tampering with wine. The voice of this history comes down along the lines of our times, warning everyone that has any connection with the work of the Lord to beware of touching, tasting, or handling that which will contaminate the morals, deaden spiritual life, and bring confusion in regard to the difference between the sacred and the common. [Cf: RH 05-15-94 para. 3] p. 289, Para. 2, [1894MS].

A most serious and terrible punishment was visited upon these young men who dared to enter into the presence of the Lord in an intoxicated condition. They had been solemnly consecrated to the service of the sanctuary, and it was necessary to make an example of them before the children of Israel. But shall this history of God's dealing with them be passed over by us, as though it was a matter in which we have no concern? The Lord has manifested his displeasure with a course of this kind, and sets before us the principle which he would have us heed. Everyone who is connected with the service of God is in sacred office, and the words that Jesus Christ spoke from the pillar of cloud and fire, are to be regarded and put into practice by us. "And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them." [Cf: RH 05-15-94 para. 4] p. 289, Para. 3, [1894MS].

The Lord has a controversy with the inhabitants of the earth who are living in this time of peril and corruption. Ministers of the gospel have departed from the Lord, and those who profess the name of Christ are guilty of not holding aloft the banner of truth. Ministers are afraid to be open prohibitionists, and they hold their peace concerning

the curse of drink, fearing lest their salaries should be diminished or their congregations offended. They fear lest, if they should speak forth Bible truth with power and clearness showing the line of distinction between the sacred and the common, they would lose their popularity; for there are large numbers who are enrolled as church members who are receiving a revenue, either directly or indirectly, from the drink traffic. These people are not ignorant of the sin that they are committing. No one needs to be informed that the drink traffic is one that entails upon its victims, misery, shame, degradation, and death, with the eternal ruin of their souls. Those who reap a revenue, either directly or indirectly, from this traffic, are putting into the till the money which has come through the loss of souls of men. They know that the drink appetite lowers man to a condition below that of the brute creation. Have these church-goers a conscience? Have they not lost from their hearts all love of humanity? Has not the love of gain so paralyzed their senses that, like Nadab and Abihu, they have no remembrance of the "Thus saith the Lord"? His anger is not only kindled against winebibbers, but against him who opens the door of temptation to the poor, wretched creatures who have lost their moral power, and have destroyed their God-given manhood. His anger is kindled against those who seek to make their disreputable business attractive, and who use every possible enticement to lure souls into their saloons, in order that they may rob them of their money; for liquor dealers give no equivalent, but only that which works a curse upon the victim of the drink habit, and spreads misery and crime in his household and neighborhood. [Cf: RH 05-15-94 para. 5] p. 290, Para. 1, [1894MS].

The heart-broken women who have inebriate husbands, if they do not die of cruel abuse or of outright horrible murder, do die from the effects of starvation, insufficient clothing, and a continual sense of degradation and shame through the poverty, want, and suffering that are consequent upon the drink habit. These poor women see their children suffering, despised, abused, debased. They see them hooted at because of their relation to their drunken fathers, and even the liquor seller is not careful to refrain from adding insult to injury. Everything,-- clothing, food, comfort, home, self-respect, happiness, and peace,--is swallowed up, and at last life itself is practically laid down, a sacrifice to the liquor dealer. But every circumstance consequent upon this drink traffic is accurately traced in the ledger of heaven. [Cf: RH 05-15-94 para. 6] p. 290, Para. 2, [1894MS].

The churches that retain members who are connected with this liquor business, make themselves responsible for the transactions that occur through the drink traffic. The drunkard has no knowledge of what he is doing when under the influence of the maddening draught, and yet he who sells him that which makes him irresponsible, is protected by the law in his work of destruction. It is legal for him to rob the widow of the food she requires to sustain life. It is legal for him to entail starvation upon the family of his victim, to send helpless children into the streets to beg for a penny or to beseech for a morsel of bread. Day by day, month by month, year by year, these shameful scenes are reenacted, until the conscience of the liquor dealer is seared as with a red-hot iron. The tears of suffering children, the agonized cry of the mother, only serve to exasperate the rum seller. He knows not, nor cares, that the Lord has an account to settle with him. And when his victim is dead, his heart of stone is unmoved. He has not heeded the instruction. "Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." [Cf: RH 05-15-94 para. 7] p. 290, Para. 3, [1894MS].

The liquor dealer will not hesitate to collect the debts of the drunkard from his suffering family, and will take the very necessaries from the home to pay the drink bill of the deceased husband and father. What is it to him if the children of the dead starve? He looks upon them as debased and ignorant creatures, who have been abused, kicked about, and degraded; and he has no care for their welfare. But the God that rules in the heavens has not lost sight of the first cause or the least effect of the inexpressible misery and debasement that have come upon the drunkard and his family. The ledger of heaven contains every item of the history. The world and the church may unite in eulogizing the man who has tempted the appetite, and answered the craving of the appetite he has helped to create; they may look with a smile upon him who has helped to debase a man who was formed in the image of God, until that image is virtually effaced; but God looks with a frown upon him, and writes his condemnation in the ledger of death. The world may have approval for the man who has gained wealth by degrading the human soul, by leading him down step by step in the path of shame and degradation; but God notes it all, and renders a just judgment. He may be termed by the world a good business man; but the Lord says, "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closeth thyself in cedar? [Cf: RH 05-15-94 para. 8] p. 291, Para. 1, [1894MS].

This very man may make large donations to the church; but will God accept of the money that is wrung from the family of the drunkard? It is stained with the blood of souls, and the curse of God is upon it. God says, "For I the Lord love judgment, I hate robbery for burnt offering." The church may praise the liberality of one who gives such an offering; but were the eyes of the church members anointed with heavenly eyesalve, they would not call good evil and iniquity righteousness. The Lord says, "To what purpose is the multitude of your sacrifices unto me? . . . When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations. Incense is an abomination unto me." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of Judgement?" By Mrs. E. G. White. [Cf: RH 05-15-94 para. 9] p. 291, Para. 2, [1894MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Calvary is the estimate that heaven has placed upon the human soul. God gave Jesus, the richest gift of heaven, to pay the ransom price for the human family. If the vail could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see

that there is no heavenly being indifferent to the joys and woes of any one of the human family. [Cf: RH 05-22-94 para. 1] p. 291, Para. 3, [1894MS].

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. But with what astonishment and horror do the angels look upon those who wear religion as a mask, and who would not put themselves to the trouble of contemplating the character of God or of understanding or obeying his will. They look with wonder upon those who will do as they please, following the imaginations of their own evil hearts; and it is registered that they lived and died, and had no regard for their human brotherhood, but supposed that God was like unto themselves, and would honor the rich, and esteem those who held high positions of trust; and they had little regard for those who were poor, ignorant, and afflicted. They did not wish to retain God in their knowledge, and they placed little restraint upon themselves in their unrighteous business and social relations. They gave no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die. [Cf: RH 05-22-94 para. 2] p. 292, Para. 1, [1894MS].

But how different is the action of the heavenly intelligences. The angels of God are sent to be in active communication with every part of the universe. They visit every part of the vast dominions of God, and work through a variety of channels for the blessing of every creature. He who gave his life for man is stooping down from his throne to catch every sound coming up from the human race, his purchased possession; and he approves or condemns every action according to its good or evil nature. He sends his angels to raise up the fallen and oppressed children of earth. They even visit those who aid the evil one in bringing degradation upon their fellow creatures, who act as if there were no God, no heaven, no hell. If these do not repent and reform, they will receive according to their evil works. [Cf: RH 05-22-94 para. 3] p. 292, Para. 2, [1894MS].

Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of his providence, they would see that not for a moment has any transaction of any human being been unknown to the Lord. Although men have practiced injustice and cruelty, and have stirred up in their fellowmen the worst passions of the human heart, although they have rejected and scoffed at the mercy of heaven, not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world. [Cf: RH 05-22-94 para. 4] p. 292, Para. 3, [1894MS].

I call upon the church and the world to say how God could have done more for the world than he has done. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He has poured forth upon the world a flood of heavenly grace. The Lord gave the best gift of heaven, in which all heaven was contained. God so loved the world that he would not suffer it to be possible that the infinite One could do more than has been done. He bestowed a gift that was past all computation, a gift

that aroused in Satan the demon spirit of jealousy, and settled him in his determination to make that gift of God of no avail to man, through his misrepresentation of the divine character. The reception of this gift will eradicate from the heart all selfishness, and transform its possessor into the image of Him who abides in the heart by faith. [Cf: RH 05-22-94 para. 5] p. 292, Para. 4, [1894MS].

In view of what God has done for the world in giving his beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellowman in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards, realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus? The world's Redeemer estimates the value of the human soul by the price which he has paid for it on Calvary's cross. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbor, he will be held accountable in the sight of heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation. [Cf: RH 05-22-94 para. 6] p. 293, Para. 1, [1894MS].

In enticing men to educate themselves in the liquor habit, the rumseller is effectually taking away the righteousness of the soul, and leading men to become the abject slaves of Satan. The Lord Jesus, the Prince of Life, is in controversy with Satan, the prince of darkness. Christ declares that his mission is to lift men up. He says, "I am not come to call the righteous, but sinners to repentance." He healed the sick, and cleansed the leper, and cast out demons. "And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." [Cf: RH 05-22-94 para. 7] p. 293, Para. 2, [1894MS].

Jesus left the royal courts of heaven, and laid aside his own glory, and clothed his divinity with humanity, that he might come into close connection with humanity, and by precept and example uplift and ennoble humanity, and restore in the human soul the lost image of God. This is the work of Christ; but what is the influence of those who legalize the liquor traffic? What is the influence of those who put the bottle to their neighbors' lips? Contrast the work of the rumseller with the work of Jesus Christ, and you will be forced to admit that those who deal in liquor and those who sustain the traffic, are working in co-partnership with Satan. Through this business they are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. They will realize that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." They will realize that the Son of God submitted to a life of shame, contempt, and poverty, and for our sake became poor, that we through his poverty might be rich, might possess eternal riches; and knowing this, they will regard themselves as their brothers' keepers. [Cf: RH 05-22-94 para. 8] p. 293, Para. 3, [1894MS].

The rumseller takes the same position as did Cain, and says, "Am I my brother's keeper?" and God says to him as he said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Rumsellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fell through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. He who has a care for the sparrow and notes its fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will not pass by those who have been formed in his own image, purchased with his own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. [Cf: RH 05-22-94 para. 9] p. 293, Para. 4, [1894MS].

The drunkard is capable of better things. God has intrusted to him talents with which to glorify God; but his fellowmen have laid a snare for his soul, and built themselves up out of his property. They have lived in luxury while their poor brethren whom they have robbed, lived in poverty and degradation. But God will require for all this at the hand of him who has helped to speed the drunkard on the way to ruin. O, how many pleasure-lovers there are who spend their thousands of dollars to please and amuse themselves and to gratify their fancies, while the world is full of distress and poverty. The prophet describes these co-laborers with Satan, who are degrading those whom God is seeking to uplift. He says: "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this? A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" "Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine; turn back thine hand as a grape-gatherer into the baskets. To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days. And their houses shall be turned unto others, with their fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." [Cf: RH 05-22-94 para. 10] p. 294, Para. 1, [1894MS].

The warnings and reproofs of the word of God are fearfully applicable

to the people of these last days, and everyone will be judged by the light and privileges of the gospel. The advantages of this age are far greater than were the advantages of peoples that for ages have been an astonishment and a reproach before all heaven. Yet had these nations been privileged to have the light that shines upon us, they would have remained unto this day. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." By Mrs. E. G. White. [Cf: RH 05-22-94 para. 11] p. 294, Para. 2, [1894MS].

When the lawyer asked Jesus what he should do to inherit eternal life, the Master said unto him, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." In order to be a recipient of eternal life, it is necessary to love God supremely and our neighbors as ourselves. We are to be our brother's keeper, not his destroyer. We are not to lead him into false paths. The Lord Jesus made the sacrifice of his own life in order to restore man to his first uprightness of character. But Satan is working with every possible device, using his trained confederacy of evil agencies to draw men away from obedience to God's law, and cause them to transgress even as he caused Adam to transgress in the beginning. [Cf: RH 05-29-94 para. 1] p. 295, Para. 1, [1894MS].

There are men who have taken high positions of trust, who have put themselves under solemn vows to work for the good of the people, who are untrue to those vows, who are not acting the part of brother's keepers; but who are violating the principles of God's law, and failing to love their neighbors as themselves. Lawmakers are permitting breweries to be planted all over the land, thus defiling the earth, and supplying to saloons that which they know to be a deadly evil. Drinking houses are scattered all over the cities and towns inviting the traveler to stop and water his horses at the troughs which are so convenient for the purpose, and also to come in and spend his money for a glass of some intoxicating drink. The water in the trough is a blessing to the thirsty horses, but what a curse is the liquor to the man who enters and drinks. The traveler enters the public house with his reason, with ability to walk in an upright manner; but look at him as he leaves. The luster is gone from his eye. The power to walk uprightly is gone; he reels to and fro like a ship at sea. His reasoning power is paralyzed, the image of God is destroyed. The poisoning, maddening draft has left a brand upon him so evil that nature rebels, and refuses to own him. He is the slave of depraved appetite; and his brethren, instead of coming to his help to break every yoke, and to let the oppressed go free, bind him the faster in his chains. They rob his wife and children of his money, and take away from them a kind and sensible father and husband, by dealing out to him a potion that makes him a madman. Body and soul he is in slavery, and

he cannot distinguish between right and wrong. The liquor dealer has put his bottle to his neighbors' lips, and under its influence he is full of cruelty and murder, and in his madness actually commits murder. [Cf: RH 05-29-94 para. 2] p. 295, Para. 2, [1894MS].

He is brought before an earthly tribunal, and those who legalized the traffic are forced to deal with the results of their own work. They authorized by law the giving to this man a draft that would turn him from a sane man into a madman, and yet now it is necessary for them to send him to prison and to the gallows for his crime. His wife and children are left in destitution and poverty, to become the charge of the community in which they live. Soul and body the man is lost,--cut off from earth, and with no hope of heaven. [Cf: RH 05-29-94 para. 3] p. 295, Para. 3, [1894MS].

But there is a higher tribunal than that of earth, and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbors lips is charged with the sins of him who committed murder through the influence of the draft that robbed him of his reason. The blood of souls is found upon the garments of those who legalize the liquor traffic. [Cf: RH 05-29-94 para. 4] p. 296, Para. 1, [1894MS].

The victims of the drink habit become so maddened under the influence of liquor that they are willing to sell their reason for a glass of whisky. They do not keep the commandment, "Thou shalt have no other gods before me." Their moral power is so weakened that they have no strength to resist temptation, and their desire for drink is so strong that it eclipses all other desires, and they have no realization of the fact that God requires them to love him with all their hearts. They are practical idolaters; for whatever alienates the affections from the Creator, whatever weakens and deadens moral power, usurps his throne, and receives the service that is due to him alone. In all these vile idolatries Satan is worshiped. [Cf: RH 05-29-94 para. 5] p. 296, Para. 2, [1894MS].

He who tarries at the wine is playing the game of life with Satan. He it is who has made evil men his agents, so that those who begin the drink habit may be made into drunkards. He has his plans laid that when the brain is confused with liquor, he will drive the drunkard to desperation, and cause him to commit some atrocious crime. In the idol he has set up for the man to worship is all pollution and crime, and the worship of the idol will ruin both soul and body, and extend its evil influence to the wife and children of the drunkard. The drunkard's corrupt tendencies are transmitted to his posterity, and through them to the coming generations. [Cf: RH 05-29-94 para. 6] p. 296, Para. 3, [1894MS].

But are not the rulers of the land largely responsible for the aggravated crimes, the current of deadly evil, that is the result of the liquor traffic? Is it not their duty and in their power to remove this deadly evil? Satan has formed his plans, and he counsels with legislators, and they receive his advice, and thus keep in activity, through legislative enactments, a multiplicity of evil, which results in much misery and crime of so terrible a character that human pen cannot portray it. A demon power is at work through human instruments, and men are tempted to indulge appetite until they lose all control of

themselves. The sight of a drunken man, were the sight not so common, would arouse public indignation, and cause the drink traffic to be swept away; but the power of Satan has so hardened human hearts, so perverted human judgment, that men can look upon the woe, the crime, the poverty, which floods the world through the drink traffic, and remain indifferent. [Cf: RH 05-29-94 para. 7] p. 296, Para. 4, [1894MS].

When a ship is wrecked in sight of shore, and the people look on powerless to help, they are shocked and pained beyond measure. They talk of every possible means whereby they might save those who are perishing; and after the ship has gone down, and the lives are lost, they still try to think of some means that might have been successful in saving the perishing. But there is a deadly evil in our land, which is sanctioned by law. Day after day, month after month, year after year, Satan's death traps are set in our communities, at our doors, at the street corners, wherever it is possible to catch souls, that their moral power may be destroyed, and the image of God obliterated, and they be sunken in degradation far below the level of the brute. Souls are imperiled and perishing, and where is the active energy, the determined effort on the part of Christians, to raise a warning signal, to enlighten their fellowmen, to save their perishing brothers? We are not to talk of devising methods to save those who are dead and lost, but to move upon those who are not yet beyond the reach of sympathy and help. We are to present to these souls who are guilty and polluted, the truth that the blood of Jesus Christ cleanseth from all sin. [Cf: RH 05-29-94 para. 8] p. 296, Para. 5, [1894MS].

Will souls always have to struggle for the victory, and the doors of temptation open before their very faces? Will Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of vice, will he who has resolved to quit drink, be led to seize the glass again, and in the first sip of the intoxicant, find every good resolution overpowered and gone? One taste of the maddening draft, and all thought of the suffering, heart-crushed wife has vanished. The debauched father cares no more that his children are hungry and naked. By legalizing the liquor traffic, the law gives its sanction to the downfall of the soul, and refuses to stop the traffic that floods the world with evil. Let lawmakers consider whether or not all this imperiling of human life, of physical power and mental vision, is unavoidable. Is all this destruction of human life necessary? [Cf: RH 05-29-94 para. 9] p. 297, Para. 1, [1894MS].

How many frightful accidents occur through the influence of drink. Some one at an important railway station fails to give the right signal, or sends an incorrect message. On comes the train. There is a collision, and hundreds of lives are lost. When the matter is investigated, it is found that the man at his post was drunk. A steamer at sea meets with a disaster, and when the matter is traced to its source, it is found that the engineer was drunk, or that the captain had taken too much liquor at supper. What is the portion of this terrible intoxicant that any man can take, and be safe with the lives of human beings? He can be safe only as he abstains from drink. He should not have his mind confused with drink. No intoxicant should pass his lips; then if disaster comes, men in responsible places can do their best, and meet their record with satisfaction, whatever may be the issue. [Cf: RH 05-29-94 para. 10] p. 297, Para. 2, [1894MS].

Let every soul remember that he is under sacred obligations to God to do his best for his fellow creatures. How careful should everyone be not to create a desire for stimulants. By advising friends and neighbors to take brandy for the sake of their health, they are in danger of becoming agents for the destruction of their friends. Many incidents have come to my attention in which through some simple advice, men and women have become the slaves of the drink habit. Physicians are responsible for making many drunkards. Knowing what drink will do for its lovers, they have taken upon themselves the responsibility of prescribing it for their patients. Did they reason from cause to effect, they would know that stimulants would have the same effect on every organ of the body as they have on the whole man. What excuse can doctors render for the influence they have exerted in making fathers and mothers drunkards? These fathers and mothers transmit their appetite to their children, and thus the evil is perpetuated, and crime and misery are increased. Thus it is that degradation, poverty, and woe are filling our world. Thus it is that ignorance and evil are widespread, and that the records show increasing hunger, nakedness, wretchedness, and transgression. [Cf: RH 05-29-94 para. 11] p. 297, Para. 3, [1894MS].

The end of all things is at hand, and if the days were not shortened, there would no flesh be saved; for iniquity abounds, and the love of many waxes cold. The world is becoming like Sodom and Gomorrah, like the world before the flood, and terrible scenes are before us. What will be the record that lawmakers will have to meet? The judgment will sit, and the books will be opened, and every man will be judged according to the things written in the books. Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Lawmakers and liquor dealers may wash their hands as did Pilate, but they will not be clean from the blood of souls. The ceremony of washing their hands will not cleanse them when by their influence or agency, they have helped to make men drunkards. They will be held accountable for the millions of dollars that have been wasted in consuming the consumers. No one can blind himself to the terrible results of the drink traffic. The daily papers show that the wretchedness, the poverty, the crime, that result from this traffic, are not cunningly devised fables, and that hundreds of men are growing rich off the pittance of the men they are sending to perdition by their dreadful drink business. O that a public sentiment might be created that would put an end to the drink traffic, close the saloons, and give these maddened men a chance to think on eternal realities! By Mrs. E. G. White. [Cf: RH 05-29-94 para. 12] p. 297, Para. 4, [1894MS].

[The following notes and observations are taken from a personal letter to the Editor, and we believe they will be of much interest to the readers of the Review. The letter is dated at Sydney, Australia.--Ed.] [Cf: RH 05-29-94 para. 1] p. 298, Para. 1, [1894MS].

"Since leaving Melbourne I have spoken twice at Seven Hills, about eight miles from here. We had a precious meeting. Brother Hickox is laboring there. He has pitched his tent, and held meetings all alone. He has lived in a small tent, and done his own cooking. Some who attend the meetings supply him with milk. He has visited, given Bible readings, and conversed and prayed with families. Some noble,

conscientious souls have fully decided to obey the truth, and several more are on the point of deciding. Eight have taken their stand to keep the Sabbath, and the interest holds good. [Cf: RH 05-29-94 para. 2] p. 298, Para. 2, [1894MS].

"A week ago last Sabbath I rode with my son ten miles to Kellyville, and spoke to the church in their own place of worship. In the afternoon he attended the ordinance meeting at Paramatta. The next day I rode eight miles, and spoke again to a good audience that seemed deeply interested. You see I am able to bear considerable work and riding about. This day I have written twenty-four pages of letter paper, and I am feeling real well. [Cf: RH 05-29-94 para. 3] p. 298, Para. 3, [1894MS].

"The failure of banks and the financial pressure make hard times everywhere in this country. It is difficult for students to obtain money to defray their expenses at school, or for our brethren to build even the most humble places of worship. We hear of people starving to death in the cities, and nearly every day persons come to our door begging for something to eat. They are never turned away, and we are constantly called upon to hand out money to keep the work moving. O how thankful I shall be when we can see the work going with power, and many souls compelled to come in from the highways and hedges because of the overwhelming evidence of the truth that the Lord impresses upon the human heart. [Cf: RH 05-29-94 para. 4] p. 298, Para. 4, [1894MS].

"Since writing the above, the president and secretary of the Victorian W. C. T. U., and four other ladies, have taken dinner with us. We became acquainted with them in Melbourne; they have just been attending a temperance convention in Sydney. We had a pleasant interview, and now they have gone out in our carriage to see the country, while I resume my writing. I hope that these sisters will be brought to a knowledge of the truth. We long to see those of intelligence converted, and standing in vindication of the truth. [Cf: RH 05-29-94 para. 5] p. 298, Para. 5, [1894MS].

"Much might be done in this country if there were those who would settle in different localities and cultivate the land as they do in America. Then they would be comparatively independent of the hard times. I think this will be brought about. Most diligent search has been made for a tract of land of several hundred acres on which to locate the school, so that the students may have an opportunity to till the soil, and poor families may have a little piece of land on which to grow vegetables and fruit. This would go far toward sustaining them, and they would have a chance to school their children. But money matters are very close. The people are all hard pressed for means, and know not just what to do unless times change. We must live and have means to carry forward the work. [Cf: RH 05-29-94 para. 6] p. 298, Para. 6, [1894MS].

"Wellington, Christchurch, and many other important places, both in New Zealand and in Australia, must have labor, and we need men and means. Our prayers go up to God, that laborers may be raised up to enter the harvest field. We are nearing the close of this earth's history, and every soul should work now while the day lasts, for the night cometh in which no man can work. O that every representative of the truth may lift the burden that is so essential for him to carry,

that the light of truth may go to all places of the earth. But the languid measures, the slow movements, the want of deep interest for perishing souls, grieve the heavenly intelligences. He who gave his only begotten Son to die for the sins of the world, has made it manifest that his love is without measure. O that all who have named the name of Christ would arouse from their lethargy and begin to work. [Cf: RH 05-29-94 para. 7] p. 299, Para. 1, [1894MS].

"Our work is to carry the truth to those who know it not. I have said to the church at Paramatta: 'I must not occupy my time with you. It is the duty of every church member to burn and shine, that the rays of light may be seen amid the moral darkness. I have not come to this part of Australia to devote my time and strength to keeping you in good spirits, and holding up you who know the truth. It is my mission to go to the regions beyond, to those who sit in darkness, and have no light. Will you as a church help me? Will you hold up my hands? Will you have root in yourselves? Will you send your prayers, as sharp sickles, into the harvest field? Can I rely upon you who know the truth, who have had great light and opportunities, to help me in my labor? [Cf: RH 05-29-94 para. 8] p. 299, Para. 2, [1894MS].

"I think this is the way we shall have to do; we must roll the responsibility upon church members, and tell them God holds them accountable for the exercise of every spiritual power in the saving of the souls of those who have never heard the truth. We must solemnly urge upon them the fact that they are to be witnesses for God; and if they are exercising faith in Christ as their personal Saviour, they will accept the burden of responsibility." Mrs. E. G. White. [Cf: RH 05-29-94 para. 9] p. 299, Para. 3, [1894MS].

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The people described in this message are called the people of God, yet the prophet is directed to lift up his voice like a trumpet, to show them their transgressions and sin. The Lord sees that those who claim to be his children are deceived, but it is not his purpose to leave them to their deception. He mercifully sends them a message that they may discern their duty and return unto the Lord. By obedience they are to ward off everything that has a tendency to debase and corrupt character and misinterpret their faith before the world. [Cf: RH 06-05-94 para. 1] p. 299, Para. 4, [1894MS].

The Lord God is a jealous God, and he will not be silent when his glory is tarnished, his worship corrupted before the world, and his character misrepresented to men. He has regard unto his honor and the glory of his name before all nations. He expects those who claim to be his worshipers to be loyal to the principles of righteousness, not only for their own soul's interest, but for the good of those with whom they are associating. He would have them represent the principles of the government whose subjects they claim to be and whose King they profess to serve. [Cf: RH 06-05-94 para. 2] p. 299, Para. 5, [1894MS].

If one professing to be under the rule of the King of kings is dishonest in his dealings, trifling in his character, actuated by a hard, selfish spirit which leads him to look out for his own interest irrespective of the interests of others, then let those who love the right, who would honor God and represent the principles of his

government, lift up their voices and show the professed people of God their sins, and the house of Jacob their transgression. Let not the contagious spirit of selfishness be permitted to leaven others by its influence. Let there be no conniving or deception in the service of God. Let those who love God faithfully present to others what constitutes true service, that men may be doers of the word of God. There must be individual training and culture, that those who profess to be worshipers may understand and be controlled by the high and noble principles of righteousness. [Cf: RH 06-05-94 para. 3] p. 300, Para. 1, [1894MS].

The Lord describes those to whom the prophet is sent with the messages of reproof as those who "seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" The Lord answers their questioning and reproach, saying, "Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" [Cf: RH 06-05-94 para. 4] p. 300, Para. 2, [1894MS].

It is possible to manifest apparent zeal in the service of God, to offer prayers and observe fasts, and yet not be acknowledged of the Lord. When our prayers are offered in self-confidence, when we fail to watch, and bring our actions into harmony with our prayers, we are not accounted worshipers in the sight of heaven. We are destitute of the faith that works by love and purifies the soul; for genuine faith will lead the possessor to mortify the deeds of the flesh, and crucify selfishness, self-love, impatience, and self-righteousness. Those who would truly follow Christ must daily learn lessons in meekness and lowliness of heart, that they may speak guardedly, manifest courtesy and kindness, have tender hearts, and bring sympathy and sunshine into the home. All strife, all debate, all smiting with the tongue and the fist of wickedness, must be put away. The overbearing will must be subdued, and gentleness and a disposition to be easily entreated must be cultivated. [Cf: RH 06-05-94 para. 5] p. 300, Para. 3, [1894MS].

Let no one think that to bow the head as a bulrush will take the place of true humility. Such humility is a sham; for where meekness does not exist in the heart, it will not be manifested in the life. Those who are merely professors of truth and not doers of the word, will break down the family altar, and stir up strife and contention in the home, and there will be dearth of holy and beneficent actions that flow from faith in Christ. The most convincing evidence of the power of the gospel to the world is its effect on the lives of those who believe it. He who is a true Christian will represent Christ, and will cease from all murmuring or complaining of God, or of his fellowmen. Those who complain at the providences of God manifest weakness of faith, and show that they lack the knowledge of the character of God and of Jesus Christ whom he has sent. Of these halfhearted professors the Lord says, "Your words have been stout against me, saith the Lord. Yet ye say,

What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Cf: RH 06-05-94 para. 6] p. 300, Para. 4, [1894MS].

But is murmuring, complaining, and rebellion the fruit of the Christian tree? O no; it is the fruit of the heart unsanctified and unsubdued, that is swayed by impulse, the language of one has no regard for the feelings of those about him. By murmuring and complaint it is made manifest that his soul is not under the discipline of the Holy Spirit. Those who are full of murmuring and complaint against God and their fellowmen will have to be converted and transformed before they can enter the kingdom of heaven. It may be necessary that the furnace of trial be kindled and heated sevenfold to purge away the dross from the character, that the gold may come forth purified, refined, and stamped with the image of the Refiner. [Cf: RH 06-05-94 para. 7] p. 301, Para. 1, [1894MS].

Those who are merely surface Christians are no blessing to themselves or others, although they fast and spread sackcloth and ashes under them. The old habits return; quick temper, suspicion, jealousy, judgment of others,--all manifest that they are not controlled by the grace of Christ. Their habits of evil have become a yoke of bondage to themselves and to others. They may observe fasts, practice voluntary humility, and manifest apparent devotion; but as they do not have real humility, they do not find rest and peace and joy. Their accustomed habits control them; and when they fail to manifest a Christlike action, they throw the blame and responsibility upon the circumstances which surround them or the people with whom they are brought in contact. Instead of examining themselves to see wherein their inconsistency lies, they bemoan their case, and think that their difficulties are the results of other's misdeeds. As long as they hold to this opinion, they cannot see their faults, repent of their evil, and confess their wrongdoing. [Cf: RH 06-05-94 para. 8] p. 301, Para. 2, [1894MS].

All heaven is looking upon the inhabitants of the earth. The angels and the God of heaven are looking upon those who claim to be Christians, and weighing their devotional exercises. The light of God's truth has come to the world, and though many have assented that it is truth, but few have been transformed by its power. The grace of God has not been received into the heart to regenerate and renew. [Cf: RH 06-05-94 para. 9] p. 301, Para. 3, [1894MS].

This is an age of profession and pretension. On all sides we see beautiful houses erected, splendidly furnished, adorned with pictures and equipped with everything to delight the eye and gratify the taste. Looking upon outside appearances we might say, Surely here are happy homes. Yet within these mansions lust and evil passions hold sway. Husbands are killing their wives that they may gratify their unholy lust, killing them with neglect, with harshness, with overbearing and self-importance. Those who were once made in the image of God, by indulgence in evil are blotting out every semblance of the divine nature. Not only is evil prevalent in the world, in both the lower and the higher classes, but wickedness is practiced even in the church by

those who profess to be worshippers. The names of men are registered on the church records who indulge in card playing, who visit questionable places of amusement, and frequent gambling hells. Under the semblance of prosperity and peace among the higher classes, there is a state of degradation which is hid from all eyes but God's. In beautiful homes, in elegant mansions, cruelty is practiced such as pen can feebly picture. Yet men and women who are written down as cruel in the books of heaven among this class, presume to sing the praises of God in beautiful hymns and songs. Many preserve the appearance of innocence, while they are planning how to commit theft and practice robbery in their positions of trust. By men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, there are embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness. At such a time as this the Lord has commanded, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach." By Mrs. E. G. White. [Cf: RH 06-05-94 para. 10] p. 301, Para. 4, [1894MS].

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. . . . Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this? . . . Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? But this people hath a revolting and rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you." [Cf: RH 06-12-94 para. 1] p. 302, Para. 1, [1894MS].

"And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain

and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them. . . . Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. . . . Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. . . . Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." but "ye shall observe to do all the statutes and judgments which I set before you this day." [Cf: RH 06-12-94 para. 2] p. 302, Para. 2, [1894MS].

Man is not to presume to put aside God's great moral standard and erect a standard according to his own finite judgment. It is because men are measuring themselves among themselves and living according to their own standard that iniquity abounds, and the love of many waxes cold. Contempt is shown to the law of God, and because of this many presume to transgress, and even those who have had the light of truth are wavering in their allegiance to the law of God. Will the current of evil that is setting so strongly toward perdition sweep them away? or will they, with courage and fidelity, stem the tide and maintain loyalty to God amid the prevailing evil? Will they not with zeal and pure-hearted devotion say, "I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from mine iniquity"? The Lord has plainly stated what kind of devotion is acceptable unto him. He says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" Those who profess to serve God are to do the work of relieving the oppressed. They are to bear the fruit of the good tree. Those who are truly Christ's will not bring oppression in the home or in the church. Parents who are following the Lord will diligently teach their children the statutes and commandments of God; but they will not do it in such a way that the service of God will become repulsive to their children. Where parents love God with all their hearts, the truth as it is in Jesus will be practiced and taught in the home. Fretfulness and impatience will be avoided, because they shut away the light of the Sun of righteousness from the soul. Those who manifest impatience, who are faultfinders, exacters, and accusers will have to be converted and become as little children, or they will never enter the kingdom of heaven. [Cf: RH 06-12-94 para. 3] p. 302, Para. 3, [1894MS].

Many evils exist in the church, and they blind the eye and benumb the spiritual senses. The conscience becomes deadened, and does not discern the abhorrent character of sin. We are closely to examine ourselves. Paul says: "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?" "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. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of

vain glory, provoking one another, envying one another." We should plead with God for spiritual eyesight, that we may discern our mistakes and understand our defection of character. If we have been critical and condemnatory, full of faultfinding, talking doubt and darkness, we have a work of repentance and reformation to do. We are to walk in the light, speaking words that will bring peace and happiness. Jesus is to abide in the soul. And where he is, instead of gloom, murmuring, and repining, there will be fragrance of character. [Cf: RH 06-12-94 para. 4] p. 303, Para. 1, [1894MS].

Every word that reflects darkness upon others is recorded as cruel in the books of heaven. It depresses souls and aids Satan in his work. When you feel that you must utter words of darkness and discontent, remember that silence is golden, and put a guard at the door of your lips. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." [Cf: RH 06-12-94 para. 5] p. 303, Para. 2, [1894MS].

It is time for us to practice the truth we claim to believe. It is time for us to lie as clay in the hands of the potter, that we may be made vessels unto honor. Our former habits, which are termed "lusts in our ignorance," must pass away, and grace and truth must make us peaceable, kind, and courteous, in thought, word, and action. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Hereditary and cultivated tendencies are no longer to control us, but we are to be under the control of Christ. "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [Cf: RH 06-12-94 para. 6] p. 303, Para. 3, [1894MS].

The grace of God is to work a transformation in our life, and all our professions of faith, all our forms of devotion, are valueless unless this work of transformation of character is wrought. We are to become like Him who is meek and lowly in heart. "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 contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." By Mrs. E. G. White. [Cf: RH 06-12-94 para. 7] p. 303, Para. 4, [1894MS].

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me." The man who asked this from Christ did not receive the benefit that it was his privilege to receive from the lessons that the great Teacher was giving to the people. Selfishness directed his thoughts into a different channel from that in which the Master would direct them, and the man thought within himself that if he could only turn the power of Christ in a direction by which he could be benefited in a pecuniary way, it would be a matter of

congratulation. He saw that the words of Christ were attended with convincing power; that he was capable of putting matters in a clear light; that he spoke as one having authority; and the man thought that Jesus would have influence with his brother, and command him to do him the justice he thought was his due. His request was in keeping with his character; for he was one who thought that business, the attainment of property, was the one thing of importance. [Cf: RH 06-19-94 para. 1] p. 304, Para. 1, [1894MS].

Jesus had been presenting to the people the perils that were before them, and had clearly set forth the position which it would be safe for them to occupy in the emergency and crisis soon to come. But in the midst of this solemn instruction the man revealed his selfish, grasping disposition, making manifest the fact that he had not been benefited by spiritual realities; for they had taken no hold upon his mind and heart. [Cf: RH 06-19-94 para. 2] p. 304, Para. 2, [1894MS].

He would have been able to appreciate that ability of the Lord which would work to advance his own temporal affairs, and enable him to gain the financial good that he could not otherwise attain. He reasoned upon the matter that Jesus claimed to have come down from heaven. His brother had defrauded him of his portion of the inheritance. His own efforts to obtain justice having failed, if he could now persuade Christ to tell his brother that he must share the substance with him, it would have proved a very fortunate circumstance that he happened to stop to listen to the instruction that Jesus was giving to the people. He would then be glad that he had heard the stirring appeals, the sweeping denunciations of Christ against the scribes and Pharisees for their injustice and unfaithfulness. O, if the Master will but speak words of such command to my brother, he will not dare longer to refuse me my rightful portion. [Cf: RH 06-19-94 para. 3] p. 304, Para. 3, [1894MS].

The gaining of his inheritance was the all-absorbing theme with this man. He was avaricious, grasping, and there is no evidence given that his heart was moved by any spiritual truth. The solemn admonitions given did not cause him to feel that he desired to know more concerning eternal realities. And Christ said unto him, "Man, who made me a judge or divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Our Lord could not justify the feelings of this man, and could not adjust the difficulties in reference to his earthly possessions; but he could strike a blow at the very root of the trouble, and he said to the people, "Take heed, and beware of covetousness." If your thoughts are running in this channel, you are in peril. No man will become great in the sight of God because he has large possessions. Wealth does not make men either great or happy. The main question to be considered is, How shall I obtain eternal riches? How shall my soul become rich with the heavenly endowment,--the grace of God! Earthly goods, however valuable, sink into insignificance, in comparison with heavenly riches. [Cf: RH 06-19-94 para. 4] p. 304, Para. 4, [1894MS].

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?" This man had received everything from God. The sun had been

permitted to shine upon his land; for it falls on the just and on the unjust alike. The showers of heaven fall on the evil and the good. The Lord had caused vegetation to flourish, and the fields to yield fruit, and bring to perfection an abundant harvest. The rich man was in perplexity as to what he should do with all his produce. He regarded himself as favored above other men, and took credit to himself for his wisdom. He had great wealth, and could not reproach himself with the sins of which many were guilty. He had obtained his goods, not by gambling, not by taking advantage of another's misfortune who had been involved in financial embarrassment, and who was obliged to sell his goods below cost; but his wealth had been obtained through the providence of God in causing his land to yield abundantly. But the man revealed his selfishness, and manifested that which he did not before suspect was in his character. He did not think of God, the great Giver of all his blessings. He did not consider his accountability to God. He was inconveniently oppressed with a superabundance of earthly treasure; but he expressed no thanks to God, and called his treasures his own. Had he loved and feared God, he would have offered up thanksgiving, and bowed before God, saying, "Instruct me how to use these goods. I could have no such abundance were it not because of thy divine agency, and now enable me to use these gifts of thine in a wise way." This man did no such thing. He did not think of the One from whom his mercies had come, nor realize that God had made him a steward of his goods, in order that he help the needy. He had a blessed opportunity of being God's almoner. His barns were full and overflowing, and he had no place to put the surplus of his harvest. But he did not do as the Lord had directed in his word,--give to the poor. He made himself a center, and thought only of ministering to his own comfort. [Cf: RH 06-19-94 para. 5] p. 305, Para. 1, [1894MS].

Every day the situation of the poor, the orphan, the widow, the suffering, the afflicted, was brought to this rich man's attention, and there were plenty of places in which to bestow his goods. How easily could he have relieved himself of a portion of his goods, and how many homes would have been freed from the pressure of want. How many hungry could have been fed, how many naked clothed, how many hearts made glad, how many prayers answered for bread and clothing, and what a melody of praise could he have caused to ascend to heaven. The Lord was answering the prayers of the poor and needy, and was making abundant provision for the supply of all their wants by the blessing he had bestowed upon the rich man. But the man made suddenly so rich, closed the avenues of his soul to the cry of the needy; and in place of disposing of his superabundance of goods in supplying their needs, he said to his servants, "This will I do: I will pull down my barns, and build greater; and there will I bestow *all* my fruits and my goods." [Cf: RH 06-19-94 para. 6] p. 305, Para. 2, [1894MS].

Notwithstanding all the wants and necessities of those around him, notwithstanding the plain directions of the word of God, notwithstanding the statement, "He that giveth to the poor, lendeth to the Lord," he went forward with his plans, which embraced only his own selfish desires. He said, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." [Cf: RH 06-19-94 para. 7] p. 305, Para. 3, [1894MS].

The eye of Him who never slumbers or sleeps was upon the man. He saw that he had proved an unfaithful steward, in neglecting the poor and

the needy. And though the man was looking forward to many years of enjoyment, while he was saying, "Take thine ease, eat, drink, and be merry," the Lord was making different calculations. God's judgment fell upon him. And God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." He had thought himself rich and increased in goods, and in need of nothing, and he knew not that he was spiritually poor, and miserable, and wretched, and blind, and naked. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness and judgment and righteousness in the earth; for in these things I delight, saith the Lord," "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." "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?" By Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 06-19-94 para. 8] p. 306, Para. 1, [1894MS].

God has made men his stewards, and he is not to be charged with the sufferings, the misery, the nakedness, and the want of humanity. The Lord has made ample provision for all. He has given to thousands of men large supplies with which to alleviate the want of their fellows; but those whom God has made stewards have not stood the test; for they have failed to relieve the suffering and the needy. When men who have been abundantly blessed of heaven with large wealth fail to carry out God's design, and do not relieve the poor and the oppressed, the Lord is displeased and will surely visit them. They have no excuse for withholding from their neighbors the help that God has put it into their power to provide; and God is dishonored, his character is misinterpreted by Satan, and he is represented as a stern judge who causes suffering to come upon the creatures he has made. This misrepresentation of God's character is made to appear as truth, and thus through the temptation of the enemy, men's hearts are hardened against God. Satan charges upon God the very evil he himself has caused men to commit by withholding their means from the suffering. He attributes to God his own characteristics. [Cf: RH 06-26-94 para. 1] p. 306, Para. 2, [1894MS].

If men would do their duty as faithful stewards of their Lord's goods, there would be no cry for bread, none suffering in destitution, none naked and in want. It is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged. If those whom God has made stewards would but appropriate their Lord's goods to the object for which he gave to them, this state of suffering would not exist. The Lord tests men by giving them an abundance of good things, just as he tested the rich man of the parable. If we prove ourselves unfaithful in the righteous mammon, who shall intrust to us the true riches? It will be those who have stood the test on the earth, who have been found faithful, who have obeyed the words of the Lord in being merciful, in using their means for the advancement of his kingdom, that will hear from the lips of the Master, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [Cf: RH 06-26-94 para. 2] p. 306, Para. 3, [1894MS].

The psalmist says: "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." The Lord has claims upon every living soul, and those whom he blesses with means should help those who are not thus blessed. "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." The followers of Jesus are required to practice self-denial, to cultivate the same beneficent spirit that characterized our Lord. They are to remember the poor, and be kind and sympathetic to the sorrowing, and thus show that they are following in the footsteps of Jesus. "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: RH 06-26-94 para. 3] p. 307, Para. 1, [1894MS].

We are in probationary time, placed here to develop character. We are to do good; for Christ went about doing good. He gave his life a ransom to save from ruin a wicked, fallen race. Let no one who has named the name of Christ, entertain the idea that selfishness and worldliness are in harmony with Christian character. Let no one imagine that he can live for self, spend money to please self, and yet have a place with Christ on his throne. "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." "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." "For this ye know, that . . . no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." [Cf: RH 06-26-94 para. 4] p. 307, Para. 2, [1894MS].

Angels of God are weighing moral worth. Avarice, worldliness, and covetousness are opposed to Christian benevolence. "Honor the Lord with thy substance, and with the firstfruits of all thine increase." "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 06-26-94 para. 5] p. 307, Para. 3, [1894MS].

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted

soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: RH 06-26-94 para. 6] p. 307, Para. 4, [1894MS].

The second commandment is like unto the first, "Thou shalt love thy neighbor as thyself." We can love our neighbor as ourselves, only as we love God supremely. The love of God will bear fruit in love to our neighbors. Many think that it is impossible to love our neighbor as ourselves; but it is the only genuine fruit of Christianity. Love to others is putting on the Lord Jesus Christ; it is walking and working with the invisible world in view. We are thus to keep looking unto Jesus, the author and finisher of our faith. [Cf: RH 06-26-94 para. 7] p. 308, Para. 1, [1894MS].

The solemn warning that was given to the foolish rich man, should be a sufficient warning for all men to the close of time. Lesson upon lesson was given by our Lord to take everyone away from selfishness, and to establish close bonds of fellowship and brotherhood between man and man. He desired that the hearts of believers should be closely knit together in strong bonds of sympathy, so that there might be unity in himself. They are together to rejoice in hope of the glory of God, looking for eternal life through the virtue of Jesus Christ. If Christ is abiding in the heart, his love will diffuse itself to others through its possessor, and will bind heart to heart. The grace of Christ must be the sole dependence of the Christian, and when it is, he will love his brethren as Christ has loved him. Then he can say, "Come," and beseech and woo souls, entreating them to be reconciled to God. His influence will be more and more decided, and he will devote his life to Christ, who was crucified for him. Where love is perfected, the law is kept, and self finds no place. Those who love God supremely, work, suffer, and live for him who gave his life for them. We can keep the law only through making the righteousness of Christ our own. Christ says, "Without me ye can do nothing." When we receive the heavenly gift, the righteousness of Christ, we shall find that divine grace has been provided for us, and that human resources are powerless. Jesus gives the Holy Spirit in large measure for great emergencies, to help our infirmities, to give us strong consolation, to illuminate our minds, and purify and ennoble our hearts. Christ becomes unto us wisdom, righteousness, sanctification, and redemption. From the first to the last of the Christian life, not one successful step can be taken without Christ. He has sent his Spirit to be with us constantly, and by confiding in Christ to the uttermost, surrendering our will to him, we may follow him whithersoever he goeth. By Mrs. E. G. White. [Cf: RH 06-26-94 para. 8] p. 308, Para. 2, [1894MS].

Christ taught by means of figures and symbols. On one occasion he spoke a parable in regard to the hiring of laborers to illustrate the way in which God deals with those who devote themselves to his service. He said, "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also in the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and

ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." [Cf: RH 07-03-94 para. 1] p. 308, Para. 3, [1894MS].

It was the custom in Judea for men to wait at the marketplaces for some one to come and employ them; and in Europe this custom is still in vogue. Those who need help go to the marketplace to find servants that they may employ. The man in the parable is represented as going out at different hours to engage workmen. Those he hired at the earliest hour, agreed to work for him for a stated sum of money, while those who were hired later left the wages they were to receive wholly to the discretion of the householder. [Cf: RH 07-03-94 para. 2] p. 309, Para. 1, [1894MS].

"So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." [Cf: RH 07-03-94 para. 3] p. 309, Para. 2, [1894MS].

The lesson of the laborers had a bearing upon the question about which the disciples had disputed by the way,--who should be greatest in the kingdom of heaven. The world's Redeemer saw the danger that would imperil his church, and sought to arouse his people to an understanding of their position; for this parable was but a continuation of the lesson taught when Peter asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." [Cf: RH 07-03-94 para. 4] p. 309, Para. 3, [1894MS].

The Lord will have all who receive his grace, believe and trust him that justifieth the ungodly. With implicit trust we are to stay upon God, and let the heart rest in him without a question as to what is to be our measure of reward. The Saviour presents before us the scene of the last judgment when the reward is given to those upon his right hand, and the sentence of condemnation to those upon his left hand. The righteous are represented as wondering what they have done for which they are to be so liberally rewarded. They had had the abiding presence

of Christ in their hearts; they had been imbued with his Spirit, and without conscious effort on their part; they had been serving Christ in the person of his saints, and had thereby gained the sure reward. But they had not had in view the reward they were to receive, and the expectation of it had been no part of the motive that had actuated their service. What they did was done from love to Christ and to their fellowmen, and Christ identifies himself with suffering humanity, and accounts that all deeds done in sympathy and compassion and love to men, are done to him. [Cf: RH 07-03-94 para. 5] p. 309, Para. 4, [1894MS].

Those upon his left hand also acted out the natural heart, and had manifested pride, selfishness, and evil, doing deeds of unkindness to others as unconsciously as the good had done good deeds. They had not cherished the principles of sympathy and love. The fatherless and the widow had not had attention, nor received gifts from them. They inquire: "Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Cf: RH 07-03-94 para. 6] p. 310, Para. 1, [1894MS].

Repeatedly the Saviour says, "Many that are first shall be last; and the last shall be first." Jesus would have those who are engaged in his service, not eager for rewards, nor feel that they must receive compensation for all that they do. The Lord would have our minds run a different channel; for he sees not as man sees. He does not judge by appearances, but estimates a man by the sincerity of his heart. Those who have brought into their service the spirit of true sacrifice, of self-abasement, are the ones who will stand first at last. The laborers who were first hired, represented those who have an envious, self-righteous spirit, and claim that, for their services, preference should be given to them rather than to others. The householder said to the one who questioned his right to give more to others than to him, "Friend, I do thee no wrong: didst thou not agree with me for a penny?" I have kept my part of the agreement. [Cf: RH 07-03-94 para. 7] p. 310, Para. 2, [1894MS].

In a subordinate sense we should all have respect unto the recompense of the reward. But while we appreciate the promise of blessing, we should have perfect confidence in Jesus Christ, believing that he will do right, and give us reward according as our works have been. The gift of God is eternal life, but Jesus would have us not so anxious concerning rewards, as that we may do the will of God because it is right to do it, irrespective of all gain. Paul kept in view the crown of life to be given him, and not only to be given to him, but to all who love His appearing. It was the victory gained through faith in Jesus Christ that made the crown so desirable. He ever exalted Jesus. All boasting of talent, of victory in ourselves, is out of place. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." [Cf: RH 07-03-94 para. 8] p. 310, Para. 3, [1894MS].

Those who will receive the most abundant reward will be those who have

mingled with their activity and zeal, gracious, tender pity for the poor, the orphan, the oppressed, and the afflicted. But those who pass by on the other side, who are too busy to give attention to the purchase of the blood of Christ, who are full of doing the great things, will find themselves least and last. Men act out the true character of the heart. There are about us those who have a meek and lowly spirit, the Spirit of Christ, who do many little things to help those around them, and who think nothing of it; they will be astonished at last to find that Christ has noticed the kind word spoken to the disheartened, and taken account of the smallest gift given for the relief of the poor, that cost the giver some self-denial. The Lord measures the spirit, and rewards accordingly, and the pure, humble, childlike spirit of love makes the offering precious in his sight. By Mrs. E. G. White. (Concluded next week.) [Cf: RH 07-03-94 para. 9] p. 310, Para. 4, [1894MS].

The Lord gave lessons in his parables that are ever to remain fresh in the mind. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness, that it would lead men to think that they could do something by which they might earn a right to a place in the kingdom of heaven. He saw that they would imagine that when they had attained to certain goodness, made certain advancement, then the Lord would come in and help them, and in this way there would be an abundance of self and but little of Jesus. Many who have made but little advancement, are puffed up, eager for flattery, jealous if not regarded first and most important, and they cherish a feeling of superiority over others. But it will be those who work in the greatest humility, who are full of gratitude to God, who have a principle woven into everything they do that makes their works fragrant as was Abel's offering, that heaven will accept as precious. He who is humble, who is trusting as is a little child, is the one to whom God will look. "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." The ornament of a meek and quiet spirit is of great price in the sight of God. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died." Christ said, "Many are called, but few are chosen." If all would bear in mind that we are on test and trial before the heavenly host, and that it is to be made manifest of what spirit we are, there would be more seriousness, more earnestness in prayer. [Cf: RH 07-10-94 para. 1] p. 311, Para. 1, [1894MS].

"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." Salvation is wholly of grace. Love and humility are the essential qualities of character that will give to their possessor the first place in the kingdom of heaven. The actions that express these qualities will call forth from Christ the words of commendation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 07-10-94 para. 2] p. 311, Para. 2, [1894MS].

Laborers in the vineyard, it is not the length of time in which you

are engaged in the work that makes it acceptable to God, but the willingness, fidelity, and sincerity with which you labor. The Jews were first called into the vineyard; but they were proud and self-righteous, and were displeased that the Gentiles, whom they thoroughly despised, were admitted to equal privileges with themselves in the things of the kingdom of God. Nothing was more exasperating to the Jews than to have the apostles intimate that the Gentiles were to be sought after, and brought into, the gospel light. The parable of the laborers showed how sinful it was to cherish such a spirit as did the Jews against the Gentiles. Jesus warned those whom he first called into the church, lest the spirit of emulation should be found among them. They had seen how the rich young man had been warned, and how he had failed to profit by the lesson Jesus gave him. Jesus had showed him how strong were the bands that bound him to earth, although he thought himself perfect in his obedience to God's requirements. When he went away sorrowful, Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" This question on the part of Peter showed that he thought that a certain amount of work on the part of the apostles would be deserving of a certain amount of reward. Among the disciples there was a spirit of complacency, of self-exaltation, and they made comparisons among themselves. If any one of them signally failed, others felt themselves superior. Jesus saw a spirit coming in that must be checked. He could read the hearts of men, and he saw their tendencies to selfishness in the question, "What shall we have?" He must correct this evil before it assumed gigantic proportions. [Cf: RH 07-10-94 para. 3] p. 311, Para. 3, [1894MS].

The disciples were in danger of losing sight of the true principles of the gospel. By the use of this parable he teaches them that the reward is not of works, lest any man should boast, but it is all of grace. The laborer called into the vineyard at the beginning of the day had his reward in the grace that was given him. But the one to whom the last call came, had the same grace as had the first. The work was all of grace, and no one was to glory over another. There was to be no grudging one against another. No one was privileged above another, nor could anyone claim the reward as his right. Peter expressed the feelings of a hireling. [Cf: RH 07-10-94 para. 4] p. 312, Para. 1, [1894MS].

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." The first and the last are to be sharers of the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone. [Cf: RH 07-10-94 para. 5] p. 312, Para. 2, [1894MS].

This parable rebukes all jealousy, envy, and hateful suspicions. Love rejoiceth in the truth, and institutes no comparisons. He who possesses love, only compares the majestic loveliness of Christ and his own imperfect character. Here is a warning to all laborers, however long they may have been in service, however abundant may be their labors, that without love to their brethren, without humility before God, they are nothing. When pride and self-complacency are brought into the work, the work is marred. The value of the Christian's labors is to be found

only in the grace given him of Jesus Christ. The spirit that goes with the labor is that which gives it its value. Those who are first through self-complacency and pride may become last of all, while those who cherish meekness may become first; for the reward is not of works but of grace, lest any man should boast, and exalt himself above his fellows. It is the spirit that determines the worthiness or unworthiness of the work. Every call to work in the vineyard is from the Lord. It is Jesus Christ who seeks the laborer, not the laborer who seeks Jesus. 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." "And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him." "And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men." "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The first impulse to come to Christ is the result of his drawing power upon the heart. [Cf: RH 07-10-94 para. 6] p. 312, Para. 3, [1894MS].

Jesus says, "I am thy shield, and thy exceeding great reward." All I can give either first or last is myself. If anyone has been laboring for anything else except the Lord's glory, he will be disappointed in receiving a reward. The reception of the penny by the laborers represents the character that God will give to those who follow him. We are to keep in view eternal realities, and our spiritual eyesight must be clear; for those only who behold Christ will be changed into his image from glory to glory as by the Spirit of the Lord. All who are teachable, all who are humble, all who serve from love, are as mirrors that are being polished to reflect more perfectly the divine image. Their souls are becoming purified, their ideas are becoming broader, and their characters are being transformed after the divine similitude. But those whose hearts are lifted up in pride, who are self-righteous, full of envy, jealousy, and evil surmising, are enfeebling their capacity for receiving from God that which will make them what he would have them to be. They are clouding the mirror, darkening the vision, marring the vessel, so that it contains less and less of God's blessing. [Cf: RH 07-10-94 para. 7] p. 312, Para. 4, [1894MS].

Jesus says to those who think they should receive more than he gives them, "Friend, I do thee no wrong: didst thou not agree with me for a penny: Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" So long as I am just with thee, is it not my privilege to be liberal to others? Those who display such wrong feelings, make it manifest that they deserve no reward; for many are called but few are chosen. Many, many are called to work in the Lord's vineyard; but they manifest so little humility, show so little appreciation of the Lord's grace, are so wanting in submission, so poorly comprehend the fact that righteousness is alone from Christ, and that there is none in themselves, that they fail to develop characters that can be called true and faithful, and so lose heaven at last. By Mrs. E. G. White. [Cf: RH 07-10-94 para. 8] p. 313, Para. 1, [1894MS].

I would have you all realize that each one of us is responsible for making the best use of our time, for improving our opportunities to their utmost, and for being helpful in every way possible, that we may

be laborers together with God. How much we lose by shirking responsibilities! What makes the blacksmith's arm so strong?--It is wielding the heavy sledge. It is by exercise that the muscles become strong. All who have enlisted under the banner of Jesus Christ are reckoned as soldiers of the cross of Christ. They have a part to act in the daily warfare against sin and Satan, against unrighteousness and selfishness. [Cf: RH 07-17-94 para. 1] p. 313, Para. 2, [1894MS].

Selfishness and slothfulness creep upon us before we are aware, and we are led to forget that we individually have a part to act as Christ's truehearted soldiers in obeying every order of the Captain of our salvation. We may daily receive aid and comfort in the warfare in which we are called to engage. But many are in a sleepy spiritual condition, and do not realize that they have a part to act in the work of the Lord. While some have been privileged to eat of the bread of life and drink of the living waters, others have been pressed with the responsibility of considering weighty questions that involve the progress and prosperity of the cause. This is no trifling matter, and this heavy burden of responsibility should not be left to be borne by a few workers, while others feel no burden upon them except to criticise the plans devised. What is the part that you who claim to believe the truth should act in reference to those who carry the burden of the work?--It is your part to hold up the hands of the burden bearers, as Aaron and Hur held up the hands of Moses. [Cf: RH 07-17-94 para. 2] p. 313, Para. 3, [1894MS].

The weaknesses of humanity are upon us all, and no one is able to lay hold of the great responsibilities of the Lord's work unless he is sustained by divine power. Without wisdom from God, grave mistakes will be made that will greatly retard the progress of the work. It is the duty of those who believe the truth most earnestly to seek the Lord in prayer for those who are called to fill important positions of trust, that those engaged in committees and councils may be greatly blessed of God; that they may have unity of thought in arriving at the best methods of pushing on the work, and may secure the cooperation of all in carrying out the plans that have been devised to build up the cause of God. [Cf: RH 07-17-94 para. 3] p. 313, Para. 4, [1894MS].

The question with each one of those who have received the message for this time should be, What can I individually do to advance the truth? Ask God to open the way, that you may have a share in the work that Jesus is doing, and labor with him for the salvation of perishing souls. Let the people pray for the men whom their votes place in office. Let them ask God to grant them wisdom from heaven, in order that they may do their duties wisely and well, and be enabled to plan with that wisdom God has promised to give to those that ask him for wisdom. The Lord Jesus came to the world in order to represent to his workers the spirit that should actuate them, and the best methods whereby they should do his work. [Cf: RH 07-17-94 para. 4] p. 314, Para. 1, [1894MS].

We are in a world where temptation to evil is on every hand. Satan is ruler in his kingdom of darkness. In the world are oppression, want, hunger, and woe. The street children, who are pinched with hunger, shivering with cold, and neglected, have a most pitiful history. Many in our world know nothing save hard work and poverty; and yet this class is not the most unhappy. The greatest unhappiness exists among

those who are supposed to have every want supplied, but who are living useless, selfish lives, whose souls are stained with sin. Because of their circumstances it is often hard to reach them. Through selfishness, through the vanity of riches, the higher, nobler qualities of the soul have been paralyzed, and they have become calloused and hardened to the woe and wretchedness of the world, and their sinful indifference testifies that they are not laborers together with God, not junior partners with Christ in his great enterprise of redeeming a lost race from wretchedness and despair. [Cf: RH 07-17-94 para. 5] p. 314, Para. 2, [1894MS].

God has given to men the privilege of becoming instrumentalities in cooperation with divine agencies in the work of redeeming the lost from oppression, degradation, and sin. He will accept warm hearts and willing hands to be laborers together with himself. Men, women, and children are wanted to enlist in this army of Christian endeavor. The Lord calls for soldiers who will not fail nor be discouraged; but who will accept the work with all its disagreeable features. He would have us all take Christ for our pattern. [Cf: RH 07-17-94 para. 6] p. 314, Para. 3, [1894MS].

Jesus calls for rich and poor to unite in service together. What a transformation of character would be seen upon those who have lived simply to please themselves, were their hearts touched with the love of Christ! What a change would be wrought in the life and actions of the wealthy who have consulted but their own ease, should they feel the power of redeeming love! They would then minister to those who need their help. They would then see the necessity of helping the youth to obtain an education, so that they might be fitted to go forth and labor for those who are near and those who are far off. But the selfish, pampered, spoiled children of fashion are miserably unhappy. Their lives are unsatisfactory, because they are depressed with a sense of their uselessness. Had it been their lot to be poor, and to be under the necessity of earning their own livelihood, they would have been far happier. God has given to rich and poor a work to do in blessing others. [Cf: RH 07-17-94 para. 7] p. 314, Para. 4, [1894MS].

After the fall of man, it cost our heavenly Father an infinite price to provide a way to prevent the defaced image of God in man being wholly obliterated, and to provide for the restoration of that image in the soul. "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." Then will you neglect your God-given capabilities? Will you fail to improve upon the talents that have been bestowed upon you by Heaven? Will you lightly regard the advantages of another trial, another probation, in which it is to be decided whether or not you will have eternal life? Will you trample under foot the great privileges that have been secured to you at infinite cost? [Cf: RH 07-17-94 para. 8] p. 315, Para. 1, [1894MS].

You will meet with strong temptations that will solicit your feet to take a downward course; but there are also the strongest inducements set forth to inspire you to be strong, and to quit you like men. It is not in the parade that soldiers are inured to the battlefield. Men of value are those who have encountered and overcome difficulties. Let no one think to attain to high position, to possess estimable traits of character, without making daily, upward progress. To reach the high

standard that is placed before you, will call for the taxation of the highest powers, and will require persevering, untiring energy. By Mrs. E. G. White. [Cf: RH 07-17-94 para. 9] p. 315, Para. 2, [1894MS].

There always have been and always will be two classes on the earth to the end of time,--the believers in Jesus, and those who reject him. Sinners, however wicked, abominable, and corrupt, by faith in him will be purified, made clean, through the doing of his word. The truth will be a savor of life unto life to those who believe, but the same truth will be to the unbeliever a savor of death unto death. Those who reject Christ and refuse to believe the truth, will be filled with bitterness against those who accept Jesus as a personal Saviour. But those who receive Christ are melted and subdued by the manifestation of his love in his humiliation, suffering, and death in their behalf. They behold him as their substitute and surety, as pledging himself to accomplish their full salvation through a plan that is consistent with the justice of God, and which vindicates the honor of his law. The presentation of the love of God has a convincing power above that of argument, controversy, and debate, and drops the seed of gospel truth in the heart. The fact that Jesus, innocent and pure, should suffer, that God should lay all his wrath upon the head of his dear Son, that the guiltless should bear the punishment of the guilty, the just endure the penalty of sin for the unjust, breaks the heart; and as Jesus is lifted up, conviction strikes to the soul, and the love that prompted the bestowal of the infinite gift of Christ, constrains the sinner to surrender all to God. [Cf: RH 07-24-94 para. 1] p. 315, Para. 3, [1894MS].

But how different is the case of him who refuses to receive the salvation purchased for him at infinite cost. He refuses to look upon the humiliation and love of Jesus. He plainly says, "I will not have this man to reign over me." To all who take this attitude, Jesus says, "I came not to send peace, but a sword." Families must be divided in order that all who call upon the name of the Lord may be saved. All who refuse his infinite love will find Christianity a sword, a disturber of their peace. The light of Christ will cut away the darkness that covers their evildoings, and their corruption, their fraud, and cruelty, will be exposed. Christianity unmaskes the hypocrisies of Satan, and it is this unmasking of his designs that stirs his bitter hatred against Christ and his followers. [Cf: RH 07-24-94 para. 2] p. 315, Para. 4, [1894MS].

It is impossible for anyone to become a true follower of Jesus Christ, without distinguishing himself from the worldly mass of unbelievers. If the world would accept of Jesus, then there would be no sword of dissension; for all would be disciples of Christ and in fellowship one with another, and their unity would be unbroken. But this is not the case. Here and there an individual member of a family is true to the convictions of his conscience, and is compelled to stand alone in his family or in the church to which he belongs, and is finally compelled, because of the course of those with whom he associates, to separate himself from their companionship. The line of demarkation is made distinct. One stands upon the word of God, the others upon the traditions and sayings of men. [Cf: RH 07-24-94 para. 3] p. 316, Para. 1, [1894MS].

In one of his confidential talks with his disciples, a short time

before his crucifixion, Jesus bequeathed to his followers his legacy of peace. He said: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace that Christ gave to his disciples, and for which we pray, is the peace that is born of truth, a peace that is not to be quenched because of division. Without may be wars and fightings, jealousies, envies, hatred, strife; but the peace of Christ is not that which the world giveth or taketh away. It could endure amid the hunting of spies and the fiercest opposition of his enemies. His peace was that which was born of love toward those who were plotting for his death. His deep love did not lead him to cry, Peace and safety, when there was no peace for the sinner. Christ did not for an instant seek to purchase peace by a betrayal of sacred trusts. Peace could not be made by a compromise of principles; and his followers must often proclaim a message that is directly in opposition to the people's sins, prejudices, and customs. They will be called upon to reprove, rebuke, exhort, with all longsuffering and doctrine. The heart of Jesus was overflowing with love to every human being that he had made, and this love should have been discerned by those he came to save, inasmuch as he became poor, that we through his poverty might be rich. Christ understands the strength of Satan's temptations; for he was tempted in all points like as we are, yet without sin. But he never lessened the guilt of sin. He was the Saviour, the Redeemer, and came to save his people from their sins. [Cf: RH 07-24-94 para. 4] p. 316, Para. 2, [1894MS].

Jesus could have been at peace with the world only by leaving the transgressors of the law unreprieved, unrebuked. This he could not do; for he was to take away the sins of the world. Those who are faithful sentinels will be charged by the world as being the disturbers of its peace, they will be charged with stirring up strife and with creating divisions. But they will only be bearing the reproach that fell on Christ. Christ denounced unrighteousness, and his very presence was a rebuke to sin. The atmosphere that surrounded his soul was so pure, so elevated, that it placed the hypocritical rabbis, priests, and rulers in their true position, and revealed them in their true character as claiming sanctity, and at the same time misrepresenting God and his truth. In the rich loveliness of the character of Christ, zeal for God was always apparent. His righteousness went before him, and the glory of the Lord was his rearward. He hated one thing only, and that was sin. But the world loved sin and hated righteousness, and this was the cause of the hostility of the world to Jesus. If Christ had given license to men to exercise their evil passions, they would have hailed this great miracle-worker with shouts of applause; but when he reproved sin, made open war upon selfishness, oppression, hypocrisy, pride, covetousness, and lust, they said, Away with this fellow, and give us Barabbas. [Cf: RH 07-24-94 para. 5] p. 316, Para. 3, [1894MS].

Jesus has said: "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." There will never be any true unity between or with those who stand under the banner of Satan. The followers of Christ may follow the things that make for peace, they may earnestly desire to overcome the spirit of discord with the spirit of kindness and love, but the enemy will stir up his agents to bring about strife and division. It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates the children

of light from the children of darkness by yielding principle, by compromising the truth. It would be surrendering the peace of Christ in order to make peace or fraternize with the world. The sacrifice is too costly to be made by the children of God to make peace with the world by giving up the principles of truth. Those who have the mind of Christ will let that light shine forth to the world in good works, but that light will bring about a division. Shall the light, therefore, be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It was the purity of the character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favor of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favor of the world. Let them hold to the peace of Christ. By Mrs. E. G. White. [Cf: RH 07-24-94 para. 6] p. 317, Para. 1, [1894MS].

There are two classes in our world, and they are described by the apostle who says: "*Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.*" When professed Christians come to a position where they receive words of praise and flattery from the world, and feed upon them as upon a sweet morsel, they are Christians only in name. How pitiful it is to see men and women who have had an experience in the things of God fall completely into the arms of the world, to be swayed and influenced by its voice, and to be dependent upon its favors for strength and success. How manifest it is that such have become alienated from Christ. How full of self-confidence, how full of vaunting and vanity are they! How shortsighted are they in regard to spiritual things! How little discernment have they to distinguish between the value of the counsel of one who is a child of God and the counsel of one who is on the enemy's side, a child of disobedience and unbelief. [Cf: RH 07-31-94 para. 1] p. 317, Para. 2, [1894MS].

There are only two classes in the world,--those who are obedient to Jesus Christ, who seek counsel of the Master, that they may do his will; and the children of disobedience. There are many, who, under the profession of godliness, are yet in alliance with the world, and through them souls are being deluded. The fear and love of God have not a controlling power over them. The world is their master, and they are chasing a delusive mirage. [Cf: RH 07-31-94 para. 2] p. 317, Para. 3, [1894MS].

Let God's people take heed that they do not sign a truce with the enemy of God and man. The church is not to come down to take a position with the world in its ideas, opinions, and maxims. Hear the words of Christ through his servant Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" While this scripture has especial reference to marriage with unbelievers, it also covers all grounds of alliance with the world. The question is asked, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God,

and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This means that the children of God are in no case to be contaminated with the spirit of the world, to receive its evil suggestions, nor to come under its influence. Be afraid of uniting with the world in secret societies, or of being bound in bundles with them. Be afraid of communicating to the world that which concerns the cause of God; for they would have no sympathy with those who love the truth of God. "Be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." [Cf: RH 07-31-94 para. 3] p. 318, Para. 1, [1894MS].

May the Lord bless his people with spiritual eyesight, in order that they may see that the children of God and the children of the world cannot enter into co-partnership. James says: "Ye adulterers and adulteresses, 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." But while the children of God are not to be borne away by the spirit and influence of the world, they are to work with Christ to transform the children of darkness, to point them to the Lamb of God which taketh away the sin of the world. [Cf: RH 07-31-94 para. 4] p. 318, Para. 2, [1894MS].

God's people are not to be swayed by the evil suggestions of worldlings against some of God's chosen ones. There must be unity among the children of God, and nothing must be allowed to enter that will bring alienation and discord. When there is unity with Christ, there is unity among the believers, and then one can chase a thousand, and two put ten thousand to flight. Let not unholy bonds be formed between the children of God and the friends of the world. Let there not be marriages made between believers and unbelievers. Let the people of God take their stand firmly for truth and righteousness. [Cf: RH 07-31-94 para. 5] p. 318, Para. 3, [1894MS].

Woe to him whose wisdom is not from above, but from beneath. Men of superficial piety, by their desire to obtain patronage for our institutions, to advance the fame of our colleges or sanitariums, should never be permitted to betray sacred trusts into the hands of unbelievers. Let not money be obtained by touching or by sanctioning any unclean practice or business. Let the grace of Christ be brought into the heart of every worker, and though the workers may be few, God can work with them, and the truth will prevail. There must be no deceptive work, for it is an unclean thing. Hands that are defiled must not handle God's sacred work. It is clean hands and a pure heart only that God will accept. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: RH 07-31-94 para. 6] p. 318, Para. 4, [1894MS].

The Lord hates all deception, secrecy, and guile. Because of their hypocrisy, the Lord rebuked the Pharisees, likening them to sepulchers that were full of corruption. The work of Satan is after this secret, insidious order. He conceals himself, and yet suggests, instigates, and leads men to work against the truth of God. Let no one work against a child of God on the testimony of an enemy of truth. The members of the

church of Christ will sometimes make mistakes, but they are to be dealt with kindly and tenderly, even as Christ has dealt with us. The rebuke of God is upon all those who do his work deceitfully, who are professedly the friends of Christ, yet are working against him in an undercurrent way, by speaking against those who love God. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." [Cf: RH 07-31-94 para. 7] p. 319, Para. 1, [1894MS].

This is our work; will we take it up? So little of this kind of work has been done, that the words of the True Witness come home to the church: "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." "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Satan had deceived those who were represented by Joshua; but they had repented of their sins before God, and pardon had been written against their names. Satan was accusing them of the sins he had caused them to commit, and asserted his right to do with them as he pleased because of their transgression. But Jesus looked with tender compassion upon those who believed in him and who trusted in his righteousness. "And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." Will the people of God who are placed in positions of trust, give utterance to the accusations of Satan against the children of God? Let us act as Christians, and be as true as steel to God and his holy work. Let us be quick to discern the devices of Satan in his deceptive, hidden workings through the children of disobedience. [Cf: RH 07-31-94 para. 8] p. 319, Para. 2, [1894MS].

"Your words have been stout against me, saith the Lord. Yet we say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." These are the words of the unconsecrated who are separating from God, blinded by the enemy. They cannot discern the sacredness, the elevating, ennobling character of the word of God. But there is another class. "Then they that feared the Lord spake often one to another." Their words were not words of evil accusation against their brethren, or complaints against God. They were not words of guile and hypocrisy, spoken in the dark, in an underhand way to damage the reputation of some brother or sister. They were words to which the Lord listened, and thought them worthy of recording in the imperishable records of heaven. "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." By Mrs. E. G. White. [Cf: RH 07-31-94 para. 9] p. 319, Para. 3, [1894MS].

"Sanctify them through thy truth; thy word is truth." How can the truth be laid out before our people that they will every one arouse from the lethargy which has been upon them, and come to a realization of the times in which we are living? How shall we present the need of greater zeal and more determined earnestness in searching the Scriptures, so that they may dig in the mines of truth and bring forth the treasures of God's word? It is not safe for us as reformers to repeat the history of the Reformers in every particular; for after those to whom God gave light advanced to a certain knowledge, many of them ceased to be reformers. We must not for a moment think that there is no more light and truth to be given us, and become careless, and let the sanctifying power of the truth leak out of our hearts by our attitude of satisfaction in what we have already attained. We are not to fold our hands in complacency, and say, "I am rich, and increased with goods, and have need of nothing." [Cf: RH 08-07-94 para. 1] p. 320, Para. 1, [1894MS].

It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken; but we must not look with suspicion upon any new light which God may send, and say, Really, we cannot see that we need any more light than the old truth which we have hitherto received, and in which we are settled. While we hold to this position, the testimony of the True Witness applies to our cases its rebuke, "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Those who feel rich and increased with goods and in need of nothing, are in a condition of blindness as to their true condition before God, and they know it not. But the True Witness declares, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: RH 08-07-94 para. 2] p. 320, Para. 2, [1894MS].

What is it that constitutes the wretchedness, the nakedness of those who feel rich and increased with goods?--It is the want of the righteousness of Christ. In their own righteousness they are represented as clothed with filthy rags, and yet in this condition they flatter themselves that they are clothed upon with Christ's righteousness. Could deception be greater? As is represented by the prophet, they may be crying, "The temple of the Lord, the temple of the Lord are we," while their hearts are filled with unholy traffic and unrighteous barter. The courts of the soul temple may be the haunt of envy, pride, passion, evil surmising, bitterness, and hollow formalism. Christ looks mournfully upon his professed people who feel rich and increased in the knowledge of the truth, and who are yet destitute of the truth in life and character and unconscious of their destitute condition. In sin and unbelief, they lightly regard the warnings and counsels of his servants, and treat his ambassadors with scorn and contempt, while their words of reproof are regarded as idle tales. Discernment seems to have departed, and they have no power to discriminate between the light which God sends them and the darkness that comes from the enemy of their souls. [Cf: RH 08-07-94 para. 3] p. 320, Para. 3, [1894MS].

The voice of the True Witness calls to his chosen people, "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. He that hath an ear, let him hear what the Spirit saith unto the churches." We have tried to arouse our brethren to the fact that the Lord has rich blessings to bestow upon us as a people. The people of God have lost much by not maintaining the simplicity of the truth as it is in Jesus. This simplicity has been crowded out, and forms and ceremonies and a round of busy activities in mechanical work have taken its place. Pride and lukewarmness have made the professed people of God an offense in his sight. Boastful self-sufficiency and complacent self-righteousness have masked and concealed the beggary and nakedness of the soul; but with God all things are naked and manifest. Yet Jesus is going from door to door, standing in front of every soul temple, proclaiming, "I stand at the door, and knock." As a heavenly merchantman, he opens his treasures, and cries, "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." The gold he offers is without alloy, more precious than that of Ophir; for it is faith and love. The white raiment he invites the soul to wear is his own robes of righteousness, and the oil for anointing is the oil of his grace, which will give spiritual eyesight to the soul in blindness and darkness, that he may distinguish between the workings of the Spirit of God and the spirit of the enemy. Open your doors, says the great Merchantman, the possessor of spiritual riches, and transact your business with me. It is I, your Redeemer, who counsels you to buy of me. [Cf: RH 08-07-94 para. 4] p. 320, Para. 4, [1894MS].

Those to whom God has intrusted sacred truths should be far in advance of what they are; they should have grown in grace and in the knowledge of the truth as it is in Jesus. All who practice the truth will be bright and shining lights amid a crooked and perverse nation. Whatever light God sends us, let us be open to receive it, immediately recognizing the voice that says, "Buy of me." Great weakness has been brought upon the church which he has blessed with great light, because their character and work have not corresponded to the light that God has given them. They have misrepresented the truth, and by their attitude have lulled the people to sleep, so that those with whom they have associated have no real sense of the times in which they are living. [Cf: RH 08-07-94 para. 5] p. 321, Para. 1, [1894MS].

The people of God have educated themselves in such a way that they have come to look to those in positions of trust as guardians of truth, and have placed men where God should be. When perplexities have come upon them, instead of seeking God, they have gone to human sources for help, and have received only such help as man can give. If as brave soldiers of Jesus Christ, they had borne their burden, doing their work with courage, with fidelity, and in faith, they would have received great blessings. Christ has sounded the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" but instead of carrying their perplexities and difficulties to Jesus, as he has told them to do, they have laid their burdens upon human souls, and have looked to human beings and human counsels, and they have received accordingly; for God removes his wisdom from men who are looked up to

as God. Those who occupy positions of trust are greatly injured when they are tempted by their brethren to think that they must always be consulted by the workers, and that the people should bring to them their difficulties and trials. It is a mistake to make men believe that the workers for Christ should make no move save that which has first been brought before some responsible man. Men must not be educated to look to men as to God. While it is necessary that there be a counseling together and a unity of action among the laborers, one man's mind and one man's judgment must not be the controlling power. [Cf: RH 08-07-94 para. 6] p. 321, Para. 2, [1894MS].

When Jesus went away, he intrusted to men his work in all its varied branches, and every true follower of Christ has some work to do for him, for which he is responsible to his own Master, and that work he is expected to do with fidelity, waiting for command and direction from his Leader. We are the responsible agents of God, and have been invested with the goods of heaven, and we should have an eye single to the glory of Him who has called us. On our part there should be a faithful execution of duty, doing our appointed task to the full measure of our intrusted capability. No living being can do our work for us. We must do our work through a diligent use of the intellect which God has given, gaining in knowledge and efficiency as we make progress in our work. God never designed that another should do our thinking, while we leave our mental powers to rust through inaction. God has never designed that one man should be crushed under the burden, should be loaded down with various kinds of work as a cart pressed beneath the sheaves, while another should go free of all burden and responsibility. The president of the Conference is not to do the thinking for all the people. He has not an immortal brain, but has capabilities and powers like any other man. And to every man God has given his work. When men place the president of the Conference in the place of God, and make him the depository of all their difficulties, the bearer of all their burdens and troubles, and the adviser in all their plans and in all their perplexities, they are doing that which is exactly opposite to what Christ has told them to do. By Mrs. E. G. White. (*Concluded in next number.*) [Cf: RH 08-07-94 para. 7] p. 321, Para. 3, [1894MS].

Jesus has never instructed men to go to their fellowmen with all their cares, no matter in what position of trust he saw fit to place them. His instruction is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In the time employed in writing your grievances to one who was already burdened and bruised with cares, you might have taken your perplexities to Jesus, and have asked him to teach you, and thus have honored God, showing that you made him your trust and your counselor. [Cf: RH 08-14-94 para. 1] p. 322, Para. 1, [1894MS].

Whatever may be the position of trust that a man occupies, he is not raised above the frailties of humanity. His position does not make him sinless or divine. He must receive wisdom and goodness and power from the same source as others; and this source of supply is open to the lowliest and the least. Jesus has invited you to come unto him; and you are not obeying Christ when you go to human sources for support and consolation. Is not this the reason that the people of God are destitute of the fruits of the Holy Spirit? Is not this one reason why their religious experience is of so dwarfed a character? [Cf: RH 08-14-

94 para. 2] p. 322, Para. 2, [1894MS].

Satan exults as he sees men looking to men, and trusting in men to be wisdom for them. The soul that looks to men as to God, is left exposed to the temptations and assaults of the enemy, and the evil one sees to it that human defects shall mar the work of God. Satan will make the man whom the brethren look up to as to God, a target for his fiery darts, and will ply him with his fiercest temptations. Though at first the brother may be reluctant to take so great a responsibility as that of being a counselor to his brethren, if he does do it, he will finally encourage the very dependence that he once lamented, and he will come to feel grieved if matters are not brought to his attention. He will want to understand the reason for movements made in the cause, that have no connection with his branch of the work. [Cf: RH 08-14-94 para. 3] p. 322, Para. 3, [1894MS].

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God. [Cf: RH 08-14-94 para. 4] p. 322, Para. 4, [1894MS].

Whatever position a brother may hold, he is not lightly to regard another brother who may appear to be a very humble instrumentality. God employs men who have small talents, but if they consecrate their all to him, they may, by diligent exercise of the ability which he has given, through the grace of Christ, so trade with their talents as to be fitted for more important trusts. Many among our people have trifled with the responsibility which God has laid upon them. They have not wrestled with difficulties and overcome obstacles through earnest prayer and effort. They have looked with more eagerness for the approval of mortal man than for the approval of God. [Cf: RH 08-14-94 para. 5] p. 322, Para. 5, [1894MS].

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly. It may be argued that the Lord gives special wisdom to those to whom he has intrusted grave responsibilities. The Lord does give special wisdom to him who has sacred trusts. If the human agent, moment by moment, makes God his only helper, and walks humbly with him, God will then give light and knowledge and wisdom, in order that his human agent may be able to guide his brethren who would look to him for counsel as to their duty. In a clear and forcible manner he will point them to a Source that is untainted and pure from the defects and errors that are so apparent in humanity. He may, for it is his privilege, refuse to be brains and conscience for his brethren. He may tell them with softened heart that he goes to God for supplies of wisdom and grace, and that the Lord will give liberally to all who ask him for wisdom. He will discern and lay bare the peril there is in looking to human agents instead of to God, and will encourage them to do as Jesus has instructed his children to do,--go to God for knowledge, wisdom, power, and grace. [Cf: RH 08-14-94 para. 6] p. 323, Para. 1, [1894MS].

The danger in trusting to men is, that men are liable to err. Even

those who are in high positions of sacred trust, are men of like passions with the lowliest brother, and it is often the case that the man in high positions is influenced by the counsel of wife, mother, friend, or child, and his judgment is biased by human influences. But if he is continually appealed to for advice, he is in danger of thinking that he cannot err, and that he is capable of judging the cases of his brethren, and in this way he brings peril upon the church. Spirituality will wane under an influence of this kind, and the knowledge of God's will, will become more and more indistinct, while the sayings of men become of more and more importance in the eyes of the people. In this way God is dishonored, and spiritual discernment is lost. The sacred and the common become intermingled, until nothing is looked upon as sacred. God is not exalted, but is put in the shade by human inventions and by those who may be so deceived as to think that they are doing God service. [Cf: RH 08-14-94 para. 7] p. 323, Para. 2, [1894MS].

The education that should be given to all is, that they should exercise faith, that they should go to God in earnest prayer, and learn to think for themselves. To meet difficulties and plow through them by the help of God is a lesson of the highest value. If men and women do this, they realize that their help has not come from a human source, but from the living God, and that, having sought wisdom of God, they have not sought in vain. It is the privilege of every soul to go to God for himself, and to have a personal connection with the Source of all power. Then the lips can speak forth the praises, not of men, but of God. It is through a humble seeking of God that divine instruction will come to his people. They may receive guidance and wisdom, not through the channel of some other man's mind, but wisdom that is unadulterated, from the Source of all power. Then the people of God will reveal Christ and his grace, living as saints unto the Lord, with an eye single to the glory of God. Then self-sufficiency and self-importance will be abased in the dust, and the light of holiness will be shed upon all with whom they associate. Every soul surrounding those who live unto God will be affected to a greater or less degree by that divine consecration that elevates and ennobles the soul of the receiver of the Spirit of God. Those who are partakers of the divine nature will not manifest forwardness and self-exaltation, but will be filled with the spirit of discretion, and their characters will be fragrant because Christ is enthroned in the heart. [Cf: RH 08-14-94 para. 8] p. 323, Para. 3, [1894MS].

Let us, then, remember that our weakness and inefficiency are largely the result of looking to man, of trusting in man to do those things for us that God has promised to do for those who come unto him. We need Jesus, the Rose of Sharon, to beautify the character and make our lives fragrant with good works, so that we shall be a savor of Christ unto God. Will not our people arouse themselves to investigate the Scriptures, and to pluck from the garden of God the roses, the lilies, and the pinks of his promises? [Cf: RH 08-14-94 para. 9] p. 324, Para. 1, [1894MS].

Jesus loves his people. Before his crucifixion, he said to his followers, "I call you not servants, . . . but I have called you friends." After his resurrection he tenderly drew them to himself, and imparted to them divine instruction. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses

unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." But as Jesus ascended, he carried with him the interests of his people. He loves his believing children. Let us trust in him. Let us confide in him, talk of his love, tell of his power. Lift him up, the Man of Calvary. O lift him up, that all may behold him. By Mrs. E. G. White. [Cf: RH 08-14-94 para. 10] p. 324, Para. 2, [1894MS].

If parents themselves would obtain knowledge, and feel the importance of putting it to a practical use in the education of their dear children, we should see a different order of things among youth and children. The children need to be instructed in regard to their own bodies. There are but few youth who have any definite knowledge of the mysteries of human life. They know but little about the living machinery. Says David, "I will praise thee, for I am fearfully and wonderfully made." Teach your children to study from cause to effect. Show them that if they violate the laws of their being, they must pay the penalty by suffering disease. If in your effort you can see no special improvement, be not discouraged; patiently instruct, line upon line, precept upon precept, here a little and there a little. If by this means you have succeeded in forgetting yourself, you have taken one step in the right direction. Press on until the victory is gained. Continue to teach your children in regard to their own bodies, and how to take care of them. Recklessness in regard to bodily health tends to recklessness in moral character. [Cf: RH 08-14-94 para. 1] p. 324, Para. 3, [1894MS].

Do not neglect to teach your children how to cook. In so doing, you impart to them principles which they must have in their religious education. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. Skill is required to make good light bread. There is religion in good cooking, and I question the religion of that class that is too ignorant and too careless to learn to cook. [Cf: RH 08-14-94 para. 2] p. 324, Para. 4, [1894MS].

We see sallow complexions and groaning dyspeptics wherever we go. When we sit at the tables, and eat the food cooked in the same manner as it has been for months, and perhaps years, I wonder that these persons are alive. Bread and biscuit are yellow with saleratus. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to become sour before baking, and to remedy the evil a large portion of saleratus is added, which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach, for the effect is fearful. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. Some plead, "I cannot make good bread or gems unless I use soda or saleratus." You surely can if you become a scholar, and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat? [Cf: RH 08-14-94 para. 3] p. 324, Para. 5, [1894MS].

That which we eat cannot be converted into good blood unless it is of a proper quality, simple, nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and

cannot make good blood. These things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. Many who adopt the health reform complain that it does not agree with them; but, after sitting at their tables, I come to the decision that it is not the health reform that is at fault, but the poorly prepared food. Health reformers, above all others, should be careful to shun extremes. The body must have sufficient nourishment. We cannot subsist upon air merely; neither can we retain health unless we have nourishing food. Food should be prepared in good order, so that it is palatable. Mothers should be practical physiologists, that they may teach their children to know themselves, and to possess moral courage to carry out correct principles in defiance of the health-and-life-destroying fashions. To needlessly transgress the laws of our being is a violation of the law of God. [Cf: RH 08-14-94 para. 4] p. 325, Para. 1, [1894MS].

Poor cookery is slowly wearing away the life energies of thousands. It is dangerous to health and life to eat at some tables the heavy, sour bread, and the other food prepared in keeping with it. Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right; it may add to the happiness of the family; but the knowledge of music without the knowledge of cookery, is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with his glory in view, and work earnestly, patiently, and lovingly, for the present and future good of your children, having an eye single to the glory of God.-- *Testimony 19*. By Mrs. E. G. White. [Cf: RH 08-14-94 para. 5] p. 325, Para. 2, [1894MS].

In company with my son, W. C. White, I rode in our carriage to Sydney, a distance of twelve miles. We could have taken the cars at the station in Granville, but by riding in our carriage, we escape the confusion that is ever to be found at railway stations; we also had the advantage of riding straight to the meetinghouse without the inconvenience of changing from the cars to the tram, to be left at some distance from the place of meeting. We had a very peaceful ride, and a very favorable opportunity of conversing together. This is a rare treat; for both of us are so occupied that we have but little opportunity for social interchange of thought. We found a good representation of our people at the hall, and I felt constrained by the Spirit of God to speak very plainly to the church. [Cf: RH 08-21-94 para. 1] p. 325, Para. 3, [1894MS].

I spoke from the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The manner in which the sowing was to be done, is presented in the following words: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." No selfish man is a Christian. Jesus says,

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Genuine self-denial will be practiced by all who follow Christ. [Cf: RH 08-21-94 para. 2] p. 326, Para. 1, [1894MS].

Judas undertook to follow Christ, and at the same time to carry out his selfish, covetous plans. He had the same privileges as had the other disciples. He had the same privileges of hearing the lessons of Christ, which plainly presented practical godliness; but he was not always pleased with the plain truth. It cut him, and instead of taking up personal labor with Judas Iscariot, he found fault with the words and works of Christ, and criticised his plain teachings. Instead of being transformed in character, he was cultivating self-love, self-esteem, and the love of money, and was becoming more and more greedy for gain. His love for Christ was not increasing; for he had not that faith which works by love and purifies the soul. Pure religion and undefiled is a religion that is of an experimental character, and brings forth practical results. [Cf: RH 08-21-94 para. 3] p. 326, Para. 2, [1894MS].

Every member of the church of Christ will be tested and proved. To each one sacred responsibilities are committed; for each one is to be connected with Christ, and to labor earnestly and cheerfully as a free moral agent, becoming more and more intelligent in working as a laborer "together with God." By practice he must learn how to pray, putting his whole soul into his petitions. Through self-denial he must learn how to present gifts and offerings willingly unto God. He must not consume in selfish indulgence everything which he gains, and present nothing to God in acknowledgment of the fact that he is constantly the recipient of Heaven's gifts. The Christian will be constantly imparting that which is bestowed upon him. True religion is imitation of Christ. Not one of Christ's true followers will practice selfish indulgence in any way when the cause of God is languishing because of the poverty of the people. God means that someone shall supply that which is wanting for the needs of the poorer brethren, and for the necessities of his cause. The kingdom of heaven must be the first consideration. To follow Christ means continually to study his life of self-denial, and from high motives to practice his good works. To follow means to render obedience. We are under service to God, and we must obey his commands. No soldier is counted a follower of his commander unless he obeys his general's orders. The master says, "Learn of me." Keep your eye on the model, for Christ gave his life that he might become the teacher of men. Keep yourselves from idols. He desires that everyone who believes in him should learn how to live his life and practice his virtues. [Cf: RH 08-21-94 para. 4] p. 326, Para. 3, [1894MS].

Jesus loved righteousness and hated iniquity. What is righteousness?-- It is the satisfaction that Christ gave the divine law in our behalf. He bore the test on every point on which the sinner must bear it. He was tempted in all points as we are tempted, and through all the temptations that it was possible for the synagogue of Satan to bring upon him, he did not yield in the least degree to the power of the enemy. [Cf: RH 08-21-94 para. 5] p. 326, Para. 4, [1894MS].

Righteousness means being good and doing good. As children of God, are we developing a character that is Christlike? are we individually working daily at the vocation of being a Christian? and through the rich impartation of the gift of the Spirit of God, are we making

straight paths for our feet, lest the lame be turned out of the way? The lame are those who are not firmly established in the truth, who are spiritually halting, having defects of character and needing the help of a correct example. If we make crooked paths, others make our errors an excuse for deviating from the path of righteousness. It is not enough to believe sound doctrine; we must put it into practice. A religion built on selfishness is worthless. It is a deplorable, sleazy fabric. [Cf: RH 08-21-94 para. 6] p. 327, Para. 1, [1894MS].

The apostle plainly declares what is the duty of the individual members of the church. He says, "Let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The promise of God is that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord will not forget your labors of love. In this country, times are very hard, and money is very scarce. Some will learn lessons of economy at this time, who never knew what economy was before. Yet we should not forget that we are in the service of God, and that he owns us, and he owns the world. Though we are all poor and unable to do large things, the Lord calls upon every soul to practice self-denial in this time of scarcity, and be able to give, not grudgingly nor of necessity, but with cheerful gratitude for God's unspeakable gift. We are to engage in this work seriously, remembering that now is the time to lay up treasure in heaven, and to send it on beforehand. We shall have to do this through strict self-denial; but every man, woman, and youth, who claims to be the property of Christ, has a work to do in building up the kingdom of God. Now is the sowing time, the reaping time is in the future. And God is able to make all grace abound toward you. If you do your best, if you impart to others that which you have, God will see your labor of love, and will know the measure of every act of self-denial for his name's sake. You will be tested and proved, that it may be made manifest how deep and genuine is your love for Christ and your neighbor, and these tests will come closer and closer upon us. Churches must be erected. Wherever there is a little flock, it must be fed with meat in due season. The last message of mercy is to be given to the world even to the uttermost part of the earth. Those who have physical strength are to employ that strength in the service of God. They are to labor with their hands, and earn means to use in the cause of God. Those who can obtain work are to work faithfully, and to improve the opportunities they see to help those who cannot obtain labor. God is able to make his grace abound toward you, giving you a heart of tenderness and love for the souls of those for whom Christ has paid the ransom of his own life. "That ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad, he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [Cf: RH 08-21-94 para. 7] p. 327, Para. 2, [1894MS].

Let every believer in the truth for this time, awake to duty. Instead of studying how to gratify yourselves and follow your inclination, study how you may imitate Christ in self-denial, and thus be able to help and to save the purchase of his blood. Relieve the wants of the needy, and work to help the weak and the poorer sister churches. The Lord has made us his almoners. He places in our hands his gifts, in

order that we shall divide with those who are needy, and it is this practical giving that will be to us a sure panacea for all selfishness. By thus expressing love to those who need help, you will cause the hearts of the needy to give thanksgiving unto God because he has bestowed the grace of benevolence upon the brethren, and has caused them to relieve the necessities of the needy. It is through the exercise of this practical love that the churches draw nearer together in Christian unity. Through the love of the brethren, love to God is increased, because he has not forgotten those who were in distress, and thus thank offerings ascend to God for his care. "For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." The faith of the brethren is increased in God, and they are led to commit their souls and bodies unto God as to a faithful Creator. "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." [Cf: RH 08-21-94 para. 8] p. 328, Para. 1, [1894MS].

Giving for the necessity of the saints and for the advancement of the kingdom of God, is preaching practical sermons, which testify that those who give have not received the grace of God in vain. A living example of an unselfish character, which is after the example of Christ, has great power upon men. Those who do not live for self, will not use up every dollar meeting their supposed wants, and supplying their conveniences, but will bear in mind that they are Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire, will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let everyone show his faith by his works. "Faith without works is dead," "being alone." "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf." [Cf: RH 08-21-94 para. 9] p. 328, Para. 2, [1894MS].

I have given you a brief sketch of my discourse to the Sydney church. After the sermon we had a most precious social meeting. W. C. White spoke, presenting some precious thoughts, and many melting testimonies were borne. The meeting was blessed of God, and we knew that Jesus was in the midst, and by his Holy Spirit was moving upon hearts. We were soon in our carriage again, returning to Granville. [Cf: RH 08-21-94 para. 10] p. 328, Para. 3, [1894MS].

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne to them concerning the great want in these regions beyond, they would not be found expending one dollar in following the example of those who are multiplying pictures of themselves and their families. You would not be purchasing bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way. Instead of investing one hundred

dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom he has made you responsible. Please read Isaiah 58, and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond, for want of the very means that is used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God. Night after night, we have studied the perplexing problem of how we should obtain the means to advance the work of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh; (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." By Mrs. E. G. White. [Cf: RH 08-21-94 para. 11] p. 328, Para. 4, [1894MS].

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: RH 08-28-94 para. 1] p. 329, Para. 1, [1894MS].

Let the solemn question come home to every one who is a member of our churches, How am I standing before God as a professed follower of Christ? Is my light shining forth to the world in clear, steady rays? Have we as a people who have taken vows of dedication to God, preserved our union with the Source of all light? Are not the symptoms to declension and decay painfully visible among the Christian churches of today? Spiritual death has come upon many who should be examples of zeal, purity, and consecration. Their practices speak more loudly than their professions, and witness to the fact that some power has cut the cable that anchored them to the eternal Rock, and they are drifting without chart or compass. [Cf: RH 08-28-94 para. 2] p. 329, Para. 2, [1894MS].

The True Witness desires to remedy the perilous condition in which his professed people are placed, and he 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." Christ will cease to take the names of those who fail to turn to him and do their first works, and will no longer make intercession for them before the Father. He 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." Yet the case of those who are rebuked is not a hopeless one; it is not beyond the power of the great Mediator. He says: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Though the professed followers of Christ are in a deplorable condition, they are not yet in so desperate a strait as were the foolish virgins whose lamps were going out, and there was no time in which to replenish their vessels with oil. When the bridegroom came, those that were ready went in with him to the wedding; but when the foolish virgins came, the door was shut, and they were too late to obtain an entrance. But the counsel of the True Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement; for the backslidden church may yet buy the gold of faith and love, may yet have the white robe of the righteousness of Christ, that the shame of their nakedness need not appear. Purity of heart, purity of motive, may yet characterize those who are halfhearted and who are striving to serve God and Mammon. They may yet wash their robes of character and make them white in the blood of the Lamb. [Cf: RH 08-28-94 para. 3] p. 329, Para. 3, [1894MS].

Today the question is to come home to every heart, Do you believe in the Son of God? The question is not, Do you admit that Jesus is the Redeemer of the world? and that you should repeat to your soul and to others, "Believe, believe, all you have to do is to believe;" but, Do you have practical faith in the Son of God, so that you bring him into your life and character until you are one with him? Many accept of the theory of Christ, but they make it manifest by their works that they do not know him as the Saviour who died for the sins of men, who bore the penalty of their transgression, in order that they might be brought back to their loyalty to God, and through the merits of a crucified and risen Saviour, might find acceptance with God in their obedience to his law. Christ died to make it possible for you to cease to sin, and sin is the transgression of the law. [Cf: RH 08-28-94 para. 4] p. 330, Para. 1, [1894MS].

Jesus counsels you to have your eyes anointed with spiritual eyesalve, in order that you may discern the fact that you are wretched, and miserable, and poor, and blind, and naked, that you may exercise repentance toward God and faith toward our Lord Jesus Christ. The plan of salvation is not half discerned. It is made altogether too cheap a thing, and men do not take in the fact of how great an act of condescension it is on the part of Omnipotence to stoop to unite the divine with the human, to impart the Holy Spirit to the repenting transgressor of his holy law. God became man, clothing his divinity with humanity, and thus humanity has been elevated in the scale of moral value with God. But how great was the condescension of the Father and the Son to consent to the working out of the plan of salvation to save the transgressors of Heaven's exalted law! [Cf: RH 08-28-94 para. 5] p. 330, Para. 2, [1894MS].

How great is the spiritual blindness of men who declare that this great condescension on the part of God in giving his only begotten Son, was to abolish the law of God, and to make its precepts of no effect. Calvary is the unanswerable argument for the immutability of the law of

God; for could one of its precepts have been altered to meet man in his fallen condition, the Son of God need not have suffered death for a guilty race. The professed Christian world is indeed in need of eyesalve, that they may see. Like David they should pray, "Open thou mine eyes, that I may behold wondrous things out of thy law." [Cf: RH 08-28-94 para. 6] p. 330, Para. 3, [1894MS].

Wherever there has been a departure from God, there must be a returning to him, and a doing of the first works. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." In order to repent, it is necessary to examine the life and character by the great standard of righteousness, that the peculiar sins which have dishonored God and have been an offense to him, may be discovered. That which has quenched the first love must be forsaken, whether it has been pride, sensuality, or the turning of the grace of God into lasciviousness. Those who make a profession of being Christians, that is, Christlike, and who yet live a life of sin, cast dishonor upon the truth of God. Many of this class trample upon the law of God, and teach others that its precepts are not binding, and yet they presume to take the name of Jesus upon their lips, and talk of being saved by his grace. Such teaching tends to enfeeble the moral tone of the church, and true godliness is banished while a miserable, heartless, outward form of godliness remains. Such come under the rebuke of Christ when he 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." "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." [Cf: RH 08-28-94 para. 7] p. 330, Para. 4, [1894MS].

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Paul asks, "Shall we continue in sin, that grace may abound?" and answers, "God forbid." Again he asks, "Do we then make void the law through faith?" and answers, "God forbid; yea, we establish the law." God's will is expressed in his holy law, and Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The law of God is the standard by which character is to be measured, and he whose life is in harmony with that law is worthy to be trusted, but of what value is the testimony of a man whose life and teaching contradict the law of Jehovah? He then measures himself by his own finite standard, and may claim for himself as much as does the pope of Rome; but in the light of the detector of sin, his character may be wholly wanting. He may claim great spiritual riches, and think that he is in need of nothing, and may boast of the grace of Christ, but at the same time may have turned that precious grace into lasciviousness. This spurious character of religion is on the increase, and many whose hearts are carnal prate of the grace of Christ, while at the same time they openly blaspheme the name of the God of heaven by casting contempt upon the law of God, which rebukes their inconsistent course and detects their unchristlike character. [Cf: RH 08-28-94 para. 8] p. 331, Para. 1, [1894MS].

It is not the grace of Christ that makes void the law of God. Christ declared, "I have kept my father's commandments, and abide in his love." To those who are making void the commandments of God, the True Witness says, "I counsel thee to buy of me gold tried in the fire, that

thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Christ's white robe of righteousness will never cover any soul that is found in sin unrepented of and unforsaken. "Sin is the transgression of the law." Therefore those who are trampling upon the law of God, and teaching others to disregard its precepts, will not be clothed with the righteousness of Christ. Jesus came not to save people in their sins, but from their sins. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned [transgressed the law], we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." We need an advocate with the Father, because it is the Father's law which we have broken, and we need to repent of our transgression, and return to our allegiance to God. "Whoso committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil," not the royal law that points out what is sin. "In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God." "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world [overcomers do not unite with the world in transgression of the law of God]; and this is the victory that overcometh the world, even our faith." [Cf: RH 08-28-94 para. 9] p. 331, Para. 2, [1894MS].

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." These are the words of our Substitute and Surety, the divine Head of the Church, himself the mightiest of conquerors. He points his disciples to his own life, to the tests he bore, to his self-denials and struggles and sufferings, and marks out the path of obedience for their feet through ridicule, contempt, scorn, mockery, rejection, and shameful death. Suffering and humiliation he bore in order to prove obedient to the law of God, to magnify the law and make it honorable; and he lays down the conditions that must be met by those who would inherit eternal life. Victory can come alone through faith and obedience, through following in his footsteps. The work of overcoming is not confined to the martyrs. We, too, are to engage in the conflict in these days of subtle temptation to worldliness, to self-confidence, pride, covetousness, and immorality; and to the overcomers will be given a crown of life and glory. By Mrs. E. G. White. [Cf: RH 08-28-94

para. 10] p. 332, Para. 1, [1894MS].

One Sabbath, lately, in company with my son, W. C. White, I rode eight miles in our carriage to Seven Hills to meet with the church that was to assemble at three o'clock in the afternoon. Brother Hickox has been laboring in this place since coming to Sydney, and we have tried to help him in his work. Brethren Starr and Mccullagh, W. C. White, and the writer have each labored in turn, and we have every reason to rejoice in the Lord, because twenty have taken their position on the side of truth. This has caused joy among the heavenly angels in the presence of Christ Jesus, and in the presence of the Father, who has made an infinite sacrifice in their behalf. [Cf: RH 09-04-94 para. 1] p. 332, Para. 2, [1894MS].

Upon this occasion I spoke from the eighth and ninth chapters of second Corinthians. Paul, in writing to his brethren at Corinth, sought to kindle their zeal and to stir them up to make contribution for the poor saints at Jerusalem. He presented the example of the church in Macedonia to inspire them to benevolent action. He said: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." [Cf: RH 09-04-94 para. 2] p. 332, Para. 3, [1894MS].

The grace of Christ imparted to us individually will give us a knowledge as to how we shall accept of Christ as our personal Saviour, and how we shall imitate his example. He can mold and fashion the character by imparting his divine attributes, and then each one of us can adorn the doctrine of Christ our Saviour. Whatsoever things are true, whatsoever things are honest, lovely, and of good report, will be revealed as the precious fruits of the Christian tree. The religion of Jesus Christ must be revealed in a winsome character, bright as a light that shineth in a dark place. [Cf: RH 09-04-94 para. 3] p. 332, Para. 4, [1894MS].

Of the church in Macedonia we read that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Then shall any of us who profess to be Christians, think that we shall be excused in doing nothing for the truth because we are poor? We regard the precious light of truth as an inexpressible, inexhaustible treasure. We are to exert an influence in proportion to our intrusted talents, be we rich or poor, high or low, ignorant or learned. We are servants of Jesus Christ, and the Lord expects us to do our best. [Cf: RH 09-04-94 para. 4] p. 333, Para. 1, [1894MS].

I said to the brethren at Seven Hills: You will soon be without a place in which to assemble to worship God. Shall we arise and build? The Lord wants you to be liberal. The members of the Macedonian churches were in deep poverty, yet they urged the apostles to receive their freewill offerings, and were willing to go beyond their power to help the saints in Jerusalem who were in greater need than themselves.

We have in this record, a lesson for our instruction. Those who take their position on the side of Christ are to let their light shine forth in good works, and not to act selfishly; but each church is to consider the wants of her sister churches. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." We desire you to abound in the grace of liberality, making your gifts to assist those who have newly come to the faith, and in doing this work your joy will be abundant, according to the measure of your liberality. We call upon the children of God to come up to the help of the Lord, to the help of the Lord against the mighty. Who is the mighty?--It is Satan, the prince of this world, for the world has chosen him as its ruler. [Cf: RH 09-04-94 para. 5] p. 333, Para. 2, [1894MS].

There is a lesson also in this chapter to those who are working in the cause of God. Paul says, "We desired Titus, that as he had begun, so he would also finish in you the same grace also;" that is, make you to abound in the grace of liberality. A responsibility rests upon the ministers of Christ to educate the churches to be liberal. Even the poor are to have a part in presenting their offerings to God. They are to be sharers of the grace of Christ in denying self to help those whose need is more pressing than their own. Why should the poor saints be denied the blessing of giving to aid those who are still poorer than themselves? The work of educating the people along these lines has been neglected, and the churches have failed to give for the necessity of poorer churches, and thus the blessing has been withheld that should have been theirs, and will be withheld until they shall have a realizing sense of their neglect. "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. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men should be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." [Cf: RH 09-04-94 para. 6] p. 333, Para. 3, [1894MS].

Thank God that he has put it in the heart of his servants to feel a deep interest for your welfare, causing them to present to you the precious truth. Some of you have hesitated, and have been slow in acting upon the convictions of your conscience; but one after another, you have given your own selves to the Lord, and unto us by the will of God. What does this mean? It means that you are to stand shoulder to shoulder with those who have earnestly worked for your salvation, and according to the light and knowledge you have received, to unite with them in communicating in the spirit and love of Jesus, the truth to those who have not had the privileges and opportunities that you have had. [Cf: RH 09-04-94 para. 7] p. 334, Para. 1, [1894MS].

There are some here who are questioning as to whether they shall be

obedient to the light which they have seen, or whether they will make a compromise with conscience. Character is being determined by the manner in which the truth is being treated. The voice of Christ is heard saying, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Whom do we love best, Jesus, or the enemy of Christ? On which side are you to stand? You will do the bidding of him whom you love. God wants everyone to come unto him. Christ says, "Follow me." [Cf: RH 09-04-94 para. 8] p. 334, Para. 2, [1894MS].

Brother Hickox and W. C. White made appropriate remarks. Brother Mccullagh spoke a short time right to the point, and it was decided that a meetinghouse should be built at Seven Hills, and that everyone should do his best. Brother Mccullagh said he would give two pounds, ten shillings, and brother Starr had authorized him to say that he would give two pounds, ten shillings, which would be twenty-five dollars. W. C. White had thought it would be impossible for him to give more than one pound, but he would venture to give two, if they would buy two lots instead of one. Then the brethren from Seven Hills, from their poverty, spoke one after another, pledging a pound apiece. One brother who had resided at Seven Hills, but who had removed to Paramatta, pledged five pounds. A man who sees the truth, but who has a large family of children, and has not faith to embrace the Sabbath lest he would lose his situation, pledged a pound. I had purposed to donate five pounds to the enterprise, but when I considered the poverty abounding in those who have recently embraced the truth, I doubled this donation to ten pounds. When I saw that it would be impossible to build a church with the meager sum which would be freely given, I decided to give twenty pounds. The talent of means is the Lord's intrusted talent, and as his faithful steward, I must apply it where the need is greatest. [Cf: RH 09-04-94 para. 9] p. 334, Para. 3, [1894MS].

We had a most precious meeting. Jesus was in the midst of us. The Sun of Righteousness was shining upon us. I was constrained by the Spirit of the Lord to speak words of hope and courage to those who had consented not only to believe the truth but to obey it. They will soon be left without a minister, and it would be necessary for each one to do the utmost of his ability in order that a church might be erected in which they could meet together to worship God. Each one must take upon himself the responsibility of educating and training himself to act a part in the meetings. They must be faithful witnesses for Jesus Christ, and thus become a working church. Christ prayed for his followers, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." Here in this wicked world our light is to shine forth in good works. Christ charged his disciples with this responsibility. He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 09-04-94 para. 10] p. 334, Para. 4, [1894MS].

When the precious meeting closed, it was nearly dark. We seated ourselves in our carriage, and as our faithful horse traveled homeward with us, we rejoiced in the peace of Christ. By Mrs. E. G. White. [Cf: RH 09-04-94 para. 11] p. 335, Para. 1, [1894MS].

When Jesus gave the injunction, "Search the Scriptures; for in them ye

think ye have eternal life; and they are they which testify of me," the priests and rulers were sitting in Moses's seat, and professing to give to the people the commands of God; but that which was so plain that the common people might clearly understand, they mystified and misinterpreted. Through false interpretation, the Jewish nation had lost the simple, practical knowledge of God and his truth. The command to search implied that they had lost something, and that they must diligently seek to discover it. The plain directions of the Scriptures, which had revealed the will of God, were covered up with mystery and tradition, with false tests, false theories and commands. The Scriptures had been wrested to the ruin of souls, and manmade tests and injunctions had been put in the place of the plain "thus saith the Lord." Jesus said to all, Search for yourselves. Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures? [Cf: RH 09-11-94 para. 1] p. 335, Para. 2, [1894MS].

It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, "If any man willeth to do his will, he shall know of the teaching." John 7:17, Revised Version. [Cf: RH 09-11-94 para. 2] p. 335, Para. 3, [1894MS].

The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in

the spirit of prayer to the investigation of the word of God. [Cf: RH 09-11-94 para. 3] p. 335, Para. 4, [1894MS].

The great error of the Romish Church is found in the fact that the Bible is interpreted in the light of the opinions of the "fathers." Their opinions are regarded as infallible, and the dignitaries of the church assume that it is their prerogative to make others believe as they do, and to use force to compel the conscience. Those who do not agree with them are pronounced heretics. But the word of God is not thus to be interpreted. It is to stand on its own eternal merits, to be read as the word of God, to be obeyed as the voice of God, which declares his will to the people. The will and voice of finite man are not to be interpreted as the voice of God. [Cf: RH 09-11-94 para. 4] p. 336, Para. 1, [1894MS].

The blessed Bible gives us a knowledge of the great plan of salvation, and shows us how every individual may have eternal life. Who is the author of the book?--Jesus Christ. He is the True Witness, and he says to his own, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." The Bible is to show us the way to Christ, and in Christ eternal life is revealed. Jesus said to the Jews and to those who pressed about him in great multitudes, "Search the Scriptures." The Jews had the word in the Old Testament, but they had so mingled it with human opinions, that its truths were mystified, and the will of God to man was covered up. The religious teachers of the people are following their example in this age. [Cf: RH 09-11-94 para. 5] p. 336, Para. 2, [1894MS].

Though the Jews had the Scriptures which testified of Christ, they were not able to discern Christ in the Scriptures; and although we have the Old and the New Testament, men wrest the Scriptures to evade their truths; and in their interpretations of the Scriptures, they teach, as did the Pharisees, the maxims and traditions of men for the commandments of God. In Christ's day the religious leaders had so long presented human ideas before the people, that the teaching of Christ was in every way opposed to their theories and practice. His sermon on the mount virtually contradicted the doctrines of the self-righteous scribes and Pharisees. They had so misrepresented God that he was looked upon as a stern judge, incapable of compassion, mercy, and love. They presented to the people endless maxims and traditions as proceeding from God, when they had no "thus saith the Lord" for their authority. Though they professed to know and to worship the true and living God, they wholly misrepresented him, and the character of God, as represented by his Son, was as an original subject, a new gift to the world. Christ made every effort so to sweep away the misrepresentations of Satan, that the confidence of man in the love of God might be restored. He taught man to address the Supreme Ruler of the universe by the new name "Our Father." This name signifies his true relation to us, and when spoken in sincerity by human lips, it is music in the ears of God. Christ leads us to the throne of God by a new and living way, to present him to us in his paternal love. [Cf: RH 09-11-94 para. 6] p. 336, Para. 3, [1894MS].

In the system of types and offerings, the sacrifice of the Son of God was shadowed forth, and yet the Jews did not behold in Christ "the Lamb of God, which taketh away the sin of the world." They did not see the value of the treasure that God had given to the world in the gift of

his Son. No gift could be imparted that equaled in value the gift of the Son of God, and every other gift that men receive, is an outflowing from this measureless gift. Eternity itself will not exhaust the treasure of the gift of God to the world. [Cf: RH 09-11-94 para. 7] p. 336, Para. 4, [1894MS].

The only begotten Son of God was to teach men the goodness, mercy, and benevolence of the character of God. He taught men to regard God as the fountain of all parental affection which has flowed down, generation after generation, through the channel of the human heart. The pity, the compassion, and the love which have been manifested by parents to their children bear no comparison with the tenderness and compassion of the heart of infinite love. The love of God is constantly exercised in behalf of the happiness and salvation of his people. The Lord sent his Son into the world that, through faith in him, they might contemplate God in Christ, and approach the infinite Father in the name of his Son. We may approach the Father through the Lord our Righteousness. By Mrs. E. G. White. (*Concluded in next number.*) [Cf: RH 09-11-94 para. 8] p. 337, Para. 1, [1894MS].

The knowledge of God which Jesus brought to our world and unfolded to man we are not to retain as our own possession, without imparting it to our fellowmen. The priceless knowledge of God which through his word has been committed to us, has not been given to us to remain a useless possession. We are to impart to others the knowledge of the fact that to know God and Jesus Christ whom he hath sent is eternal life. We are privileged not only to place ourselves under the bright beams of the Sun of Righteousness, but to invite others to admire his loveliness, to dwell upon his charms, and to become partakers of the riches of his glory. Christ is to dwell in the heart by faith; "that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." If this is your experience, you will certainly represent to the world the fact that "ye are complete in him." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [Cf: RH 09-18-94 para. 1] p. 337, Para. 2, [1894MS].

The Jews were blinded and confused by their own superstition. They were of those described by the prophet when he says, "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." They had so far separated from God that they knew not the Father, and could not recognize the Father's image in his representative. "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." Jesus said to the Jews, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses,

ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" [Cf: RH 09-18-94 para. 2] p. 337, Para. 3, [1894MS].

Christ was the center and the glory of the ancient dispensation. From time to time he drew aside the vail and revealed the glory behind it. Isaiah had an unclouded view of this glory when he described the Lord sitting upon the throne that was high and lifted up, and his train filled the temple. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." The seraphim dwelt in the presence of Jesus, yet they veiled with their wings their faces and their feet. They looked upon the King in his beauty, and covered themselves. When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives. [Cf: RH 09-18-94 para. 3] p. 338, Para. 1, [1894MS].

The Jews knew not God nor Jesus Christ whom he had sent. They had lost the truths presented to them by both patriarchs and prophets, and did not recognize Christ, in whom dwelt all the fullness of the Godhead bodily. Was it not strange that the only people who claim to be the chosen people of God were in such darkness by departing from God, that they did not recognize the Prince of life, who was the foundation of their system of worship, the very one who was symbolized by their sacrificial offerings? Well may we see the force of the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." It is not safe to commit this work of searching the Scriptures to any other man to do for us, however learned he may be. If he has not a living connection with God, he will mislead the mind, and cause the destruction of many souls. "Can the blind lead the blind? shall they not both fall into the ditch?" By Mrs. E. G. White. [Cf: RH 09-18-94 para. 4] p. 338, Para. 2, [1894MS].

While in the colonies, I have tried to encourage the people to work to the point of building plain houses of worship, and have talked much upon economy, and its necessity in order to advance the work in this field. The hard times which are felt in America have made a serious impression in Australia. But notwithstanding the hard times, we felt it was essential to have a campmeeting in Melbourne before we could leave this country. We felt that, as far as it was consistent with our circumstances, we must make all things in the campmeeting after the divine order, so as to leave the right impression upon the people as to what constitutes a campmeeting after God's plan, that it should give character to our work. We knew this was right; but all such advanced

movements involve expense. Tents had to be made, yet every arrangement was planned after the strictest economy. We planned closely, and studied economy in every part, feeling that each one was connected with all, and the whole assembly to God. Some of us who know, had a realization of the fact that we were devising and planning under the supervision of heavenly intelligences. Angels were viewing the care taken by the workers, the neat, tasty appearance of the tents, and the orderly arrangement of the grounds. They saw the effort made rightly to represent us as a people, and the truth we believe. [Cf: RH 09-25-94 para. 1] p. 338, Para. 3, [1894MS].

In this first campmeeting in Australia we felt that we must have everything arranged in a manner that would be approved of God; for we were a spectacle unto the world, who knew us not, and to angels, and to men. We were regarded as a peculiar people by the world. In the sight of God we are regarded as a peculiar people in a different sense from that in which the world regards us. "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. 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; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Cf: RH 09-25-94 para. 2] p. 339, Para. 1, [1894MS].

We knew that all heaven was interested in our preparation for the campmeeting, and the Lord had promised to be our Counselor, if we would be guided by him in all things. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye". In the order of our camp we were to show forth the praises of Him who hath called us out of darkness, into his marvelous light. The effect upon the people was more than we had dared to expect. The whole encampment left an impression upon those who visited it that the truth was of great importance, and that the missionary spirit is the true spirit of the gospel. Thus we did honor to our cause; but above all we honored God in doing his will, and in making so favorable an impression on the people. [Cf: RH 09-25-94 para. 3] p. 339, Para. 2, [1894MS].

Our people who encamped on the ground, sought to make the visitors as welcome as possible, and thus testified to them that they were seeking to follow Christ. It is the privilege of everyone to have a drawing influence, through the endowment of the Holy Spirit. The Christian is to have an atmosphere surrounding his soul that shall be full of pleasantness, courtesy, and kindness, and represent the Spirit of Christ. These qualities of character are to be perseveringly cherished, and employed in the work of God, giving character to that work in

representing Christ to the world. Human influence, deriving its efficacy from heaven, is ordained of God as an instrumentality by which the transforming, sanctifying power of the truth may be demonstrated. [Cf: RH 09-25-94 para. 4] p. 339, Para. 3, [1894MS].

The Lord is dishonored with anything that is done in connection with his service, in a lax, slipshod manner. In everything concerning the campmeeting we desired to show that the influence of the truth was an uplifting influence, and that it fashioned the heart, the manner, and the taste of the human agent after the divine similitude. This we sought to do as far as it lay in our power. We have had a decided purpose not to merge our ways and conform our habits and practices to the mold of the habits and practices of the colonials. God would not be pleased to have us do this, and catch up their sentiments, their manners of speech, and method of pronunciation. Christ is our model, and we are to change our reason, our affections, our speech, our habits, according to his divine example, rather than seek to meet the customs, practices, and habits of education of any nation. We are to receive our mold from Christ. He is to see himself in the character of his followers. We are to copy his Spirit, to have our lives hid with Christ in God. In every true believer the character of Christ is to be reproduced. The Spirit of Christ is to be made manifest through human efforts. As those who have been transformed by the truth come in contact with others who have had a false education, and have received perverted ideas, they are to represent Christ, in order that the deficiencies of those who have had but little experience may disappear, and the mold of Christ may be seen upon them. The followers of Christ are to represent his tenderness, his courtesy, and his love toward others. His solicitude for human souls is to be reproduced in those who believe in him. They are to lift Christ up in order that he may draw all unto him. The world should see a representative of Christ in each of his believers. [Cf: RH 09-25-94 para. 5] p. 339, Para. 4, [1894MS].

It is not in the power of those who have named the name of Jesus to give him more than is his own. He has bought every human agent with an infinite price, and we are his property for both time and eternity. He owns every moment of our time, and our gifts of reason and talent belong to him. We cannot glorify God unless we express our obligation to him. Every soul converted to the truth, not only takes the name of Christian, but is under the responsibility of putting on Christ in spirit, in word, and in conduct. This invests him with the same kind of influence as had the one who through the power of the Holy Spirit led him into the light of truth. Then the likeness of Christ appears in his character; and he is a laborer together with God, and draws souls by the divine power of the grace that has been imparted to him. [Cf: RH 09-25-94 para. 6] p. 340, Para. 1, [1894MS].

Christ took humanity upon him. He was our substitute and surety. He said, "Verily, verily, I say unto you, 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. . . . For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these; that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." By Mrs. E. G. White. [Cf: RH 09-25-94 para. 7] p. 340, Para. 2, [1894MS].

God is King, he is high and lifted up, and the train of his glory fills the temple. God is to be feared, he alone is to be worshiped. His laws are holy, the foundation of his government in heaven and earth. How weak and foolish is the position taken by finite opposers of his government, as they declare that the law of the Governor of all intelligences is abolished. Who put these words into the mouth of men? Certainly it is not the One who is mighty in counsel; for God will never contradict himself. [Cf: RH 10-09-94 para. 1] p. 340, Para. 3, [1894MS].

"The fear of the Lord is the beginning of wisdom." "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." One act of disobedience against the law of God on the part of the responsible human agent, could not be outweighed by a recompense of all the honors and kingdoms of this world. Yet Satan will present his most alluring temptations, and use his most deceptive arguments in order to persuade men to make void the commandments of God. Our only safety is in following the example of Christ, and meeting the tempter with, "It is written." [Cf: RH 10-09-94 para. 2] p. 340, Para. 4, [1894MS].

It would be wisdom on our part to make a study of the temptations of Christ in the wilderness, and with humble, contrite hearts, seek to understand their import, and learn their significance to us as individuals. It is not safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonor and disaster to every soul that indulges in transgression of God's holy law, which is immutable. [Cf: RH 10-09-94 para. 3] p. 340, Para. 5, [1894MS].

Although the consequences and the penalty of transgression of God's law have been clearly presented in the word of truth, many are proving disloyal to the God of heaven, and are teaching their children and the world at large by both precept and example, that the law of God is no longer binding upon the human family. Thus they are cutting souls adrift from the great moral standard of righteousness. In the near future it will be demonstrated that it would be better never to have been born than to have been a transgressor of God's holy law; for disobedience means dishonor and disaster. Light is being presented from the Scriptures on this vital question, and those who give no heed to the light will have to suffer the fatal consequences of their indifference to the heavenly message. [Cf: RH 10-09-94 para. 4] p. 341, Para. 1, [1894MS].

God has seen fit plainly to present in his holy word the consequences of the sin of Adam, which opened the floodgates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril

that we turn from the plain command of God to follow the assertions of men. To follow the word of the Lord, to embrace the truth, involves cross-bearing and self-denial; but it is not safe to do otherwise than to bear the cross. As you see the light, walk in the light. Let a solemn, unalterable purpose take possession of you, and resolve in the strength and grace of God, that henceforth you will live for him, and that no earthly consideration shall persuade you to disown the divine law of ten commandments, and thus disown your Saviour and your God. Seek your counsel of God, and you will find that the path of obedience to his commandments is the path of the just, that "shineth more and more unto the perfect day." [Cf: RH 10-09-94 para. 5] p. 341, Para. 2, [1894MS].

The first step in the path of obedience is to surrender the will to God. This may seem a difficult thing to do; for Satan will present every possible objection, and will manufacture difficulties, and magnify perplexities before the mind; but take the first step, and the next step on the ladder of progress will be easier. The ladder of progress must be climbed round by round; but God is above the ladder, and his glory will illuminate every step of advancement. The path of faith and self-denial is an upward path; its way is heavenward, and as you advance, the misleading clouds of doubt and evil will be left behind. [Cf: RH 10-09-94 para. 6] p. 341, Para. 3, [1894MS].

No one need be blinded by any delusion. He who makes the word of God his guide and counselor, and will listen to no voice that would lead him to take the words of men instead of that word, will always dwell safely. Let him bring the principles of the law of God into his life to regulate and control his conduct, and his life will be a success. He will grasp the righteousness of Christ by faith, and becoming a partaker of the divine nature, will thus become a doer of the divine law. [Cf: RH 10-09-94 para. 7] p. 341, Para. 4, [1894MS].

Nothing but willing obedience on the part of those who profess to love God is acceptable in his sight. He has given to every man his work; but that work is in nowise of such a nature that the worker must needs show disrespect to any of the requirements of God's law. The wisdom and glory of every man's life is to make the ways and the will of God his will and his ways, and every one who takes a course that leads away from obedience to the law of God will meet with disappointment in his plans, failure in his life, and will suffer the loss of his soul at last. Who can afford thus to do? There is no madness in our world so disastrous as that which leads men to live in rebellion against God. We are now deciding our destiny for both time and eternity. [Cf: RH 10-09-94 para. 8] p. 342, Para. 1, [1894MS].

God has given us probationary time in order that it may be made manifest whether we will be loyal, obedient children, rendering obedience to his commandments, his statutes, and his laws, or whether we will persist in following a course of disobedience, and prove ourselves unworthy of eternal life. Those who will be doers of the words of Christ will have their names written in the Lamb's book of life; but those who will not obey God's law after light has come to them from the holy Scriptures, will be written among those whose fate is to perish. For those who choose to follow the traditions of men, and are willing to be turned from the truth of God unto fables, and who train themselves to walk away from the path of God's commandments, and

will not listen to the law of God, but take up with the vain excuses devised by man to continue in disobedience, would not listen to the voice of God in the heavenly courts, and would bring rebellion a second time into heaven. When the Father speaks, they hear him not; but their ears are open to hear the suggestions of the enemy of God and man. [Cf: RH 10-09-94 para. 9] p. 342, Para. 2, [1894MS].

God has waited long, and he is waiting still, to have the beings that are his by both creation and redemption, listen to his voice, and obey him as loving, submissive children, whose desire is to be near his side, and to have the light of his countenance shining upon them. We are to bear the third angel's message to the world, warning men against the worship of the beast and his image, and directing them to take their places in the ranks of those who "keep the commandments of God, and have the faith of Jesus." God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children; but let us not seek to know that which has been kept secret in the councils of the Almighty. It is our duty to watch and work and wait, to labor every moment for the souls of men that are ready to perish. We are to keep walking continually in the footsteps of Jesus, working in his lines, dispensing his gifts as good stewards of the manifold grace of God. Satan will be ready to give to anyone who is not learning every day of Jesus, a special message of his own creating, in order to make of no effect the wonderful truth for this time. [Cf: RH 10-09-94 para. 10] p. 342, Para. 3, [1894MS].

Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting. The word of the Lord reveals the fact that the end of all things is at hand, and its testimony is most decided that it is necessary for every soul to have the truth planted in the heart so that it will control the life and sanctify the character. The Spirit of the Lord is working to take the truth of the inspired word and stamp it upon the soul so that the professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which he has hidden in his secret councils. [Cf: RH 10-09-94 para. 11] p. 342, Para. 4, [1894MS].

We are to be laborers together with God, and to follow Jesus' method of teaching. We are to be busy, to be weighted with the last message of mercy to a perishing world. We are to have the truth planted in the heart, and teach it to others as it is in Jesus. The world is in a very solemn period; for souls are deciding what will be their eternal destiny. Satan and his angels are continually plotting to make void the law of God, and thus to enslave the souls of men in the toils of sin. The darkness which is covering the earth is deepening, but those who walk humbly with God have nothing to fear. No one but Christ can save a single soul. But who are willing to be co-laborers with Christ? We are to see far more done in the world than has yet been done. The reason why more has not been done in the past is that men have held so firmly

to themselves, and have thought that they were capable of doing some great thing. Satan tempted them because they were self-sufficient. [Cf: RH 10-09-94 para. 12] p. 343, Para. 1, [1894MS].

The truth must be preached in its purity; for the speculations and suppositions of men and boasted eloquence, will amount to nothing in these days. What we must have is the converting, transforming power of the Spirit of God upon life and character, and we must become as little children. The Lord says to his workers, "A new heart will I give you." O, what a work might be accomplished if everyone who attempts to hold forth the word of life would do so in sincerity and truth, having learned and continuing to learn, of Jesus! What a work might be accomplished if the teachers of truth knew how to hide self in Jesus, so that Christ and not self might appear! O that all who profess the name of Christ would draw out their souls after God with yearning desire that they might be filled with his Holy Spirit. [Cf: RH 10-09-94 para. 13] p. 343, Para. 2, [1894MS].

The whole heart is to be given to God, else the truth of God will fail to have a sanctifying effect on life and character. But it is a sad fact that many who profess the name of Christ have never given their hearts to him in simplicity. They have never experienced the contrition of an entire surrender to the claims of Christianity, and the consequence is that the transforming power of the truth is not in their lives; the deep, softening influence of the love of Christ is not made manifest in life and character. But what a work of feeding the flock of God might be done if the undershepherds were crucified with Christ, and were living unto God to cooperate with the Chief Shepherd of the flock! Christ calls upon men to work as he worked. There is need of a deeper, stronger, more constraining testimony on the power of the truth as seen in the practical godliness of those who profess to believe it. The love of the Saviour in the soul will lead to a decided change in the manner in which workers labor for the souls of those who are perishing. When truth occupies the citadel of the soul, Christ is enthroned in the heart, and the human agent can then say, "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." By Mrs. E. G. White. [Cf: RH 10-09-94 para. 14] p. 343, Para. 3, [1894MS].

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." [Cf: RH 10-16-94 para. 1] p. 343, Para. 4, [1894MS].

Those who will be accounted worthy of an entrance into the city of God, will in character be without spot or wrinkle or any such thing. So that He who is the Truth, in whose mouth there was no guile, will be able to say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and will be justified in saying, "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." Goodness and faithfulness must be found combined in the characters of those who are to inherit eternal life. The Lord cannot commend in this manner those who take pride in doing injustice, in dealing sharply with men who are related as brethren in the church, or with unbelievers. This kind of dealings is not after God's business standard, but after the standard of the world, and must be repented of by those who would enter into the kingdom of heaven. [Cf: RH 10-16-94 para. 2] p. 344, Para. 1, [1894MS].

There are men and women whose cold, unimpressible hearts have not kindled and glowed under the bright beams of the Sun of Righteousness. Message after message has come to them, but they have not heeded the warning, and reformed their evil practices. The Lord Jesus, who is the judge of every man, will inquire in reference to many hardhearted, selfish, scheming transactions, "Who hath required this at your hand?" The spirit, the character, you have manifested has not been at all after the Pattern I have given you in my life and character, when I was upon the earth. Why have you not denied self, lifted the cross, and followed me? Your character is not after the divine similitude, but after the similitude of the character of the prince of evil; because mercy and the love of God have not been manifested. Heaven would be imperiled if any such unholy characters were to enter heaven; for you do not reflect the divine attributes of goodness, mercy, and love. [Cf: RH 10-16-94 para. 3] p. 344, Para. 2, [1894MS].

By beholding you may become changed into the divine image. Jesus has given the parable of the lost sheep for our study. The true Shepherd leaves the ninety and nine, and goes into the desert at any expense and suffering to himself, in order that he may find the sheep that was lost. When he finds it, he brings it back with rejoicing. How many of the wandering and lost sheep have you sought for, and brought back to the fold with a heart full of pitying tenderness, forgiveness, and love? How many words of encouragement have you spoken to the wandering sheep, that have cost you pain, anxiety, and much inconvenience? Have you cherished a spirit to upbraid, to reproach, and to whip the poor wanderers back to the fold? or have you spoken soothing words of hope, courage, and pardon, bearing the wanderer home on your shoulders, rejoicing at every step, and saying, "Rejoice with me; for I have found my sheep that was lost"? [Cf: RH 10-16-94 para. 4] p. 344, Para. 3, [1894MS].

Jesus says to you, I have given to you the parable of the prodigal son, and how has it influenced your course of action? Have you felt tender sympathy for the erring one? As you have seen him awakening to a sense of the degradation that sin has brought upon him, have you spoken to him words of encouragement and hope? Have you had a sense of his suffering from remorse as he saw the years that he had lost? and have your tears fallen with his as he wept in penitence? Did you descry him afar off, and run forth to meet him with pity and gladness and love in your voice and heart, rejoicing that the poor, sin sick soul was repenting and returning to his father's house, even as I rejoiced to welcome you to my pardoning love? I went to meet you when you were lost; I welcomed you; I took you in my arms; I wept over you. Have you followed my example? Have you welcomed the prodigal to the fold? Have you accepted his repentance, and rejoiced over his return? [Cf: RH 10-16-94 para. 5] p. 344, Para. 4, [1894MS].

How many manifest the spirit of the elder brother, who looked with coldness on the return of the prodigal, and instead of giving him a welcome, reproached those who rejoiced over his return as one who was undeserving and who had cost much trouble. Look at the two figures in the parable, and see whether you are manifesting a spirit similar to that of the self-righteous elder brother, who was full of envy, jealousy, evil surmising, and hatred toward the one whom the father received so graciously. In which class would the Lord Jesus reckon you were you on the ground where such a scene was enacted? These parables have a practical meaning that many do not discern. [Cf: RH 10-16-94 para. 6] p. 345, Para. 1, [1894MS].

Study the life and character of Christ, and seek to imitate his example. The unconsecrated course of some of those who claim to be believers in the third angel's message, has resulted in driving some of the poor sheep into the desert; and who is it that has manifested a shepherd's care for the lost and wandering? Is it not time to be Christians in practice as well as profession? What benevolence, what compassion, what tender sympathy, Jesus has manifested toward suffering humanity! The heart that beats in unison with his great heart of infinite love will give sympathy to every needy soul, and will make it manifest that he has the mind of Christ. "A bruised reed shall he not break, and the smoking flax shall he not quench." Every suffering soul has a claim upon the sympathy of others, and those who are imbued with the love of Christ, filled with his pity, tenderness, and compassion, will respond to every appeal to their sympathy. They will not say, when an appeal is made to them in behalf of those who are perishing out of Christ, "This does not concern me." They will not act the part of the elder brother, but will manifest personal interest and sympathy. They will follow the example of their Master, and will go out to seek and to save that which was lost, obeying the Saviour's words when he said, "Love one another as I have loved you." Every soul who attempts to retrace his wanderings and return to God, needs the help of those who have a tender, pitying heart of Christlike love. [Cf: RH 10-16-94 para. 7] p. 345, Para. 2, [1894MS].

We are not to meet misery and repentance with censure, reproach, with suspicion, distrust, and jealousy, as the elder brother is represented as meeting the repenting prodigal; but we are to welcome the wanderer as he returns to his Father's house with the same compassion and sympathy as Jesus manifested toward us when we sought his pardoning love. He met lost humanity with infinite love. He encircled the perishing, wandering soul in the arms of his mercy, and connected sinful man with his own divine nature, and adopted the child of humanity into his own royal family. He presents this example to you, and says, Go thou and do likewise. When human agents become doers of the words and works of Christ, joy is created throughout the unfallen universe, and songs of rejoicing resound through all the heavenly worlds. [Cf: RH 10-16-94 para. 8] p. 345, Para. 3, [1894MS].

The Lord has committed his goods to the charge of his human agents, and he expects that they will trade upon them. He has given to the trust of his people the fatherless and the widow, and yet souls have been left to perish for the want of personal sympathy and labor. But your neglect of one soul is registered in heaven as neglect of Christ. Jesus has paid the ransom for every soul, and he has identified his interest with that of the weakest and most erring. What befalls the

children of men, touches Christ, the Redeemer of mankind. He reproved his own nation for the way in which they treated their fellowmen, and gave them to understand that an abuse inflicted upon the weakest and most sinful, was counted as a personal abuse to himself, the Lord of heaven. The favors shown to the poor and wretched and sinful, were also counted as personal favors to himself, to be remembered and rewarded hereafter. Christ has not left us in darkness as to what are our privilege and duty to our fellowmen, but through various parables and illustrations has presented our obligation to others. He has unfolded before us the scenes of the last great day, when all men are to be arraigned before his tribunal; and the treatment given to the least of his brethren is, according to its nature, commended or condemned by the sentence: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Or, "Inasmuch as ye did it not to one of the least of them, ye did it not to me." [Cf: RH 10-16-94 para. 9] p. 345, Para. 4, [1894MS].

Christ is our substitute and surety; he stands before God in the place of humanity, and he is affected as his weakest follower is affected. The sympathy of Christ is such that he cannot be an indifferent spectator of his children's sufferings. The heart of him who gave his life for humanity is touched by the wound, however slight, that is given to one of his followers by the spirit revealed in the word or action of another. Let us bear in mind that Christ is the great central heart from which the lifeblood flows to every part of the great body of humanity. He is the head from which extend the nerves that reach even to the most minute and most remote parts of the body. When one member of the body with which Christ is so mystically connected, suffers, the throb of pain is felt by our Saviour. [Cf: RH 10-16-94 para. 10] p. 346, Para. 1, [1894MS].

Will the church arouse? Will her members come into sympathy with Christ, so that they will have his tenderness for all the sheep and lambs of the fold? For their sake the Majesty of heaven made himself of no reputation; for them he came to a world all seared and marred with the curse. He toiled day and night to instruct, to elevate, to bring to everlasting joy a thankless and disobedient people. For their sake he became poor, that they through his poverty might become rich. For them he denied himself; for them he endured privation, scorn, contempt, suffering, and death; for them he took the form of a servant. Christ is our pattern, shall we copy him? Shall we not have a care for God's heritage? Shall we not cherish tender compassion for the erring, the tempted, and the tried? [Cf: RH 10-16-94 para. 11] p. 346, Para. 2, [1894MS].

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Cf: RH 10-16-94 para. 12] p. 346, Para. 3, [1894MS].

How much of this work has been left undone. But will not the members of our churches take hold in earnest of these matters? God will work with those who will give him a chance. Look after the orphans and the widows and the poor, and see that no wandering one is left in the desert to perish for the want of personal labor and sympathy. Let the peace of God abide in your hearts by faith; and be ye thankful. By Mrs. E. G. White. [Cf: RH 10-16-94 para. 13] p. 346, Para. 4, [1894MS].

The children of God are commanded, "As he which hath called you is holy, so be ye holy in all manner of conversation. . . . And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." [Cf: RH 10-23-94 para. 1] p. 346, Para. 5, [1894MS].

Never was there a time when we needed more special connection with God than at the present time; for there is a constant tendency in human nature that makes men lean on their own understanding. Men trust in men, leaving God out of life and character. There must be more earnest efforts to live out the life of Christ, and the advocates of the truth must learn not to lean upon any man or set of men. There must be repentance of sins, Christlike meekness, and lowliness of heart. Men must be found who have an individual experience, who cannot be enticed from the path of right, of justice, of meekness, of patience, of forbearance, of Christian courtesy. Men must be found who will not manifest anything but a Christlike spirit when opposed by talkative, open-mouthed men who put light for darkness and darkness for light. Men are needed in this time who know that the evidences which God has given are to be relied upon in the face of all the assertions that will come from the enemies of the faith. Talk is very cheap; it is a common article of commerce, and is much more largely dealt in than is prayer or the words that God has spoken through his chosen apostles and prophets. [Cf: RH 10-23-94 para. 2] p. 347, Para. 1, [1894MS].

We may have faith in men who profess to be followers of Christ, only as we see that they are meeting God's great standard of righteousness, not some ideal of their own, but that they are actually copying the perfection of the character of Jesus Christ. [Cf: RH 10-23-94 para. 3] p. 347, Para. 2, [1894MS].

Let not any man feel that the work of God is under his special guardianship; but realize that it is under the control of Omniscience. The Lord will choose men for these times who will be workers together with him. He will choose men of resolute minds, who will follow his guidance, and act in harmony with the great I AM; who will be actuated by heroic principles, and will accomplish the will of God in preventing evil and promoting good in the world. Privations, trials, and hardships will not discourage them; but they will stand forth as examples of undaunted devotion. It is this class that to all intents and purposes are the defenders of the faith once delivered to the saints. In times of proving and trial, in the day of trouble such as never was, it will be revealed who have builded their characters from material that will stand the test. God's true workmen will be forced to speak the truth and unmask hypocrisy and deception in defending every portion of the word of God. Accusation upon accusation from men of high position will come against those who would be true to God, and they will be compelled to stand in defense of the truth. But the servants of the Lord will be men of opportunity, of energy and tact, and will be ready to promote

the interests of truth under every circumstance. They will not be selfish, self-important, self-sufficient persons; they will be men who have the mind of Christ. They will be kind, affectionate, loving, prompt, tender, yet resolute. They will be God-fearing men, and in the face of opposition they will move forward, firm and steadfast, to defend Bible truth. Such men will press the triumphs of the cross of Christ to the very end of the conflict. They will boldly, and yet in the Spirit of Christ, confront the agents of Satan who will seek to suppress religious liberty, and they will not give place to them for an hour. [Cf: RH 10-23-94 para. 4] p. 347, Para. 3, [1894MS].

There will be those, who, after a feeble resistance, will yield one point of truth after another. The reason they will do this is that they have never valued truth as they should. They have never enthroned the truth in the inner sanctuary of the heart, and they have not been sanctified through the truth. They will give way to the powers that be, and render obedience to men rather than to God. But those who stand firm to the truth will answer those who demand their surrender to the traditions of men and their compliance with the custom of the majority, that they owe allegiance to a higher authority than that of the State. They will declare that they cannot set aside the Sabbath of the great Creator for a manmade institution. They will declare that as partakers of the divine nature, they are placed in a position where the ordinances of men, when conflicting with the commands of God, are of no force nor value. Those who are empowered with authority will say to them as they said to Paul, "Thou art beside thyself;" and when persuasion and entreaty are in vain, heavier pressure will be brought to bear, and the steadfastness of Christ's followers will be tested to the uttermost. Every conceivable device that men and demons can invent will be brought to bear against them to overcome them; but those who have learned how to cling to God will not abate one jot or tittle of truth. [Cf: RH 10-23-94 para. 5] p. 348, Para. 1, [1894MS].

The fact that times of trouble and persecution are before the people of God must not deter them in the least from proclaiming the truth. They are to proclaim the truth because it is truth. Gems of thought are to be gathered up and redeemed from their companionship with error; for by their misplacement in the association of error, the Author of truth has been dishonored. The precious gems of the righteousness of Christ, and truths of divine origin, are to be carefully searched out and placed in their proper setting, to shine with heavenly brilliancy amid the moral darkness of the world. Let the bright jewels of truth which God gave to man, to adorn and exalt his name, be carefully rescued from the rubbish of error, where they have been claimed by those who have been transgressors of the law, and have served the purposes of the great deceiver on account of their connection with error. Let the gems of divine light be reset in the framework of the gospel. Let nothing be lost of the precious light that comes from the throne of God. It has been misapplied, and cast aside as worthless; but it is heaven-sent, and each gem is to become the property of God's people and find its true position in the framework of truth. Precious jewels of light are to be collected, and by the aid of the Holy Spirit they are to be fitted into the gospel system. God has poured his Spirit upon his servants, and qualified them to use their ability and talent in revealing truth to those who sit in darkness; but the very ability God has given by which to reveal truth to others, men, perverting their talents, employ to deceive; for they use their gifts as did Satan when

he deceived the angels of heaven, and exalt self, causing their God-given abilities to administer to their own glory. These become confused by error, their minds are darkened by the enemy, and the truths which God imparted to them are buried by them in a mass of error, or basely perverted to serve the cause of evil. But these heaven-given rays of light are not to be lost to the world. These truths are to be as a lamp unto our feet, and as a light unto our path. It is these gems that will give attractiveness to the gospel plan, and they are to shine as stars amid the moral darkness of the world. [Cf: RH 10-23-94 para. 6] p. 348, Para. 2, [1894MS].

Jesus has said, "Gather up the fragments, . . . that nothing be lost." Many have seen no further meaning in this than the gathering up of the fragments after the feeding of the five thousand; but in all the teachings of Jesus spiritual applications are to be made. When he said, "Gather up the fragments," it was as if he bade them mark all his teachings, gather up every fragment of truth, and of the light which he has given, to let nothing be lost. Open up the truth to others and let every fragment have its place. In dignity and simplicity speak that which your Master has spoken to you, and present that which he has taught you by his daily walk and conversation. Hold up his life and example to those with whom you associate. He has filled every position, from the humblest to the most exalted, with acceptance to the Father, and you are to gather up the fragments of his words and works, that nothing be lost. As you advance heavenward, make use of every common, everyday habit and custom to illustrate truth, and in every calling, however menial, live out the life of Christ. In this way you will be to men a continual revelation of what Christ would have men be in your position. [Cf: RH 10-23-94 para. 7] p. 349, Para. 1, [1894MS].

The great plan of human redemption is as yet but faintly understood, because men do not place themselves in the divine channel of light. There is too much following of men, and limiting the light by men's opinions and traditions. The wonderful truth of God is to be sought out by every mind, and the results of many minds are to be brought together from many sources as God's hereditary trust, and the divine power will work in such a way that true harmony will exist. In the revelation of Christ to the world the necessity of men will be met, and the work of God will move forward with beautiful harmony, as truth is disclosed to the world. Through careful study, through prayerful meditation, men will be enabled to place the truth before men in simplicity, so that the humblest minds can comprehend it, can receive it, and become elevated through its sanctifying influence, if they will but appropriate it, and practice its principles in their daily lives. [Cf: RH 10-23-94 para. 8] p. 349, Para. 2, [1894MS].

Through all ages God has spoken and worked by human instrumentalities. God has given to men their faculties, and he expects them to use them and by use to improve their abilities. They are to employ these faculties in rescuing truth from the rubbish of error where it has been made to serve the cause of the great adversary. The gems of truth are imperishable, and the Lord would have them gathered up and placed in their proper relation, that they may embellish and adorn the doctrine of Christ our Saviour. Truth is to be communicated from one human agent to another and to be molded into the life and character of those who receive it, in order that glory may redound to God. Truth that has found its proper setting, flashes brilliant rays of divine light into

darkened minds, and meets the wants and necessities of the minds and hearts of fallen men who could not be reached by any other agency. It is by living out the truth in human life that souls are to be reached. As the Son of God in human form was perfect in his life, so he requires that his followers shall be perfect in their lives. He was made in all things like unto his brethren. He hungered, he thirsted, he was weary, he slept, he wept, and yet he was the blameless Son of God, he was God in the flesh. He was tempted in all points like as we are, yet without sin, and we have not a high priest that cannot be touched with the feeling of our infirmities. He knows how to succor those that are tempted. In living out the truth of God, man is continually assured that supernatural help will be granted to him, and that while he retains his human nature, yet through an unseen agency he receives the impress of the divine nature through the truth as it is in Jesus. By Mrs. E. G. White. [Cf: RH 10-23-94 para. 9] p. 349, Para. 3, [1894MS].

Jesus said, "He that followeth me shall not walk in darkness, but shall have the light of life." Those who follow Jesus will be laborers together with God. They will not walk in darkness, but will find the true path where Jesus, the Light of the world, leads the way; and as they bend their steps Zionward, moving on in faith, they will attain unto a bright experience in the things of God. The mission of Christ, so dimly understood, so faintly comprehended, that called him from the throne of God to the mystery of the altar of the cross of Calvary, will more and more unfold to the mind, and it will be seen that in the sacrifice of Christ are found the spring and principle of every other mission of love. It is the love of Christ which has been the incentive of every true missionary worker in cities, in towns, in the highways and the byways of the world. [Cf: RH 10-30-94 para. 1] p. 350, Para. 1, [1894MS].

The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy according to his intrusted ability to the saving of souls. Christ requires that everyone who would be called by his name should make his work the first and highest consideration, and disinterestedly cooperate with heavenly intelligences in saving the perishing for whom Christ has died. [Cf: RH 10-30-94 para. 2] p. 350, Para. 2, [1894MS].

To misapply means or influence or any intrusted capital of mind or body, is to rob God and to rob the world; for it is turning the energies into another channel than that in which God designed they should move for the salvation of the world. When Christ was here upon earth, he sent out his disciples to proclaim the kingdom of God throughout Judea, and in this example, he clearly revealed that it is the duty of his people throughout all time to impart to others the knowledge they have of the way, the life, and the truth. In all his labors Jesus sought to train his church for missionary work, and as their numbers increased, their mission would extend, until eventually the gospel message would belt the world through their ministrations. [Cf: RH 10-30-94 para. 3] p. 350, Para. 3, [1894MS].

Jesus taught his followers that they were debtors both to the Jews and the Greeks, to the wise and the unwise, and gave them to understand

that race distinction, caste, and lines of division made by man, were not approved of Heaven, and were to have no influence in the work of disseminating the gospel. The disciples of Christ were not to make distinctions between their neighbors and their enemies, but they were to regard every man as a neighbor who needed help, and they were to look upon the world as their field of labor, seeking to save the lost. Jesus has given to every man his work, taking him from the narrow circle which his selfishness has prescribed, annihilating territorial lines, and all artificial distinctions of society; he marks off no limited boundary for missionary zeal, but bids his followers extend their labors to the uttermost parts of the earth. He says to them, "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. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." The field of labor presents one vast community of human beings who are in the darkness of error, who are filled with longing, who are praying to One they know not. They need to hear the voice of those who are laborers together with God, saying to them, as Paul said to the Athenians, "Whom therefore ye ignorantly worship, him declare I unto you." [Cf: RH 10-30-94 para. 4] p. 350, Para. 4, [1894MS].

The members of the church of Christ are to be faithful workers in the great harvest field. They are to be diligently working and earnestly praying, making progress, and diffusing light amid the moral darkness of the world; for are not the angels of heaven imparting to them divine inspiration? They are never to think of, and much less to speak of, failure in their work. They are not to fail nor to be discouraged. They are to be filled with hope, knowing that they do not rely upon human ability or upon finite resources, but upon the promised divine aid, the ministry of heavenly agencies who are pledged to open the way before them. The promise is given, "Thy righteousness shall go before thee." We of ourselves have no righteousness. We have only that righteousness which is imparted from Christ, the fountain of righteousness. He is "the Lord our righteousness." Angels of God will break the way before us, preparing hearts for the gospel message, and the promised power will accompany the laborer, and "the glory of the Lord shall be thy rearward." [Cf: RH 10-30-94 para. 5] p. 351, Para. 1, [1894MS].

We are all under obligation to deny self daily for Christ's sake. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" "whosoever doth not bear his cross, and come after me, cannot be my disciple." As we call upon God at every step, pleading for divine wisdom as we advance, seeking for light and grace in order that under all and in every circumstance we shall do unto others as we would that they should do unto us were we in their place, we shall feel the necessity of fulfilling the broad and deep requirements of the holy law of God. Thus shall we lose sight of self, and looking unto Jesus, the author and finisher of our faith, we shall lay upon the foundation deeds of mercy, benevolence, compassion, and love, which are compared to gold, silver, and precious stones, which the fires of the last days cannot consume. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fullness,

and receive of that grace which has no limit. The Captain of our salvation at every step would teach us that almighty power is at the demand of living faith. He says, "Without me ye can do nothing;" but again declares that "greater works than these shall ye do; because I go unto my Father." [Cf: RH 10-30-94 para. 6] p. 351, Para. 2, [1894MS].

We are to pray without ceasing. In supplicating the throne of grace in the name of Christ, the promise is sure, "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full." When you make God your trust, when you call upon him with your whole heart, he will be found of you. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." [Cf: RH 10-30-94 para. 7] p. 351, Para. 3, [1894MS].

Souls are to be gathered as sheaves to Jesus Christ; but where are the reapers? Christ has commanded, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The harvest is great, but the laborers are few. Not only is there a need of reapers, but of other agencies that will work in various lines according to their ability. Every kind of labor is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can, is to manifest indifference to the claims of Christ. If you refuse to be a faithful steward working under the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling blocks. Every means of influence that God has given you should be employed to the utmost. [Cf: RH 10-30-94 para. 8] p. 351, Para. 4, [1894MS].

Listen to the voice of Jesus as it comes sounding down along the lines to our time, addressing the professed Christian who stands idle in the marketplace: "Why stand ye here all the day idle? . . . Go ye also into the vineyard." Work while it is day; for the night cometh in which no man can work. The Lord has given to every man talents according to his several ability; but he does not expect the man with the one talent to do the work of the man with the five talents. Jesus designs that each one of us shall train our powers, feeling that they are the property of Christ, and that life itself, as the purchase and gift of Christ, is of great value. Character must be held as sacred because it is Christ's purchased possession, and every power is to be kept in subordination to him. The entire influence of the disciple of Christ, from the moment he takes his position under the bloodstained banner of Immanuel, is to be exerted for Christ. "Ye are laborers together with God." No one is at liberty to say, "This will I do, and no more," and set limits to his endeavors. It is enough for him to know that he is Christ's servant, and that the ransom money has been paid for his soul, and that every jot and tittle of his power and wisdom is the gift of God, and not an inheritance to be used to please and glorify himself, but to be employed as God shall see fit,--to be laid under contribution to God. You are to "adorn the doctrine of God our Saviour in all things. 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." By Mrs. E. G. White. [Cf: RH 10-30-94 para. 9] p. 352, Para. 1, [1894MS].

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To be connected with Jesus Christ is an exalted privilege. He who understands that he is not his own, but that he belongs to Christ, and keeps his eye fixed upon him, grows into oneness with him, and has the mind of Christ. Through this connection he is led to improve his talents, his influence widens, and he becomes responsible not only for his original talent, but for that which he has gained through a wise use of that which was at first given. He who has two talents is not only accountable to God for what has been given him, but for what he may gain; for he is to render to the Lord interest on his intrusted capital. He is not to study selfish gratification, but to deny himself for Christ's sake, who gave every day of his life for the saving of the soul. [Cf: RH 11-06-94 para. 1] p. 352, Para. 2, [1894MS].

Jesus does not present to his followers the hope of attaining earthly glory and riches, and of having a life free from trial; but he presents to them the privilege of walking with their Master in the path of suffering, self-denial, and reproach because the world knoweth them not. He does not hold out to them any false hopes of living at ease. He takes them to an eminence and shows them the confederacy of evil arrayed against them under the leadership of Satan, the great adversary. But while showing to them the foes with which they will have to contend, he also assures them that they will not have to fight alone. They will have the fellowship of heavenly intelligences, and though the world lieth in darkness, they are to catch the radiance from the throne of God, and diffuse the light of heaven amid the moral darkness of the world. [Cf: RH 11-06-94 para. 2] p. 352, Para. 3, [1894MS].

Not only are they to shine to illuminate the immediate darkness, but through the united endeavors of the church of Christ they are to be the light of the world. It was the object kept in view through all Christ's ministry that the church should be united in one, and be one with himself and the Father in the great work of recovering souls from the slavery of sin and the dominion of Satan, to translate them into the kingdom of God. In this work he encourages them with the thought that heavenly intelligences will mingle with their ranks, and at every point of danger the mighty Captain of their salvation will be present to strengthen them with his might, and to lead them on to success. Just before his ascension, Christ gave his last commission to his disciples. As he was about to leave the earth and enter the portals of heaven, 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." "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." [Cf: RH 11-06-94 para. 3] p. 353, Para. 1, [1894MS].

Christ urges again and again upon his disciples the obligation to make known the gospel to the world. When within one step of the throne of

God, he opened their understanding, that they might know the Scriptures, repeating again the old commandment to go forth and preach the message of salvation. And he said unto them: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." The great work committed to them required great efficiency, even the endowment of the Holy Spirit; for the tide of evil ran strong against them. A determined, vigilant leader was in command of the agencies of evil, and the followers of Christ could resist and overcome the powers of darkness only through the help that God could give them. But through the power of the Holy Spirit they were to be successful witnesses of Christ to the uttermost parts of the earth. Beginning at Jerusalem, they were to widen the scene of their operations until all nations should hear the sound of the gospel. [Cf: RH 11-06-94 para. 4] p. 353, Para. 2, [1894MS].

In the plan of Christ for the enlightenment of the world, there is, first, home missionary work to be done. The disciples were to begin at Jerusalem, though it would be the very darkest field for their operations. The most unpromising fields are those where much light has been given. Peculiar dangers will beset the feet of him who carries the lamp of life, searching for hidden jewels among the dark rubbish of earth. Yet Christ directed them to do this work, and assured them that they would be under the shield of Omnipotence, as they worked first for those nigh at hand, and afterward for those who were afar off. He bade them to strengthen their forces by uniting, and by working as one, as he and the Father were one, and said: "Lo, I am with you always, even unto the end of the world." Thus the Lord Jesus makes every provision whereby the aggressive work may be carried on both nigh at hand and afar off, and he takes upon himself the responsibility of conducting the warfare, of supplying the qualifications, and of eventually giving success to his great missionary enterprise. [Cf: RH 11-06-94 para. 5] p. 353, Para. 3, [1894MS].

The last words of Christ were, "Go ye into all the world, and preach the gospel to every creature." And spreading his hands above them in benediction, he ascended to heaven, surrounded by hosts of heavenly angels who had come to escort him on his way to the portals of God. His last commission to his disciples made them the agents whereby his gospel of glad tidings was to go to the nations. This was Christ's last will and testament to his followers who walked with him during the years of his earthly ministry, and to those who should believe on him through their word. His first work in heaven was in harmony with his last commission on earth; for he sent the promise of the Father upon them. On the day of Pentecost the Holy Spirit was poured out upon the praying disciples, and they testified as to its source to all, wherever they went. [Cf: RH 11-06-94 para. 6] p. 354, Para. 1, [1894MS].

The missionary spirit was poured out in unlimited supplies, and the disciples testified of a crucified and risen Saviour, and convinced the world of sin, of righteousness, and of judgment to come. They did just as their risen Lord had directed them to do, and began at Jerusalem to publish the gospel, in the very place where the deepest prejudice existed, and where the most confused ideas prevailed in regard to Him

who had been crucified as a malefactor. Three thousand received the message, and were converted. They were not intimidated through persecution, imprisonment, and death; but they continued to speak with all boldness the words of truth, setting before the Jews the work and mission and ministry of Christ, his crucifixion, resurrection, and ascension; and believers were added daily to the Lord, both of men and women. It was demonstrated that angels were in the assemblies of the saints, and their presence was made visible to some of the soldiers of Christ. "The high priest rose up, and they all that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors and brought them forth." The priests and rulers had forbidden them to speak any more in the name of Jesus; but what said the heavenly messenger? "Go stand and speak in the temple to the people all the words of this life." When Peter was held in prison to be offered the next day as a sacrifice for his faith, angels of heaven came and opened the strongly barred gates, wakened Peter, and led him forth to be a witness for the Master. [Cf: RH 11-06-94 para. 7] p. 354, Para. 2, [1894MS].

We have everything to encourage us in engaging in the work of the Lord, in seeking to save souls for whom Christ died. What we need is wholehearted missionaries, who will give themselves to the work of God without reserve, and work for those who are nigh, and for those who are afar off. Now is the time to cooperate with the angels of heaven in bringing the light of present truth before the people. Wake up, brethren and sisters; for the night is far spent, and the day is at hand. Work while the day lasts, for the night cometh in which no man can work. While mercy still lingers, go forth to rescue souls that are perishing, lest while you linger, it become everlastingly too late. "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." By Mrs. E. G. White. [Cf: RH 11-06-94 para. 8] p. 354, Para. 3, [1894MS].

The Lord sends his blessing and manifests his love to the children of men. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and yet how rarely is the Lord thanked, how seldom is his praise upon human lips! How few are found to testify to his lovingkindness, and to acknowledge his mercies to the children of men! How many families fail to retain God in their knowledge! The blessings of the Lord surround parents and children, and they are provided with temporal necessities, yet they do not accept them as gifts in trust, nor do they regard themselves as stewards of the grace of Christ. They do not respond to God's liberality, and return to the Lord a portion of his intrusted goods in tithes, gifts, and offerings, thus acknowledging their dependence upon God, and manifesting gratitude for his wonderful mercies toward them. Every earthly wish may be gratified, and yet men pass on as did the ungrateful lepers who had been cleansed and healed of their obnoxious disease. These lepers had been restored to health by Christ, and the parts that had been destroyed by the disease were recreated; but only one, on finding himself made whole, returned to give God glory, and Christ asked, "Were there not ten cleansed? but where are the nine?" [Cf: RH 11-13-94 para. 1] p. 355, Para. 1, [1894MS].

Why does not every converted soul speak forth the praise of God? Why is it that the recipients of God's continual favors do not give more

ready expression to their gratitude? Why is it that the heart is not pure, and filled with thankfulness to God? David says: "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together." "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; . . . worship the Lord in the beauty of holiness." "I will praise thee, O Lord, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High." "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed." [Cf: RH 11-13-94 para. 2] p. 355, Para. 2, [1894MS].

We are under obligation, because of the relation in which we stand to God and to one another, to display the grace of God for the salvation that has been brought within our reach at infinite cost. God has given his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He has given the Holy Spirit to enlighten, renew, and sanctify the soul, and this should call forth thanksgiving and praise from every human heart. Children and youth should be educated to make God first in their thoughts, and thus a revenue of gifts and offerings, like little rivulets, would flow into the treasury of the Lord. But parents have failed to educate their children to act in an unselfish way, and have cooperated with the enemy in educating them according to a false standard. All Heaven is looking upon our churches, upon parents and children, and asking, "Were there not ten cleansed? but where are the nine?" [Cf: RH 11-13-94 para. 3] p. 355, Para. 3, [1894MS].

The lesson which is recorded concerning the ten lepers should awaken in every heart a most earnest desire to change the existing order of ingratitude into one of praise and thanksgiving. Let the professed people of God stop murmuring and complaining. Let us remember who is the first great Giver of all our blessings. We are fed and clothed, and sustained in life, and should we not educate ourselves and our children to respond with gratitude to our heavenly Father, by giving gifts and offerings for the support of his cause? Christ has commanded his disciples, saying, "Go ye into all the world, and preach the gospel to every creature." But how is this work to be accomplished?--It is to be done through the cooperation of human agencies with heavenly intelligences. We are to be earnest laborers together with God. Parents are to bring up and educate and train their children in habits of self-control and self-denial. They are ever to keep before them their obligation to obey the word of God and to live for the purpose of serving Jesus. They are to educate their children that there is need of living in accordance with simple habits in their daily life, and to avoid expensive dress, expensive diet, expensive houses, and expensive furniture. The terms upon which eternal life will be ours are set forth in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." [Cf: RH 11-13-94 para. 4] p. 356, Para. 1, [1894MS].

Parents have not taught their children the precepts of the law as God

has commanded them. They have educated them in selfish habits. They have taught them to regard their birthdays and holidays as occasions when they expect to receive gifts, and to follow the habits and customs of the world. These occasions, which should serve to increase the knowledge of God and to awaken thankfulness of heart for his mercy and love in preserving their lives for another year, are turned into occasions for self-pleasing, for the gratification and glorification of the children. They have been kept by the power of God through every moment of their life, and yet parents do not teach their children to think of this, and to express thanksgiving for his mercy toward them. If children and youth had been properly instructed in this age of the world, what honor, what praise and thanksgiving, would flow from their lips to God! What a revenue of small gifts would be brought from the hands of the little ones to be put into his treasury as thank offerings! God would be remembered instead of forgotten. [Cf: RH 11-13-94 para. 5] p. 356, Para. 2, [1894MS].

Not only on birthdays should parents and children remember the mercies of the Lord in a special way, but Christmas and New Year's should also be seasons when every household should remember their Creator and Redeemer. Instead of bestowing gifts and offerings in such abundance on human objects, reverence, honor, and gratitude should be rendered to God, and gifts and offerings should be caused to flow in the divine channel. Would not the Lord be pleased with such a remembrance of him? O how God has been forgotten on these occasions. At the very time when his lovingkindness should be remembered, his mercy has been ignored. The lesson of the ungrateful lepers should not be in vain to us. "Were there not ten cleansed? but where are the nine?" Shall only one in ten who are receiving the rich benefits of the Lord, return to bow at his feet and to give praise for his mercies? Shall presents be purchased, and money be expended for unnecessary things, and no wisdom be manifested in the outlay of God's intrusted means? Will parents come out from the world and be separate from its customs? Let them obey the injunction of God, and put forth judicious labor properly to train and educate the young in true knowledge and wisdom. Those men were called wise men who came from the far East to Jerusalem, led by a star in the heavens, to offer gifts of frankincense, myrrh, and gold to the infant Saviour. "Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother." Although Christ was the Majesty of heaven, he was born in poverty, and his cradle was a manger. But when the wise men "had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." [Cf: RH 11-13-94 para. 6] p. 356, Para. 3, [1894MS].

When you have a holiday, make it a pleasant and happy day for your children, and make it also a pleasant day for the poor and the afflicted. Do not let the day pass without bringing thanksgiving and thank offerings to Jesus. Let parents and children now make earnest effort to redeem the time, and to remedy their past neglect. Let them follow a different course of action from that which the world follows. There are many things which can be devised with taste and cost far less than the unnecessary presents that are so frequently bestowed upon our children and relatives, and thus courtesy can be shown, and happiness brought into the home. You can teach your children a lesson while you explain to them the reason why you have made a change in the value of

their presents, telling them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God. Like the wise men of old, you may offer to God your best gifts, and show by your offerings to him that you appreciate his Gift to a sinful world. Set your children's thoughts running in a new, unselfish channel, by inciting them to present offerings to God for the gift of his only begotten Son. Let a box be made to receive the gifts of the children. The intelligences of heaven are waiting to cooperate with human agents in every work of benevolence, that there may be means in the treasury of the Lord, and "meat in mine house," saith the Lord. [Cf: RH 11-13-94 para. 7] p. 357, Para. 1, [1894MS].

In the days that were before the flood, men left God out of their reckoning, and followed the imagination of their own hearts until violence and cruelty, selfishness and self-exaltation, were the order of the day. The Lord destroyed the inhabitants of the world by a flood, and he declares that as it was in the days before the flood, so it shall be in the days when the Son of man is revealed. We are living near to the coming of the Lord in the clouds of heaven, and let those who would escape from the doom of those who forget God, be careful to maintain good works. God, the great moral Governor, has a law which is to be obeyed, and the angels of God are his officers, to witness to the deeds of evildoers, and to lay the rebellious under arrest. The transgressors of the law of God will meet a just retribution unless they repent before the Majesty of heaven, and by faith in Christ turn to allegiance before it is everlastingly too late. [Cf: RH 11-13-94 para. 8] p. 357, Para. 2, [1894MS].

A great work is to be accomplished through the instrumentality of man; for we are to cooperate with God in pressing back the tide of human woe. Through the power of the Holy Spirit we may be faithful, wholehearted workers to stand in defense of truth and righteousness, and keep the Lord and his honor continually in mind. Let the perception be clear as to what is due to God for his benevolence in giving the gift of his Son to the human family. Let our liberalities flow toward God. Let thank offerings be presented to Jesus, and as you gain clearer perceptions of your past deficiencies, let it be made manifest that you are seeking to make decided reformation in accordance with your faith. [Cf: RH 11-13-94 para. 9] p. 357, Para. 3, [1894MS].

For long years God has been robbed of tithes, and gifts, and offerings. Men have forgotten him, and through ignorance of his claims, they have allowed their gifts and offerings to flow in a perverted channel. Let parents and children teach the world by self-denial how they may honor the birth of Christ. Parents will have need of patience and moral strength, in order that in the fear of God they may unlearn the customs of the world. Tremendous evils have come into the world through forgetfulness of God, and through the coming holidays Satan will gather a large harvest of souls, and reap a large revenue of means through enticing men to gratify the desires of the unrenewed heart. Many souls will be led into false paths from which they will never recover. Earnest Christian endeavor should be put forth to establish a new order of things, so that the professed people may work in harmony

with his plans, and thus glorify God and bless humanity. By Mrs. E. G. White. [Cf: RH 11-13-94 para. 10] p. 358, Para. 1, [1894MS].

"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." To whatever field of labor Christians may be called, in whatever part of the Lord's vineyard they may be assigned to work, they cannot conform to the world. The world's way is not God's way. The world would have Christians conform to its ideas, and meet its own standard of Christianity. The world has marked out a line, and demands that Christians follow in its way, and do those things which will suit the world, and make them one with it in purposes and plans. But the voice of God is heard in his word, speaking to the children of men in unmistakable language, and saying, "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." Will you obey that voice? [Cf: RH 11-20-94 para. 1] p. 358, Para. 2, [1894MS].

The life of Christ manifested in human character will be antagonistic to the world, and in opposition to its customs and practices. Yet there is continual danger on this point among those who profess to have advanced light. It is Satan's purpose to set in operation such agencies as will lead the people of God into conformity to the world's standard, and it becomes every Bible Christian to sound an alarm in every organized body of professed followers of Jesus Christ. The ministers who stand in the sacred desk should be guarded upon this point, and not lose sight of the fact that they are to be laborers together with God. The Lord will not leave his people to the mercy of their own weak inefficiency; but he will gather them in the arms of his mercy, and bind them to his great heart of infinite love. The Lord sets before his ministers the divine standard, and instructs them that they are to be shepherds of the flock of God and ensamples of good behavior, that the ministry be not blamed, or brought down to a low, common level, and shaped according to the desires of the natural, unconverted heart. The ministers are not to carry into their sacred office their own defective spirits and faulty characters; for in all things they are to fulfill the word, and be found approving themselves "as the ministers of God." [Cf: RH 11-20-94 para. 2] p. 358, Para. 3, [1894MS].

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to Godward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament." "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. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 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. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 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 11-20-94 para. 3] p. 359, Para. 1, [1894MS].

Those who profess the name of Christ, are to represent Christ as their pattern and example. They are to unfold to others the truth in its purity, and make known to them what are the privileges and responsibilities of the Christian life; and this can be done by the professed follower of Christ only as he conforms his character to the sacred principles of truth. There must be no betrayal of sacred trusts on the part of any one who professes to be a child of God. There must be no obliterating of the line of demarkation between Christians and the world. There must be no bringing down of the truth to a low, common level; for this will dishonor God, who has given an infinite sacrifice in the gift of his Son for the sins of the world. Christ is the way, the truth, and the life. [Cf: RH 11-20-94 para. 4] p. 359, Para. 2, [1894MS].

Many who claim to be the children of God do not seem to understand that the heart must be regenerated; for their practices ignore the words and works of Christ. By their actions they plainly say, "It is my privilege to act out myself. I should be perfectly miserable, if I did not act out myself." This is the kind of religion that is current in the world; but it bears not the heavenly indorsement. It is a deception, a delusion of the enemy. Science, so-called, human reasoning and poetry, cannot be passed on as of equal authority with revelation; but it is Satan's studied purpose to exalt the maxims, traditions, and inventions of men to an equal authority with the word of God; and, having accomplished this, to exalt the words of man to the place of supremacy. Weak souls who have never realized that to be a follower of Christ means the subordination of every power that God has given to the obedience of Christ, will be drawn into the snare that Satan has set

for inexperienced feet. The true voice of God, speaking from his word, was not heard, or being heard, was ignored; for other voices attracted the attention and engaged the mind, and thus they were led astray. They did not realize that God required that every thought should be brought into captivity to Jesus Christ. Such restraint as the gospel presented seemed to them a yoke of bondage. They found nothing attractive in the voice of God, which declared unto them what it means to be a child of God, an heir of heaven; but they considered the requirement of God a cruel restriction of their liberty, and one that was wholly unnecessary. They at first neglected the word that pointed out the path cast up for the ransomed of the Lord to walk in, and then despised, and then assailed it as something that restricted and bound them. They were found at last out of conformity to the revealed will of God, and opposed in heart and practice to the word of God. [Cf: RH 11-20-94 para. 5] p. 360, Para. 1, [1894MS].

There is no safety for any of us except as we daily receive a new experience in looking unto Jesus, the author and finisher of our faith. Day by day we are to behold him, and to become changed into his image. We are to represent the divine attributes, and follow the footsteps of Jesus at whatever cost to ourselves. We are to place ourselves under divine guidance, consulting the word of God, and daily inquiring, Is this the way of the Lord? There are various erratic characters that are wholly unlike Jesus, and that are within the church of Christ; but unless they will submit to become as clay in the hands of the potter, and will be willing to receive the heavenly mold, and be shaped into such vessels as God shall choose to make them, they will always bear their deformity of character, always be vessels unto dishonor, and will never receive the finishing touch of immortality. No deficiency of character will be immortalized and mar heaven with its imperfection. [Cf: RH 11-20-94 para. 6] p. 360, Para. 2, [1894MS].

A profession of truth is of no value unless the soul grasps fast the principles, and appropriates and absorbs the rich nourishment of the truth, and thus becomes a partaker of the divine nature. If this is accomplished, the will of the human agent will cooperate with the divine will. The wild, trailing vine which lies prone on the ground, catches at twigs and stumps, and fastens its tendrils about the things of the earth; and in order to have it twine about a proper support, its tendrils must be cut loose from the false supports to which it has attached itself. So it is with the soul. Earthly supports must be removed, and the thoughts and affections must be trained to find their support in God. By Mrs. E. G. White. (*Concluded in next number.*) [Cf: RH 11-20-94 para. 7] p. 360, Para. 3, [1894MS].

Much is said in the epistles about having sound faith, and this should teach us the necessity of exercising caution so that we shall not weave into our experience our own inclinations and our objectionable traits of character. We should be careful that we do not mix the chaff with the wheat. We should take heed that we do not misrepresent the precious, elevating, ennobling principles of truth, and by so doing lead others astray. Soundness in the faith means the correcting of every error that exists even in the thoughts of our hearts, lest we corrupt the word of God. There is great need of healthfulness of soul, and this condition will be attained by accepting the pure truth, and bringing it into practice in our life. As Christians, we need to keep Jesus ever before our minds, remembering that he is the author and the

finisher of our faith. Every soul who is seeking to become one with Jesus Christ, must remember that during this testing period of probation, it is his duty to study the life and character of Jesus Christ, and conform his life to the divine standard. This he can only do by the abundant grace of Christ. When the grace of God is given and appropriated, there will be daily improvement made. While Satan on the one side will be seeking to press the believer into his service, Christ on the other side will seek to win and draw the soul to himself. If you become victor over Satan, you will fight many a sturdy battle with inclination, and will be found on strict guard, in order that you may be loyal to God in all things. Satan continues the warfare in the determined purpose of conquering, and it will require continuous effort on your part to be an overcomer. You will have to bring self to task, asking repeatedly, Is this the way of the Lord? Keeping the eye upon Jesus, drawing from him supplies of grace, the striving one will come forth from the conflict with clearer views of God, and will rejoice in the attainment of new strength and power because he has made the Lord first and best and all in all. [Cf: RH 11-27-94 para. 1] p. 361, Para. 1, [1894MS].

Self-discipline must be carried on by everyone who claims to be a child of God. Through decided discipline a man or a woman of ordinary mind will accomplish far more for the cause of God than the most brilliant talents and most learned mind without the discipline of the grace of God; for all the highly valued natural endowments are wanting in power without the discipline of the grace of God. Christians should daily feel the necessity of so training their intellectual faculties that should they be called to fill positions of trust, or be required to set the truth before the highest earthly powers, or to whatever duty they may be called, they may be able to do it to the glory of God. There is need of men and women of well-balanced minds and of healthful religious experience. There are many who have but a sickly experience. They cannot endure anything that is unfavorable, and are apt to imagine that they are slighted by their brethren and sisters. They are sick; and yet they feel whole in their one-sidedness and deformity, and will not apply to the Great Physician, who could restore them to soundness. They choose to remain as they are rather than be disturbed by reproofs and warnings. The Lord is not at fault in their case; the patients refuse to take the remedy the Great Physician prescribes. They will not apply the word of God to their souls, and become doers of the word; but prefer to come under influences that are more suited to their natural traits of character, but which counteract all that the Great Physician would do for their souls, and thus they thwart the purposes of God. [Cf: RH 11-27-94 para. 2] p. 361, Para. 2, [1894MS].

Many conform themselves to the world's standard, and are influenced by the opinions and statements of various authors of the world, and their worldly maxims floating in the mind, take the place of the pure word of God, because the word of man suits their taste, approves of their customs, and encourages their defects of character, and the word of God condemns their course. To be separate from the world, to be wholly the Lord's, to be uninfluenced by the rules, maxims, practices, and methods of the world, means far more than many comprehend. At times these worldlings at heart are very much elated because certain lines are touched which meet their natural tastes in religious matters, but they know not by practical experience what the religion of Christ means; for when circumstances change, they are as much depressed as they were

elated, and they feel the want of their stimulus as much as the drunkard feels the loss of his spirituous liquor. To flash out brightly now and then under the stimulus of the world's praise is not religion. To be separate from the world, to be consecrated to Jesus Christ, mean much more than they seem to take in. The soul consecrated to the service of Christ has a peace that the world cannot give nor take away. Jesus says, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless; I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Train the mind by close discipline, and let the thoughts of the heart be brought into subjection to Jesus Christ. As human agents cooperate with God in working out your own salvation with fear and trembling. [Cf: RH 11-27-94 para. 3] p. 362, Para. 1, [1894MS].

Let those who would be the children of God take heed to the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Association with worldly-minded men and women dims the spiritual perception; for it is in direct disobedience to the plain injunctions of the word of God. In worldly society an earthly influence is at work, an atmosphere of poisonous miasma is there which is disastrous to personal piety. Those who truly love God will not cultivate the society of those who do not love Jesus. They will have some realization of their own individual weakness, and they will study prayerfully the word of God, that they may feed upon the flesh and drink the blood of the Son of God, and they will find that Christian society and conversation is food to the soul, that in the society of those who love God, they breathe in the atmosphere of heaven. Christians will exercise love and sympathy one for another. The encouragement given one to another, the esteem manifested one for another, the helps, the instruction, the reproofs, warnings, the Christian counsel that should be found among the followers of Christ, will further them in the spiritual life; for Christian fellowship is according to God's plan. Christians are to cultivate self-restraint, love, forbearance, and unity one to another by the cords of brotherly love. Thus they will together exercise faith, hope, and love toward God; they will have tender consideration for all of like precious faith, and will draw toward those who love God. There will be fellowship such as the world knows not of. "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. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." By Mrs. E. G. White. [Cf: RH 11-27-94 para. 4] p. 362, Para. 2, [1894MS].

"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. And ye are complete in him, which is the head of all principality and power." "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 whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." [Cf: RH 12-04-94 para. 1] p. 363, Para. 1, [1894MS].

A Christian, as described by the Scriptures, is a person who is separated from the world in his aims and practices, and is united with Christ,--a possessor of the peace which Christ alone can bestow, finding that the joy of the Lord is his strength, and that his joy is full. Christians will not leave the world to perish unwarned, and make no effort for the reclaiming of the lost. The truth of God sanctifies the believer, and he holds sweet communion with Christ. He puts to use every talent God has given him in the service of Christ in grateful love to him who gave his precious life for him, in order that he might not perish, but have everlasting life. Those who truly love Christ become laborers together with God, and they watch for every opportunity to employ the means at their command in doing good, and in patterning after the works of Christ. They will not yield to temptations to make alliances with the world. They will not unite with secret orders and bind themselves by intimacies with unbelievers. But those who are not wholly on the side of Christ are to a large degree controlled by the maxims and customs of the world. They unite in close companionship with the world, and make partners of those who do not love God, but who rather dishonor him. Alliance with the world on the part of those who profess to be Christians, is pleasing to the enemy of all righteousness; for it is favorable to his determined purpose of building up his kingdom. It is conducive to his success that many of his subjects put on a form of godliness, and assume the appearance of the children of God. By this means his power to deceive and decoy souls to ruin is greatly increased. He exercises his wisdom and power through these unconverted agencies who still claim to be the followers of Christ, and wherever this class of his subjects meet for the supposed purpose of worshiping God, Satan is there to suggest words and to exert his influence against the truth. Satan is rich in this world's goods, and he is full of cunning to deceive, and his most effective agents are those whom he can lead to take a form of godliness while they deny the power of God by their unchristlike characters. [Cf: RH 12-04-94 para. 2] p. 363, Para. 2, [1894MS].

The children of God are to stand firmly for the right under all circumstances. They are not to be deceived by those who have the mind

and spirit of the world, or be united with them in their spirit or practices. The bands of union will grow stronger imperceptibly, and the professor of religion, united in some alliance with the world, will finally feel resentment against anyone who presents to him the necessity of coming out from the world and being separate. He will come into a condition of such harmony with the world that he will listen to the suggestions of Satan; and as his self-importance is fed by the praise and flattery of the world, and this is more acceptable to him than the self-denial required by the cross of Christ, he turns from the peculiar people of God to those who offer enticements to gratify worldly ambitions and enterprises in harmony with the natural tastes and desires. Backslidden from God, he has tasted the applause of men, and it has become pleasant to him. As he does not receive this praise in the church of Christ, he turns to the world. [Cf: RH 12-04-94 para. 3] p. 364, Para. 1, [1894MS].

The word of God forbids the praising and glorifying of men, therefore Christians cannot glory in men; but the mere professor of religion feels grieved over this lack of human appreciation, and believing that he has wonderful qualifications that his Christian brethren do not discern or rightly estimate, he presses a little closer to the world, loves their deceptive flattery, and thinking he is worthy of being extolled, he drinks more deeply of the turbid streams of the valley, until he no longer thirsts for the snow waters of Lebanon. He is restless and uneasy among true Christians who talk of Jesus and the precious truth. The language of Canaan is a language that he no longer delights in. The atmosphere surrounding the souls of Christians is unlike the atmosphere that surrounds the soul of the worldling, and the halfhearted professor feels uneasy while in the presence of those who love God with all their hearts. He seeks to weed out from his companions those who love and fear God, and he fills up their vacant places with those who do not love and fear him, and who have no respect for his commandments. He makes it evident by his course of action that he does not honor or revere God. [Cf: RH 12-04-94 para. 4] p. 364, Para. 2, [1894MS].

The Lord says, "Them that honor me I will honor." Satan is well pleased with the sentiments of the average Christian whom the people of the world praise and extol, while they cast reproach and contempt on those who truly honor God. The worldly Christian feasting upon the flattery of men will receive no more reward than this that he seeks after. The praise of men will be his whole recompense. But God is grieved by the spirit and action of worldly-minded men and women who yet profess to be on the Lord's side. The personal worldliness of Christians testifies against the religion of Jesus Christ. How few honor God by being his faithful witnesses! Christ says of his true followers, "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." [Cf: RH 12-04-94 para. 5] p. 364, Para. 3, [1894MS].

God has his faithful witnesses who are not attempting to do that which Christ has pronounced impossible,--that is, seeking to serve God and Mammon at the same time. They are burning and shining lights amid the moral darkness of the world, and amid the gross darkness that covers the people like the pall of death. The members of the church of Christ are individually to be controlled by the Holy Spirit, in order that

they may not have a changeable, fluctuating experience. They are to be rooted and grounded in the truth. When the joy of the saving power of Christ's righteousness is rightly understood by experimental knowledge, there will be vital interest in the church, there will be those who will teach transgressors God's ways, and sinners will be converted to the truth as it is in Jesus. It is the professors of religion that need converting; for Satan has brought his deceptions to bear upon their souls. The soul that is brought into personal contact with Christ, becomes a holy temple unto the Lord; for Jesus is made unto the believer wisdom, righteousness, sanctification, and redemption. He who has fully surrendered to God has a consciousness of Christ's saving presence. He is a possessor of spiritual patience, and has the rest of soul that comes from learning of Him who is meek and lowly of heart. Trusting in Jesus to be his efficiency and righteousness, his soul is filled with a pleasant contentment. [Cf: RH 12-04-94 para. 6] p. 364, Para. 4, [1894MS].

What is the joy of the Christian?--It is the result of the consciousness of the presence of Christ. What is the love of the Christian?--It is the reflection of the love of Christ. It is the effect of the operation of the Holy Spirit. Looking to the cross of Calvary, we see Jesus dying for the sins of the world, in order that by his death, life and immortality might be brought to light in behalf of the contrite soul. Jesus is all in all, and without him we can do nothing. Without Christ, spiritual life would be impossible. But this union of Christ with the soul is the union which Satan is ever seeking to disturb, and through yielding to his temptations, the soul that once was united to Christ may become assimilated to the world, and have no relish for the bread of eternal life. The provision from the table of the Lord, the heavenly manna, is not relished; and the world-loving soul loathes the corn of heaven, and hungers and thirsts for the praise and flattery of the world. The applause of men is the food that is relished by the perverted appetite of the Christless soul. Infatuated by a Satanic ambition to have the supremacy, professed followers of Christ are led on from one delusion to another until eternity is lost out of their reckoning. But he who lives godly in Christ Jesus will have no relish for the forbidden praise of men. By Mrs. E. G. White. [Cf: RH 12-04-94 para. 7] p. 365, Para. 1, [1894MS].

"God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." [Cf: RH 12-11-94 para. 1] p. 365, Para. 2, [1894MS].

A healthy Christian is one who has Christ formed within, the hope of glory. He loves truth, purity, and holiness, and will manifest spiritual vitality, having love for the word of God, and seeking communion with those who are acquainted with the word, in order that he may catch every ray of light that God has communicated to them, which reveals Christ and makes him more precious to the soul. He who has sound faith finds that Christ is the life of the soul, that he is in him as a well of water springing up unto everlasting life, and he delights to conform every power of the soul to the obedience of his Lord. The Holy Spirit with its vivifying influence ever keeps such a soul in the love of God. [Cf: RH 12-11-94 para. 2] p. 365, Para. 3,

[1894MS].

To the Christian it is written: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: RH 12-11-94 para. 3] p. 365, Para. 4, [1894MS].

In order to grow up into the full stature of men and women in Christ Jesus, it is necessary to search the Scriptures prayerfully, and to have fellowship with those who love and fear God. If Christ is an indwelling Saviour, we cannot assimilate to the world. The world crucified Jesus Christ, and is at enmity with Christ and with those who love truth, because the truth condemns the children of this world in their sinful, Christless lives. The worldling will betray the children of God, will speak against them, and falsely accuse them. But let no one who claims to be a follower of Christ receive the accusations that spring from the envyings and jealousies of those who love not truth. If you listen to accusations and charges against the children of God who are striving to obey the truth, you thereby become seduced by the enemy, and he will use you as his agent. Those who live in daily communion with Christ will learn to place a proper estimate upon their brethren, and will respect and sympathize with those who are in harmony with the pure, the good, and the true, and will condemn the course of those who are vile, profligate, and unclean before God, and despisers of his truth and righteousness. They will not help the enemy in his work of condemning the righteous and clearing the guilty. [Cf: RH 12-11-94 para. 4] p. 366, Para. 1, [1894MS].

Be afraid to stand on Satan's side, to act as his agent in receiving suggestions that will weaken and discourage those whom God loves. Be afraid to sustain and strengthen the hands of the sinner in aiding him in the least in carrying on his secret, envious workings, and in plotting against the just; for the Lord will surely punish all who engage in this kind of work. The Lord will surely take notice of you in casting reflections upon the child of God, before his brethren or before the unbelievers. [Cf: RH 12-11-94 para. 5] p. 366, Para. 2, [1894MS].

In depreciating the characters of others, the enemies of truth seek to exalt themselves, and look for the praise of men. But the Lord says, "He that loveth his life"--seeks to be the greatest, loving the praise

of men more than the praise of God--"shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor." Here is light on the point of accusing and of seeking to humiliate the servant of God before the eyes of men. Those who profess the truth are to respect their brethren, and they are to treat them as Christ in the person of his saints. If the love of Jesus is ever abiding in the heart, this will be the case. [Cf: RH 12-11-94 para. 6] p. 366, Para. 3, [1894MS].

After Jesus had washed his disciples' feet, he said, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." In washing his disciples' feet, Jesus gave us a lesson of humility; and did we practice this ordinance as Jesus has given us the example, it would result in sweeping away the difficulties that arise between brethren, and would heal the estrangement that the enemy would bring into the church; for Jesus is present on such occasions, to bring hearts into fellowship with himself and with one another. [Cf: RH 12-11-94 para. 7] p. 366, Para. 4, [1894MS].

After he had washed the feet of his followers, he said, "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." O that the professed people of God may also have discernment, and know whom God has chosen. He had washed the feet of Judas, who was to betray him. He said, "Ye are clean, but not all." He would have his followers understand that he had a full knowledge of what Judas would do. He foretold his betrayal at the hand of Judas, and said, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Jesus said to the people, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [Cf: RH 12-11-94 para. 8] p. 367, Para. 1, [1894MS].

The Lord has revealed the fact in his word that Satan is at the head of fallen principalities and powers, and is the ruler of the darkness of this world. Day and night he is plotting against God and against those who are seeking to obey the truth. He transforms himself into an angel of light, and makes darkness appear as light, and light as

darkness; and he seeks continually to lead unstable souls to unite with him in thinking evil and in speaking evil of those who will not be turned from the truth. He is described in the Scriptures as a liar, a destroyer, a tormentor, an accuser, a murderer, and it will not be difficult to discern on which side a soul is fighting, or under what leadership he is moving, if he is found accusing and condemning others. If men and women have been placed so that they have gained influence, and they use that influence to further Satan's designs, they are uniting with the great adversary and apostate. [Cf: RH 12-11-94 para. 9] p. 367, Para. 2, [1894MS].

Our chief adversary is the devil. He is represented as going about as a roaring lion, seeking whom he may devour. When he finds men and women who have become self-exalted, as he himself became in heaven, and full of jealousy, and ambitious for power and prominence, he knows just how to lead them by his temptations so that they will prostitute their powers to his use, and become his agents in ruining their fellowmen. He is ready to work through his human agents in such a way as to conceal himself from view, in order that he may set in operation a train of circumstances that will lead men away from God, lead them away from the association and companionship of those who are connected with Christ, and influence them to do the work of annoying, distressing, and discouraging those who love Jesus. The spell of temptation holds these souls like a bewitching charm. "Every man is tempted, when he is drawn away of his own lust, and enticed." Yielding to the voice of the tempter, the tempted one surrenders virtue and principle, and in place of turning at once to God with contrition and repentance, he severs the last link whereby God's power can work for him, and hell triumphs because he has become the prey of the enemy. When the adversary thus bewitches the soul and entraps the unwary feet, he then represents God as inexorable and unforgiving, declaring that it will be of no use to make a confession of sin now, for God will not pardon. Let not the tempted soul listen to the voice of the accuser and destroyer, and take the way of the hopeless apostate, and plunge into midnight darkness. Remember the promise of God. He says, "Return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously." The Lord answers, "I will heal their backsliding, I will love them freely; for mine anger is turned away from him." Break with the enemy, and seek the presence of Jesus; with tears of confession and with penitential grief urge once more your suit at the throne of grace. The Lord will hear, the Lord will answer; return ere it be too late. [Cf: RH 12-11-94 para. 10] p. 367, Para. 3, [1894MS].

"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.) Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live;

as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." [Cf: RH 12-11-94 para. 11] p. 368, Para. 1, [1894MS].

Let every man who engages in the work of the ministry not merely read, but study the instruction that the apostle Paul has written under the inspiration of the Spirit of God, and then practice the same. The life that Paul describes was also the life of our Pattern, the Majesty of heaven, who clothed his divinity with humanity, and came to our world to associate with and to save those who are lost, to lift up the fallen, saying, "Follow me. I am your Redeemer, I am your Restorer. I will restore you." By Mrs. E. G. White. [Cf: RH 12-11-94 para. 12] p. 368, Para. 2, [1894MS].

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? . . . If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" [Cf: RH 12-18-94 para. 1] p. 368, Para. 3, [1894MS].

I appeal to my brethren in faith, and urge them to cultivate tenderness of heart. Whatever may be your calling or position, if you cherish selfishness and covetousness, the displeasure of the Lord will be upon you. Do not make the work and cause of God an excuse for dealing closely and selfishly with anyone, even if transacting business that has to do with his work. God will accept nothing in the line of gain that is brought into his treasury through selfish transactions. Every act in connection with his work is to bear divine inspection. Every sharp transaction, every attempt to take advantage of a man who is under pressure of circumstances, every plan to purchase his land or property for a sum beneath its value, will not be acceptable to God, even though the money gained is made an offering to his cause. The price of the blood of the only begotten Son of God has been paid for every man, and it is necessary to deal honestly, to deal with equity with every man, in order to carry out the principles of the law of God. [Cf: RH 12-18-94 para. 2] p. 368, Para. 4, [1894MS].

The great principles contained in that law enjoin upon us the duty of loving God supremely and our neighbors as ourselves. Those who love God will keep the first four precepts of the decalogue, which define the duty of man to his Creator. But in carrying out this principle through the grace of Christ, we shall express in our characters the divine attributes, and shall work out the love of God in all our dealing with our fellowmen. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave his best gift to the world, and whosoever has the attributes of God will love his fellowmen with the same love wherewith God has loved him. The Spirit of God dwelling in the heart will be manifested in love to others. [Cf: RH 12-18-94 para. 3] p. 368, Para. 5, [1894MS].

In keeping the first four commandments, which reveal the duty of man to his God, the worshiper of God will find that he cannot cherish one fiber of the root of selfishness. He cannot do his duty to his God, and practice oppression toward his fellowmen. The second principle of the

law is like unto the first, "Thou shalt love thy neighbor as thyself." "This do, and thou shalt live." These are the words of Jesus Christ, from which there can be no departure on the part of any man, woman, or youth who would be a true Christian. It is obedience to the principles of the commandments of God, that molds the character after the divine similitude. Those who render this obedience through the grace of Christ, possess the attributes of the Saviour's character, and are partakers of the divine nature, having escaped the corruption that is in the world through lust. The word "lust" here includes not only licentiousness, but covetousness, desire for position, love of money, and that which leads to false dealings and unjust practices. [Cf: RH 12-18-94 para. 4] p. 369, Para. 1, [1894MS].

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." The people who keep God's commandments are to bring the law of God into their lives, and reveal its value in their characters; they are to be Christlike and show forth true charity. [Cf: RH 12-18-94 para. 5] p. 369, Para. 2, [1894MS].

"Thou shalt not oppress a hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day shalt thou give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee." "Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until morning." [Cf: RH 12-18-94 para. 6] p. 369, Para. 3, [1894MS].

The Lord Jesus gave these commandments from the pillar of cloud, and Moses repeated them to the children of Israel and wrote them in a book, that they might not depart from righteousness. We are under obligation to fulfill these specifications; for in so doing we fulfill the specifications of the law of God. If a brother who has labored disinterestedly for the cause of God, becomes enfeebled in body, and is unable to do his work, let him not be dismissed and be obliged to get along the best way he can. Give him wages sufficient to support him; for remember he belongs to God's family, and that you are all brethren. In the New Testament the world's Redeemer has specified what constitutes pure religion in our dealings with our fellowmen. Obeying the first four commandments with the whole soul causes us to render supreme love to God, and to become co-workers with God in carrying out the will of God toward our fellowmen. Keeping the first four commandments makes us one with Christ, who gave his life as a ransom to deliver all from the thralldom of sin, and to make us free men and women in him. The value of man is to be estimated at the price paid for his redemption. [Cf: RH 12-18-94 para. 7] p. 369, Para. 4, [1894MS].

The last six precepts of the decalogue reveal the duty of man to his fellowmen; and those who render obedience to the first four commandments will also carry out the injunctions of the last six. We are commanded to love our neighbors as ourselves. This command is not

that we shall simply love those who think and believe exactly as we think and believe. Christ illustrated the meaning of the commandment by the parable of the good Samaritan. But how strangely these precious words are neglected, and how frequently men oppress their fellowmen, and lift up their souls unto vanity. Men glory in themselves and exalt themselves above their brethren. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." [Cf: RH 12-18-94 para. 8] p. 370, Para. 1, [1894MS].

Can we wonder that the curse of God is upon the earth, upon man and beast, when his law is set aside as a thing of naught, and men are following the imagination of their own hearts, as did the inhabitants of the world before the flood? All this foretells the coming of Christ and the end of all things. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Through selfish pride, through selfish gratification, the blessing of God has been shut away from men and from his professed people, because they have despised his words, and have failed to relieve the sufferings of humanity. "Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And all the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety." [Cf: RH 12-18-94 para. 9] p. 370, Para. 2, [1894MS].

To those who are doers of the words of Christ, prosperity is insured. In obeying his words, you become workers together with God in uplifting, in blessing, and strengthening the sons of men, cultivating good impulses, and uprooting that which is evil. Christ said, "Make the tree good, and his fruit good." It is only practical piety that is of value. No spurious religionist will enter into the kingdom of heaven, and those who are genuine will bring forth the fruit that is found upon the Christian tree. The fruit found upon the tree is in harmony with its nature. This law prevails throughout the natural kingdom, and illustrates the truth found in the spiritual kingdom. When there is a decided change from a life of sin to one of purity, there will be a corresponding change in words and actions. Those who exercise faith dwell in the presence of purity, and are one with Christ. Their life is hid with Christ in God. [Cf: RH 12-18-94 para. 10] p. 370, Para. 3, [1894MS].

"Blessed are the pure in heart; for they shall see God." The pure in heart ever keep before them their invisible Lord, and they catch his Spirit; they love their Lord with all the heart, and exercise in their lives the love that God has manifested toward all human beings. But "he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily

is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." Let all read and understand these words of John, in order that they may make no mistake. To what commandments is John referring? He says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him?" [Cf: RH 12-18-94 para. 11] p. 371, Para. 1, [1894MS].

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee." How tenderly the Lord regards all who are suffering and in want! They are to be helped, not to be oppressed. "Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." [Cf: RH 12-18-94 para. 12] p. 371, Para. 2, [1894MS].

It would be well if every church would read in its assemblies from the Old Testament the lessons which Christ gave to the people. The Spirit and character of our Heavenly Father in his dealings with men are revealed through these lessons. By Mrs. E. G. White. p. 371, Para. 3, [1894MS].

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanted. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." [Cf: RH 12-25-94 para. 1] p. 371, Para. 4, [1894MS].

In the Old Testament the very same principles were revealed as those which Christ gave in his sermon on the mount. The scribes and Pharisees knew so little of these principles through everyday practice, that Christ's sermon on the mount was as a new revelation to them, and sounded like heresy to their ears. They had misinterpreted the Scripture, and regarded the maxims and sayings of men that had passed to them from rabbi to rabbi, as having the sanctity of inspiration. But the commands of men were not like the divine commands, and better suited their carnal hearts. Jesus, who had instituted the law, knew just how far these professedly pious teachers had departed from the

law, and how far they had made it void by their traditions. They had worshipped God in vain, "teaching for doctrines the commandments of men." [Cf: RH 12-25-94 para. 2] p. 371, Para. 5, [1894MS].

Jesus revealed to them the far-reaching principles of the law of God. That which had been said by the rabbis of old time, though it had been oft repeated, and was hoary with age, though it was regarded by men as on a par with divine authority, was put in contrast with his own divine principle. The lessons he had taught to Israel in the Old Testament he repeated in the New Testament. He enjoined upon them the exercise of mercy, compassion, and love toward all with whom they came in contact. Had the Israelites practiced the lessons which Christ spoke from the pillar of cloud, there would have been no oppression by man of his fellowmen. Jesus had said in the Old Testament: "Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing." [Cf: RH 12-25-94 para. 3] p. 372, Para. 1, [1894MS].

If Israel had carried out the will of God that had been made known unto them, the blessing promised to the pure in heart would have rested upon them. They would have seen God, and by beholding him would have become like him in character. The ever-working principle and power of the Holy Spirit would have wrought upon human nature, till the heart was changed, and the character conformed to the likeness of Christ's character. In daily doing the words of Christ, it becomes a pleasure to do his will. Christ came to our world to live out the law of God, to be our pattern in all things. He placed himself between the mercy seat and the vast number of heartless worshipers who were full of ostentation, pride, and vanity, and by his lessons of truth, which were eloquent with simplicity, he impressed the people with the necessity of spiritual worship. His lessons were impressive, beautiful, and weighty with importance, and yet so simple that a child could understand them. The truth he presented was so deep that the wisest and most accomplished teacher could never exhaust it. Those who work as seeing the invisible, will always preserve simplicity, charging the simplest words with the power of the grandest truths. It was with this kind of teaching that the Lord Jesus exposed the weakness and brought to confusion the theories of the most learned. The spotlessness of his character, untainted with sin, unmarred by a wrinkle, revealed the marked contrast there was between his religion and the pious pretensions of the Pharisees. They could not tolerate Jesus. [Cf: RH 12-25-94 para. 4] p. 372, Para. 2, [1894MS].

Though no fault could be found with Christ, he was rejected of men. With all his accusing power, Satan assaulted him, and could find

nothing in him to condemn. Judas, who betrayed him, was constrained to own that he had betrayed innocent blood. Pilate, though he passed the sentence of condemnation upon him, declared that he found no fault in him. Pilate's wife sent word to the Roman governor, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him." This was the character of the great Teacher who has commanded us to treat our brethren with tenderness and compassion. Shall we disregard his words, and choosing impurity of heart, fail to see God? In failing to obey the words of Christ we become hardhearted, insensible to the woe of our fellowmen, and lack tenderness and love. [Cf: RH 12-25-94 para. 5] p. 372, Para. 3, [1894MS].

I address those who are in responsible positions. How stands your record when compared with the Scripture of the Old and New Testaments? None of your excuses for neglect of obeying the word of God just as it reads, will stand before Heaven. When you employ a man in any branch of the work, and he does his best, and still falls into decay, and his wife and children are caused to suffer, you may pass judgment upon him because he is not successful in his work, and you may allow the cry of this brother and his family to come up against you into the ears of God; but remember that as you judge, you will be judged, and as you measure unto others, it will be measured unto you again. Are you not afraid that the Lord will bring you over the very same ground upon which your brother has fallen? Your brother was of just as much value in the sight of God as you are; for there is no respect of persons with God. He strips off the tinsel, the glitter, and the show with which men have clothed themselves, and beholds them in their true character. He allows those who boast themselves to pass through the strait places in which others have fallen, that they may be tested and tried upon the very points in which others have failed, that they may understand what it is to be regarded with indifference, contempt, and scorn. When others failed in the same place, they did not help, strengthen, and bless; but turned from them in heart, and regarded not their situation. [Cf: RH 12-25-94 para. 6] p. 373, Para. 1, [1894MS].

The Lord has represented himself as a householder who left his goods with his servants, instructing them to trade upon them for his advantage. "He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." The Lord has given talents to his servants according to their several ability, and he means that they will be good stewards of their Lord's goods. In carrying out the principles of the law of his government, they will put their talents to good use in distributing to the poor, in manifesting the compassion and love of Christ to their fellowmen. Those who do this will hear from his lips the benediction, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord." Mrs. E. G. White. [Cf: RH 12-25-94 para. 7] p. 373, Para. 2, [1894MS].

Lt 76, 1894 Counsels for Husbands and Wives; Also, Guidelines for Students and Faculty in a School--I wish to present before you some things existing in yourself that have been at the foundation of the sorrow and disappointment which you unjustly charge upon others. I have

often read these words, "Marriage is a lottery." Some act as if they believed the statement, and their married life testifies that it is such to them. But true marriage is not a lottery. Marriage was instituted in Eden. After the creation of Adam, the Lord said, "It is not good that the man should be alone; I will make him a help meet suitable for him." When the Lord presented Eve to Adam, angels of God were witnesses to the ceremony. But there are few couples who are completely united when the marriage ceremony is performed. The form of words spoken over the two who take the marriage vow does not make them a unit. In their future life is to be the blending of the two in wedlock. It may be made a really happy union if each will give to the other true heart affection. [Cf: 1888 Mtl. p. 1214 para. 01] p. 373, Para. 3, [1894MS].

But time strips marriage of the romance with which imagination had clothed it, and then the thought finds entrance into the mind through Satan's suggestions, "We do not love each other as we supposed." Expel it from the mind. Do not linger over it. Let each, forgetful of self, refuse to entertain the ideas that Satan would be glad to have you cherish. He will work to make you suspicious, jealous of every little thing that shall furnish the least occasion in order to alienate your affections from each other. Life is a real matter, and it can be made unbearable by the husband and wife. When the romance is gone, let each think, not after a sentimental order, how they can make the married life what God would be pleased to have it. [Cf: 1888 Mtl. p. 1214 para. 02] p. 374, Para. 1, [1894MS].

Life is a precious gift of God, and is not to be wasted in selfish regrets or more open indifference and dislike. Let the husband and wife talk things over together. Renew the early attentions to each other, acknowledge your faults to each other, but in this work be very careful that the husband does not take it upon him to confess his wife's faults or the wife her husband's. Be determined that you will be all that it is possible for you to be to each other, and the bonds of wedlock will be the most desirable of ties. Let not the thought be entertained for one moment that you are bound by irrevocable vows to one whom you cannot love. It is as a terrible nightmare for two persons to be apparently living as one through a lifetime, and yet be in reality as two. [Cf: 1888 Mtl. p. 1215 para. 01] p. 374, Para. 2, [1894MS].

The evil is always increased when either the wife or the husband, finding someone who appears to be a congenial spirit, ventures to whisper to this trusted one the secrets of the married life. The very act of making known the secret confirms the existence of a condition of things that would not be at all necessary if the husband and wife loved God supremely. [Cf: 1888 Mtl. p. 1215 para. 02] p. 374, Para. 3, [1894MS].

But the fact is, in many cases where these difficulties are thought to exist, the cause is imaginary. Mistakes are made through ignorance, and the result that is sure to follow is misunderstanding and alienation. If the husband and wife would freely talk over the matter with each other in the spirit of Christ, the difficulty would be healed. But too often they remain apart, and brood over the trouble, and it wounds them continually. If they loved God supremely, their hearts would be so filled, so satisfied, with His love that they would not be consumed with longing for affection to be manifested in acts toward themselves.

Many have mistaken the true duty of the wife to the husband and the husband to the wife. Self becomes all-absorbing, and Satan can manage the matter to suit himself. He has his net all ready to draw about the human soul, to get it so entangled by human imagination that it seems impossible for human wisdom to disentangle the meshes of his finely woven snares. [Cf: 1888 Mtl. p. 1215 para. 03] p. 374, Para. 4, [1894MS].

But what human wisdom cannot do, the wisdom of God can do through the surrender of the will, the mind, the soul, the strength, the entire being, to God. His providence can unite hearts in bonds that are of heavenly origin. But the result will not be a mere external interchange of affection in soft and flattering words. There will be a new experience; the loom of heaven weaves with warp and woof finer, yet more firm, than those of earth. The material is not a mere tissue fabric but a texture that will bear the wear and test of trial; heart is bound to heart in the golden chain of a love that is genuine. There is a love that it is cruelty to feed or to give vent to. It is regarded as very fine, very elevated, yet it absorbs so much that God cannot be glorified in the life of the ones He has purchased by the sacrifice of His own life to unite them with Himself. [Cf: 1888 Mtl. p. 1216 para. 01] p. 374, Para. 5, [1894MS].

Husbands and wives should feel it their privilege and their duty to reserve for the privacy of each other's society the interchange of love tokens between themselves. For while the manifestation of love for each other is right in its place, it may be made productive of harm to both the married and the unmarried. There are persons of an entirely different cast of mind and character, and of different education and training, who love each other just as devotedly and healthfully as do those who have educated themselves to manifest their affection freely; and there is danger that by contrast these persons who are more reserved will be misjudged, and placed at a disadvantage. [Cf: 1888 Mtl. p. 1216 para. 02] p. 375, Para. 1, [1894MS].

While the wife should lean on her husband with respect and deference, she can, in a wholesome, healthful way, manifest her strong affection for and confidence in the man she has chosen as her life companion. She gives real, unvarnished proofs of her love, and does not think it essential to exhibit sentimentalism as the evidence of a happy union. [Cf: 1888 Mtl. p. 1217 para. 01] p. 375, Para. 2, [1894MS].

It is the high privilege and the solemn duty of Christians to make each other happy in their married life, but there is positive danger of making self all absorbing, pouring out all the wealth of affection upon each other, and being too well satisfied with such a life. All this savors of selfishness. Instead of shutting up their love and sympathy to themselves, they should seize every opportunity of contributing to the good of others, distributing the abundance of affection in a chaste and sanctified love for souls that in the sight of God are just as precious as themselves, being purchased by the infinite sacrifice of His only-begotten Son. [Cf: 1888 Mtl. p. 1217 para. 02] p. 375, Para. 3, [1894MS].

Kind words, looks of sympathy, expressions of appreciation, would be to many a struggling and lonely one as the cup of cold water to a thirsty soul. A word of sympathy, an act of kindness, would lift

burdens that are resting heavily upon some shoulders. And words of counsel, admonitions, warnings from a heart sanctified by love, are just as essential as an effusion of loving sentiments and expressions of appreciation. Every word or deed of unselfish kindness to souls with whom we are brought in connection is an expression of the love that Jesus has manifested for the whole human family. That love is beautifully presented to us by Christ Himself. [John 4:10, 13, 14, quoted.] [Cf: 1888 Mtl. p. 1217 para. 03] p. 375, Para. 4, [1894MS].

Too often the marriage relation is entered into without proper consideration; none should marry in uncertainty. But if they have not been properly considerate in this matter, and after marriage find themselves dissimilar in character, and liable to reap unhappiness in the place of joy, let them not breathe into another's mind the fact that their marriage was unwise. Let no third person become acquainted with the matter, but let each in the fear of God seek to understand and to help the other. In my experience many cases have come before me that were most difficult to deal with. Fictitious reading has confused the mind, and marriage is falsely colored. As Christians we should discard all this class of reading that creates so much unhappiness in the marriage life. Persons do not realize their expectations, and nothing that the companion can do is pleasing. The one in this dangerous position should center the affections upon God, and drink of the water that Christ shall give, which will be as "a well of water springing up into everlasting life." [Cf: 1888 Mtl. p. 1218 para. 01] p. 375, Para. 5, [1894MS].

How anxiously I watched during the camp meeting to see who would give heed to the Saviour's invitation, and seek unto Him for the water of life. I watched to see who would fall on the Rock and be broken. Some of our sisters who might have been helped and blessed were not helped because they were in a condition very like that of those at the Minneapolis meeting. They had the same spirit; they were doing a similar work in seeking to find spot and stain in others. I longed to see the work of the Spirit of God upon their hearts. But there was no perceptible change. I knew that when the divine enlightenment came to them, there would be such an emptying of self that there would be a vacuum to be supplied by the Holy Spirit working in the human heart with saving power. [Cf: 1888 Mtl. p. 1219 para. 01] p. 376, Para. 1, [1894MS].

When after the camp meeting it was urged upon me by the Spirit of God to bear a testimony and do a work which was not pleasant, I dreaded to undertake it. After the case of one was touched and I had done all that I could do to change the order of things, Brother Starr said to me, "I hope now you can lay down this burden and rest. You cannot continue to pass wakeful nights and suffer thus in mind without decided injury to your health." I said, "Oh, Brother Starr, the work is but just entered upon. You know not the true condition of things." That which I looked upon as the most difficult to attempt to set in order is the case of Sister Rousseau and Sister Daniells. I would leave for New South Wales if I dared to do so, but I greatly fear and tremble to touch a matter which has been working deeper and deeper under the specious training of Satan, until the meshes of his net have entangled these souls in a self-conscious righteousness and a Satanic deceiving that makes falsehood appear as truth and truth appear as falsehood. It is no easy matter to break this deception of the artful deceiver. [Cf: 1888 Mtl.

p. 1219 para. 02] p. 376, Para. 2, [1894MS].

Brother and Sister Starr have not brought these matters before me. It has been here as at Minneapolis. Supposition is taken for fact because our sisters have not walked in the light of the Word of God and been doers of that Word. Satan has insinuated his awful, deceiving suggestions, and they have believed a falsehood. They have not opened the mind to the very ones they should have spoken to. They have allowed their mischievous confidences to lead them into false paths. Satan has put his construction upon matters, and they do not discern the truth. A malarious atmosphere has surrounded their souls. [Cf: 1888 Mtl. p. 1220 para. 01] p. 376, Para. 3, [1894MS].

How much greater would have been the manifestation of the Spirit of God in the working of the school, had the atmosphere been pure and holy. If all who have come into the school had cherished a pure missionary spirit, faithful to the interest of the One who has given them their work to do, the Holy Spirit could have worked with these sisters. How much time has been wasted in false sympathy in pitying self and in evil surmising and evil speaking, time which might have been turned to profit, the thoughts purified, the heart opened to the bright beams of the Sun of Righteousness. What an exalted satisfaction would it be to all the heavenly intelligences to see those who had long had knowledge and light and experience, the wives of ministers, closely united, answering the prayer of Christ that they might be one in heart and in purpose. Loving God supremely, they would have loved their neighbors as themselves. [Cf: 1888 Mtl. p. 1220 para. 02] p. 376, Para. 4, [1894MS].

In the school our sisters were surrounded by active, inquiring minds, quick to discern and to draw conclusions. The state of the mind is easily read, as revealed in little actions, in a word which is a seed dropped now and then. It is manifest whether or not one is on the side of order and obedience to rules and regulations. Unless these rules are respected and obeyed, the school would speedily become demoralized. When those who carried the burden of responsibility feel the necessity of requiring correct deportment, respect, and obedience, it is a sad thing that Sister Rousseau should be on the wrong side, feeling that those who disregard the rules should be treated in such a way that the rules would mean nothing to them. Sister Rousseau does not regard her words and attitude thus, but thus God regards them. [Cf: 1888 Mtl. p. 1221 para. 01] p. 377, Para. 1, [1894MS].

The discipline of the school is not to be lowered, but all who have any part to act in relation to the school are required to come up to the right standard. They must maintain propriety of conduct in every line, and stand shoulder to shoulder. Those who profess to be followers of Christ are to draw with all their power in even cords. Every worker in the school needs to learn daily in the school of the chief Teacher, Jesus Christ, how to control the feelings, how to subdue the passions. We must live in obedience to the words of Christ, adhering strictly to His rules, heeding His injunctions to the letter. One may possess fine sensibility, but unless this is balanced by sanctified common sense, it becomes a wearisome burden in every council. It is as a ship without a helm to guide it. [Cf: 1888 Mtl. p. 1221 para. 02] p. 377, Para. 2, [1894MS].

Under such an influence the students would soon override all government, and the school would fail of accomplishing the object for which it was established. It could not become elevated and ennobled, giving character to the work of present truth by showing what the truth can do for the students through knowledge of and obedience to its principles. It must be impressed upon the students that they are to make a proper improvement of their time, that they should keep clear from every influence that would divert their minds from their studies. If those who are working in the interest of the school neglect this point, they are unfaithful stewards. Parents and friends are paying out their money to support the pupils in school. They do this because they have high hopes that the students for whom they have this special interest shall repay them by doing their very best. [Cf: 1888 Mtl. p. 1222 para. 01] p. 377, Para. 3, [1894MS].

The school is not to be regarded as a place for courtship or marriage, but as a place where the youth are to be educated and disciplined for practical life. Flirtation or special attentions between young ladies and young men cannot be permitted in the school. Were the rules so lax as to admit of this, the education and home training of many have been so entirely different from what they ought to have been that the school would become demoralized, and parents would feel no safety in sending their children to the school. [Cf: 1888 Mtl. p. 1222 para. 02] p. 377, Para. 4, [1894MS].

Education means all that the term implies; it cannot be acquired without painstaking effort and patient application. It requires all there is of the human mind to dig for the precious ore, and by persevering effort hold all that is gained. Every grain of knowledge is to be regarded as of high value, because it enables the student to understand better his own capabilities, and to use his powers to the glory of God. The period of school life is full of great opportunities and privileges. The students should improve every moment to increase their knowledge, that they may put it to practical use as laborers together with God for the help and blessing of their fellow men. [Cf: 1888 Mtl. p. 1222 para. 03] p. 377, Para. 5, [1894MS].

Education is of no special benefit unless it has for its end true goodness and purity, preparing the student for the service of the Lord. He who studies to be good, that he may do good, will, like Daniel, come into possession of the richest treasures of knowledge. Let not one be content with superficial knowledge, trying to combine pleasure-seeking with the student's life, for he will meet with great loss. [Cf: 1888 Mtl. p. 1223 para. 01] p. 378, Para. 1, [1894MS].

The parable of the talents is given for our study, and it may be considered with great profit to the soul. The fear of the Lord is the beginning of wisdom. Heaven bestows upon us very large gifts when it gives us opportunities. Those who are ever desiring greater opportunities seldom show that they appreciate the opportunities they do have. The precious opportunities are appreciated when the small advantages are eagerly seized upon and improved. The talent of time is a precious gift of heaven. So the power of speech is a talent entrusted of God, to be wisely used in trading with the Lord's goods. We cannot possibly do this unless we are closely connected with Christ. Those who are vitalized by His divine nature can and will work in Christ's lines. [Cf: 1888 Mtl. p. 1223 para. 02] p. 378, Para. 2, [1894MS].

In Christ crucified we behold the manifestation of the wisdom and power of God, daily converting the soul and divinely adapted to meet all the obstacles and trials that come to us all in our daily experience. There is very little genuine faith in a personal Saviour who will help the soul in every emergency. Christ was crucified to take away our sins. Risen from the dead He is our Intercessor, our chosen and appointed Advocate, our Substitute and Surety in God's presence. Through His blood every soul may have access to God. In Him humanity and divinity are combined. It is enough; all sufficiency is provided for every soul. The follower of Christ is fitted for every work and every trial. In his desire for virtue and holiness he is opposed at every step by the synagogue of Satan, and he has to engage in a personal, spiritual conflict. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places" [Eph. 6:12, margin].--Letter 76, 1894. (Written to a sister in the church from Melbourne, Australia, in March 1894.) [Cf: 1888 Mtl. p. 1224 para. 01] p. 378, Para. 3, [1894MS].

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent. The Lord said to Moses, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [Cf: 1888 Mtl. p. 1225 para. 01] p. 378, Para. 4, [1894MS].

A vail has seemed to be before the eyes of many who have labored in the cause, so that when they presented the law, they have not had views of Jesus, and have not proclaimed the fact that, where sin abounded, grace doth much more abound. It is at the cross of Calvary that mercy and truth meet together, where righteousness and peace kiss each other. The sinner must ever look toward Calvary; and with the simple faith of a little child, he must rest in the merits of Christ, accepting his righteousness and believing in his mercy. Laborers in the cause of truth should present the righteousness of Christ, not as new light, but as precious light that has for a time been lost sight of by the people. We are to accept Christ as our personal Saviour, and he imputes unto us the righteousness of God in Christ. Let us repeat and make prominent the truth that John has portrayed: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." [Cf: 1888 Mtl. p. 1225 para. 02] p. 378, Para. 5, [1894MS].

In the love of God has been opened the most marvelous vein of precious truth, and the treasures of the grace of Christ are laid open before the church and the world. "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." What love is this,--what marvelous, unfathomable love!--that would lead Christ to die for us while we were yet sinners. What a loss it is to the soul who understands the strong

claims of the law, and who yet fails to understand the grace of Christ which doth much more abound. It is true that the law of God reveals the love of God when it is preached as the truth in Jesus; for the gift of Christ to this guilty world must be largely dwelt upon in every discourse. It is no wonder that hearts have not been melted by the truth, when it has been presented in a cold and lifeless manner. No wonder faith has staggered at the promises of God, when ministers and workers have failed to present Jesus in his relation to the law of God. How often should they have assured the people that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [Cf: 1888 Mtl. p. 1225 para. 03] p. 379, Para. 1, [1894MS].

Satan is determined that men shall not see the love of God, which led him to give his only begotten Son to save the lost race; for it is the goodness of God that leads men to repentance. O, how shall we succeed in setting forth before the world the deep, precious love of God? In no other way can we compass it than by exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"! Let us say to sinners, "Behold the Lamb of God, which taketh away the sin of the world!" By presenting Jesus as the representative of the Father, we shall be able to dispel the shadow that Satan has cast upon our pathway, in order that we shall not see the mercy and love of God's inexpressible love as manifested in Jesus Christ. [Cf: 1888 Mtl. p. 1225 para. 04] p. 379, Para. 2, [1894MS].

Look at the cross of Calvary. It is a standing pledge of the boundless love, the measureless mercy, of the heavenly Father. O that all might repent and do their first works. When the churches do this, they will love God supremely and their neighbors as themselves. Ephraim will not envy Judah, and Judah will not vex Ephraim. Divisions will then be healed, the harsh sounds of strife will no more be heard in the borders of Israel. Through the grace freely given them of God, all will seek to answer the prayer of Christ, that his disciples should be one, even as he and the Father are one. Peace, love, mercy, and benevolence will be the abiding principles of the soul. The love of Christ will be the theme of every tongue, and it will no more be said by the true Witness, "I have somewhat against thee, because thou hast left thy first love." The people of God will be abiding in Christ, the love of Jesus will be revealed, and one Spirit will animate all hearts, regenerating and renewing all in the image of Christ, fashioning all hearts alike. As living branches of the true Vine, all will be united to Christ, the living head. Christ will abide in every heart, guiding, comforting, sanctifying, and presenting to the world the unity of the followers of Jesus, thus bearing testimony that the heavenly credentials are supplied to the remnant church. In the oneness of Christ's church it will be proved that God sent his only begotten Son into the world. [Cf: 1888 Mtl. p. 1225 para. 05] p. 379, Para. 3, [1894MS].

When God's people are one in the unity of the Spirit, all of Phariseeism, all of self-righteousness, which was the sin of the Jewish nation, will be expelled from all hearts. The mold of Christ will be upon each individual member of his body, and his people will be new bottles into which he can pour his new wine, and the new wine will not break the bottles. God will make known the mystery which hath been hidden for ages. He will make known what are 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." [Cf: 1888 Mtl. p. 1225 para. 06] p. 380, Para. 1, [1894MS].

Jesus came to impart to the human soul the Holy Spirit, by which the love of God is shed abroad in the heart; but it is impossible to endow men with the Holy Spirit, who are set in their ideas, whose doctrines are all stereotyped and unchangeable, who are walking after the traditions and commandments of men, as were the Jews in the time of Christ. They were very punctilious in the observances of the church, very rigorous in following their forms, but they were destitute of vitality and religious devotion. They were represented by Christ as like the dry skins which were then used as bottles. The gospel of Christ could not be placed in their hearts; for there was no room to contain it. They could not be the new bottles into which he could pour his new wine. Christ was obliged to seek elsewhere than among the scribes and the Pharisees for bottles for his doctrine of truth and life. He must find men who were willing to have regeneration of heart. He came to give to men new hearts. He said, "A new heart also will I give you." But the self-righteous of that day and of this day feel no need of having a new heart. Jesus passed by the scribes and the Pharisees, for they felt no need of a Saviour. They were wedded to forms and ceremonies. These services had been instituted by Christ; they had been full of vitality and spiritual beauty; but the Jews had lost the spiritual life from their ceremonies, and clung to the dead forms after spiritual life was extinct among them. When they departed from the requirements and commandments of God, they sought to supply the place of that which they had lost, by multiplying their own requirements, and making more rigorous demands than had God; and the more rigid they grew, the less of the love and Spirit of God they manifested. Christ said to the people: "The scribes and the Pharisees sit in Moses seat: all therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." [Cf: 1888 Mtl. p. 1225 para. 07] p. 380, Para. 2, [1894MS].

The remnant church is called to go through an experience similar to that of the Jews; and the true Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to his people. He 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 love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren. The

church may meet all the description that is given of the Ephesian church, and yet fail in vital godliness. Of them Jesus said, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love." [Cf: 1888 Mtl. p. 1226 para. 01] p. 380, Para. 3, [1894MS].

A legal religion has been thought quite the correct religion for this time. But it is a mistake. The rebuke of Christ to the Pharisees is applicable to those who have lost from the heart their first love. A cold, legal religion can never lead souls to Christ; for it is a loveless, Christless religion. When fastings and prayers are practiced in a self-justifying spirit, they are abominable to God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposed sacrifice,--all proclaim to the world the testimony that the doer of these things considers himself righteous. These things call attention to the observer of rigorous duties, saying, This man is entitled to heaven. But it is all a deception. Works will not buy for us an entrance into heaven. The one great Offering that has been made is ample for all who will believe. The love of Christ will animate the believer with new life. He who drinks from the water of the fountain of life, will be filled with the new wine of the kingdom. Faith in Christ will be the means whereby the right spirit and motive will actuate the believer, and all goodness and heavenly-mindedness will proceed from him who looks unto Jesus, the author and finisher of his faith. Look up to God, look not to men. God is your heavenly Father who is willing patiently to bear with your infirmities, and to forgive and heal them. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By beholding Christ, you will become changed, until you will hate your former pride, your former vanity and self-esteem, your self-righteousness and unbelief. You will cast these sins aside as a worthless burden, and walk humbly, meekly, trustfully, before God. You will practice love, patience, gentleness, goodness, mercy, and every grace that dwells in the child of God, and will at last find a place among the sanctified and holy. [Cf: 1888 Mtl. p. 1226 para. 02] p. 381, Para. 1, [1894MS].

E-20-1894 April 14, 1894--Dear Brother and Sister Eldridge, Your case is urged upon my mind,--your spiritual condition as it was after you accepted the truth, and as it is at the present time. Your principles are not now what they should be or what they might have been if you had appreciated the light of Sun of Righteousness, and had walked in its rays as they shone upon your path. The Lord brought you, Brother Eldridge, in connection with his established institutions because he had blessed you with talents, which, if sanctified, would be a blessing to his cause and work. But without the Holy Spirit of God to bless and encourage your advancement as a learner, you would not obtain the experience essential for you as a wise manager in a line of work demanding faithfulness in every particular. Unless you should submit yourself to be educated and taught of God, you could not fill successfully the position to which you were called. There must be no confederating together on the part of any of the workers to carry out their own purposes; for one would surely mislead another. [Cf: 1888 Mtl. p. 1227 para. 01] p. 381, Para. 2, [1894MS].

The union between yourself and Frank Belden did not aid either of you in gaining the experience essential for you individually. You were both entrusted with sacred responsibilities. You were both on trial, under the proving of God. This responsible position called for daily and hourly experience in spirituality, in devotion to God. There was no lack on the part of God; every provision had been made whereby you might individually receive the power essential for the perfection of Christian character. The Lord does not desire that our individuality shall be destroyed; it is not his purpose that any two persons shall be exactly alike in tastes and dispositions. All have characteristics peculiar to themselves, and these are not to be destroyed, but to be trained, molded, fashioned, after the similitude of Christ. The Lord turns the natural aptitude and capabilities into profitable channels. In the improvement of the faculties God has given, talent and ability are developed if the human agent will recognize the fact that all his powers are an endowment from God, to be used, not for selfish purposes, not to get a name or to secure large wages, but for the glory of God and the good of our fellow-men. Under the training of God the understanding is to be opened to receive the impress from God. The light of truth is to be a working agent; for true faith works by love and purifies the soul. All selfish purposes are to be expelled from the soul. The truth, if fully accepted, will prove all sufficient to mellow the soil of the heart, making it ready for the precious seed to be sown continually by the Husbandman, that there may be a harvest for the Master. Heavenly influences are at work to build up and to improve the mind, enabling it to appreciate high and holy interests. The mind that is ever reaching upward, heavenward, will form correct estimate of men and of the business connected with the work. Under the control of the Holy Spirit, it will look at a subject on every side, and will be enabled to judge correctly. [Cf: 1888 Mtl. p. 1227 para. 02] p. 381, Para. 3, [1894MS].

In the offices of publication at Battle Creek, as in the Conference at Minneapolis, diverse influences arose. In the providence of God these are a test of character. Will men be influenced by men, or will they have the fear and glory of God in view. Will they give evidence of real depth of piety, praying and seeking God that they may form a right estimate of men and of subjects, appropriating all that is good, and refusing to garner the chaff? [Cf: 1888 Mtl. p. 1228 para. 01] p. 382, Para. 1, [1894MS].

God designed to work mightily by his Holy Spirit in that Minneapolis meeting, for all who would submit their way and their will to him. He would make that occasion a most precious school for all who would be teachable. However weak and imperfect in themselves, if they realized their weakness and their spiritual ignorance, they would receive divine strength and enlightenment. In that time of perplexity, if instead of sporting, jesting, and ridicule, there had been earnest prayer and an effort to promote harmony and unity, most precious victories would have been gained; which would have placed the work years ahead, and saved many souls. But the giving up to Satan's arrangements, and acting out Satanic attributes on that occasion, caused the record to be entered in the books of heaven, "Untrustworthy when important interests are at stake." [Cf: 1888 Mtl. p. 1229 para. 01] p. 382, Para. 2, [1894MS].

God would have his people sensible at all times, moving as under the

eyes of the whole heavenly universe. Then when differences arise, there will be a burden of responsibility upon every soul. The fear of God will lead to solemnity, care taking, and earnest prayer, not to lightness and trifling, not to playing upon words, not to jesting and joking. All will be weighted with a sense of the consequences depending upon their own individual actions and decisions. If all the brethren at Minneapolis had been seeking the Lord with humility of mind, there would have been no conflict, no clashing, no uncourteous words, nothing unwise advanced. But men who were capable of being entrusted with great interests, desired to reveal their executive ability in guiding the vessel through the breakers to the harbor. They did not wait for divine guidance. [Cf: 1888 Mtl. p. 1229 para. 02] p. 382, Para. 3, [1894MS].

After we left Minneapolis, the battle had to be fought over and over again. Time was lost, souls lost, lives imperiled, all because men felt sufficient in themselves, and were not careful to keep the way of the Lord. The testing process is going on with every individual. Every movement is made before the whole heavenly universe. Whatever position men occupy, just as soon as they lift up their souls unto vanity they are left to make their own way without the help of God. He cannot cooperate with them. [Cf: 1888 Mtl. p. 1230 para. 01] p. 382, Para. 4, [1894MS].

The Lord laid upon me a burden in regard to the publishing house at Battle Creek. In the council room at the tabernacle I read a message to a large number assembled. The same matter was afterwards repeated to the managers of the publishing house. All was done that I could do. I had the matter copied, and placed in the hands of responsible persons, to see that the will of the Lord was carried out. But time passed, the necessary changes were not made. The message laid out in clear lines, the principles that should ever govern the office of publication. It was stated that if selfishness should be developed, if the men in office should accept large wages, the blessing of the Lord could not attend the institution until these things should be corrected. The spirit of the councils was not approved of God. There were unholy confederacies, one worker upholding and sustaining another. God was displeased. "Let the potsherd strive with the potsherds of the earth, but woe unto him that striveth with his Maker. [Cf: 1888 Mtl. p. 1230 para. 02] p. 382, Para. 5, [1894MS].

The Lord was testing and proving men. O, if they had been divested of self, if they had turned from the course of selfishness, and, as God's peculiar people, had chosen to carry out his wise and gracious purposes, what a blessing would have resulted, not only to the individuals themselves, but to their families and to the church and the institutions that God had established. But alas, instead of obeying the voice of God, listening to the warnings and admonitions he had given, they gave heed to the counsels of their own hearts, and to words from the lips of men. Thus they imperiled not only their own souls, but the souls of others through their influence. [Cf: 1888 Mtl. p. 1231 para. 01] p. 383, Para. 1, [1894MS].

O that they had humbled their hearts in penitence and contrition! Then the divine Shekinah would have poured its precious, glorious light upon the Lord's instrumentalities, and every heart could have been made to rejoice. If they had walked in his way and kept his statutes, the Lord would have confirmed them in their position, and would have given them

his grace and wisdom. Prosperity would have attended them just as long as they walked in humility, taking Christ as their pattern. Their prosperity would not have been as the fluctuations of human power. O, why do not men look into the mirror of God's word, and read their character? Why do they not heed the divine instruction with reference to the friends they make, the intimacies they form, that mold and fashion the character? [Cf: 1888 Mtl. p. 1231 para. 02] p. 383, Para. 2, [1894MS].

The Lord looks with pitying tenderness upon Brother Eldridge. He has been commander so long that it is very difficult for him to submit to be under the discipline of God. His ways seem right in his own eyes, but he cannot be commander in institutions where God presides, unless he shall first learn to obey. Ellen G. White. [Cf: 1888 Mtl. p. 1232 para. 01] p. 383, Para. 3, [1894MS].

Granville N.S.W. May 6, 1894. C.H.Jones, Pacific Press, Oakland, Cal. Dear Brother,--Some months ago I wrote to Elder Haskell in regard to the wants of the cause in Australia, the need of building meeting houses in our cities, that we might have a place in which to gather those who embrace the truth; I urged also the necessity of entering new fields and lifting the standard of truth where as yet no effort has been made. This letter Elder Haskell read to some of our brethren in California, and the Lord moved upon the hearts of two men to pledge \$5000.00 each for the work in Australia. By the last mail but one, Brother Haskell wrote to me of these pledges, stating that one thousand dollars would be sent by the same mail if possible, or if not, it would come by the next. I read the glad news to a council of our brethren, and we were much encouraged; for fields for labor have been opening in cities and other localities that have never been entered: [Cf: 1888 Mtl. p. 1233 para. 01] p. 383, Para. 4, [1894MS].

In Queensland, through reading alone, thirty Sabbath-keepers have been raised up, who have never seen the living preacher. They are calling for help, but there is such a dearth of means throughout our Conferences that we hardly know how to answer the call. Bro. Starr is planning to go to this field soon, if the necessary means can be obtained. We have all been crippled for want of funds, we have had to borrow, and the work is in pressing need of money. The plan now is for Bro. Starr to go alone to that new country. I have pleaded that this should not be done; it is contrary to the Lord's order. Christ sent out his disciples two and two, and this is the plan that should be followed. At first it was planned for Brother Hickox and Brother Starr to go together to this field, but this cannot be, both for want of money to pay the expenses of the two, and because Bro. Hickox is in the midst of a growing interest, which until we moved here, he had carried alone. Elder Starr consents to go to Queensland alone to investigate the field; and at a later date Bro. Hickox will follow. [Cf: 1888 Mtl. p. 1233 para. 02] p. 383, Para. 5, [1894MS].

The people in this country move slowly, but at Seven Hills, where Bro. H. has been laboring, twelve have taken their position upon Bible truth, and the interest has not abated. I have spoken there in the large tent three Sundays in succession with much freedom: We have had excellent attendance. For three successive Sabbaths there has been a new family to take their stand for the truth I speak at Seven Hills again to-morrow, Sunday. [Cf: 1888 Mtl. p. 1234 para. 01] p. 384,

Para. 1, [1894MS].

When I received Brother Haskell's letter explaining that you had detained the money we so much need, I wanted to ask you, my brother, What right had you to do this? Could you know how much that money was needed, and how much pressure will be brought upon the work of God in this country by your action in detaining it at the Pacific Press? There are resources for you in America which are not open to us in this country. The Echo Office could not even let me have the money I had deposited with it, without crippling the work there. Our brethren are presenting the truth in several localities about Melbourne. Bro. Daniells is urging that it is not best to work in that large city; but I know that that city must have an opportunity of hearing the message now, and God has men and means. The camp-meeting has done wonders in removing prejudice, and now is our time to work. This takes workers, and money to sustain the work, and every source from which we could draw has seemed to be cut off. The treasuries were empty, not able to afford help now, because such large drafts had been made upon them of late. The location of the school will soon be settled if the offer we have made for a tract of land is accepted; we await the response. If it is favorable, several thousand dollars will be called for at once. And that one thousand was not permitted to come to the object for which it was pledged, but must be stopped at the Pacific Press. Who has been your counsellor in this movement? Are not the individuals who pledged the money responsible to God? Is not a man to be left free, when moved upon by the Spirit of God, to place his means where he sees fit? Have we not a God who says that the silver and the gold are his, and the cattle upon a thousand hills? Can he not do what he pleases with his own? Shall man put his hand upon the money that God designs should come to these destitute fields to carry forward the work he has ordered to be done? [Cf: 1888 Mtl. p. 1234 para. 02] p. 384, Para. 2, [1894MS].

I cannot for a moment suppose that Elder Olsen was your adviser in this matter; for he has been on the ground, and knows our necessities? I do not wish to distrust his wisdom, I do not believe he would divert one dollar from this field. The Lord has not given orders to any man to divert money from the channel in which it should go. Who owns the men, the General Conference, the Pacific Press? Who has heard the voice of God directing that this means should be diverted into other channels? If this is the course our leading brethren are to pursue, what confidence can men have to follow out their convictions in making donations to the cause of God? Let the money that comes from those whom God has made his stewards be received and treated as a sacred offering, and be applied where it was designed this will tend to inspire confidence and encourage liberality in those whom God has made his stewards. But if men, with their finite judgment feel free to appropriate these gifts as they see fit, they will confuse that mind that in all sincerity was moved to bestow his goods on some branch of God's work. When our brethren undertake to work according to their own ideas, they will do great harm to souls, they will create doubt and questioning. Why should men want to interpose their own ways and ideas to defeat the purposes of God? [Cf: 1888 Mtl. p. 1235 para. 01] p. 384, Para. 3, [1894MS].

I have been made sick at heart at this management. I must believe that you would not have done this if you had only known the situation. I am now able to understand more perfectly the light given me when my

husband was so feeble in Greenville, Michigan. That was the beginning of divine directions concerning means. I was shown that the Lord would have my husband and myself independent of all our institutions, in financial matters. Our brethren would make many plans to gain control of the profits from our books and other publications, but we must keep the means to use as the Lord directed us. We could understand the wants of the cause better than others; God would teach us how to dispose of the means. He would bring into our possession to be used to his own name's glory. Again, at a later date, since my husband's death, cautions were repeated, that propositions would be made in regard to our books and publications, that the profits should be under the control of one organization. But I was warned not to shift the responsibility of my stewardship upon any institution or organization; when I should see the needs of the cause in its various branches, then I must act, even though my brethren did not discern the necessity as I saw it. If I called upon men in responsible positions, even for the means which God has intrusted to me, unless they themselves were in a condition to understand the wants of the cause as they were presented before me and urged upon me, these brethren would give counsel to divert that means into other channels. This is why I did not feel free to accept the proposition that I should assign the royalty on my books. I could not conscientiously do so. When after the Minneapolis meeting, the canvassing agents in the field so managed the work that my books fell nearly dead from the press, and when I endeavored to draw means from the publishing house at Battle Creek, and was informed that I had over-drawn my account, and could have no more money, I was made to feel keenly how little safety there would be in leaving my brethren to bear my responsibility. God knows all about this matter. I have had sufficient experience to teach me what I can depend on from my brethren. [Cf: 1888 Mtl. p. 1236 para. 01] p. 385, Para. 1, [1894MS].

When I returned home from Europe, I donated \$1600.00 to the Chicago Mission and other enterprises. Since coming to this country, I have been giving almost constantly. The amount paid me for my labor by the Conference is all I would be willing to take, but it cannot cover my yearly expenses, travelling as I do, taking with me the help I must have, and making the donations I am called upon to make in nearly every place where meetings are held. I have pledged one thousand dollars towards the purchase of land for the school. Willie is in a situation similar to my own as regards giving; he has to put his name to subscriptions nearly every where we go. We are constantly meeting persons who must be helped, and if I depended alone upon that which I receive from the Conference, I should be brought into most trying places. But thank God for the light he has given me; I will take heed to it, and will endeavor to be a faithful steward. [Cf: 1888 Mtl. p. 1238 para. 01] p. 385, Para. 2, [1894MS].

When my brethren connected with our large institutions have sought counsel of me in regard to adding building to building, I have tried to dissuade them. I have told them of the needs of the cause in fields already opened in these new countries, and of the demand for means in new fields in regions beyond. I have written, I have pleaded with all my capability, that my brethren should look afar off, and not feel it their special duty to restrict the work in these new fields. Books have been donated to the work in Australia, it is true, and they sell better than could be expected in these hard times when money matters are so close. But books are not enough; we must not be left to rely on the

means obtained by book sales. I helped in making these donations of books, by giving up my royalty on them; but I begin to doubt the wisdom of my brethren in asking me to do this, when I have given myself and all that I have and am to the work of God. I hope that my brethren will not take a course that will destroy the confidence we ought to have in their wisdom and judgment? If they cannot trust to our judgment in regard to the wants of the cause in this country, then we will give up this responsibility to wiser heads. [Cf: 1888 Mtl. p. 1238 para. 02] p. 385, Para. 3, [1894MS].

I have now said that which I felt it my duty to say, that you may understand how I view matters. I have not heard a word from Willie in regard to these things. I consult with no one in writing this letters I have written it from a sense of duty, that you may know my true position. [Cf: 1888 Mtl. p. 1238 para. 03] p. 386, Para. 1, [1894MS].

Per Ardua, Williams St., Granville, N. S. W. June 1, 1894.--H-27-1894--Dear Brother Haskell,--I received your letter last Thursday and read it with much interest. To-day I received a short letter from both Eld. Olsen and yourself which, I read to Eld. Daniells, Mccullagh, and Willie. I have been much interested to understand more fully the true condition of Annie Phillips. I feel sorry for her. I feel sorry that our brethren have done her so great an injury as they have, by encouraging her in the work she has been doing. I feel sorry that brother Rice has not followed the counsel of God. I have nothing but tender feelings toward her. I am indeed sorry both for brother Prescott and brother Jones. I have felt very anxious in regard to them both, but especially in regard to Bro. Jones who is so ardent in his faith, and does not manifest the caution he should in his statements by pen or voice. I did pray that these dear brethren would be so completely hid in Christ Jesus, that they would not make one misstep. I have more confidence in them to-day than I have had in the past, and fully believe that God will be their helper, their comfort and their hope. Like as a father pitieth his children, so the Lord pitieth those who love and fear him. O, how very busy Satan is to destroy, he is never vigilant to build up, but to tear down, to weaken, to leave souls shorn of their strength. When he succeeds in depriving souls of their strength, he finds agent to help him in his work in those who claim to be the brethren of the ones he has cast down. In place of the brethren considering their own weakness, and their own tendency to yield to temptation; instead of feeling humbled lest they also should fall, they are lifted up in vanity, and triumph over those who have made a misstep, when they ought to watch and pray, and fear lest their own feet may slide. [Cf: 1888 Mtl. p. 1240 para. 01] p. 386, Para. 2, [1894MS].

Many things will occur in this day of God's preparation that will be hard to comprehend. I have been shown that the workers will reveal the manner of spirit that moves them to action. Those who manifest the attributes that have been manifested by those who have triumphed over a mistake in their brethren, instead of seeking to encourage and heal, and strengthen those who have erred, reveal the fact that they are walking apart from Jesus, and encouraging the companionship of evil angels. We are bound to stand by those who have made a mistake, and who see it, and acknowledge it. The motives which the Lord Jesus Christ recognizes as pure and holy move us to take this position. If we have the Spirit of God, we will think right thoughts, utter right words, and

keep the heart with all diligence lest by one unwise impulse, we shall grieve and distress one of the Lord's chosen messengers. "Touch not mine anointed, and do my prophets no harm." [Cf: 1888 Mtl. p. 1241 para. 01] p. 386, Para. 3, [1894MS].

I have the most tender feelings toward our brethren who have made this mistake, and I would say that those who depreciate the ones who have accepted reproof, will be permitted to pass through trial which will make manifest their own individual weakness and defects of character. Bro. Jones and Prescott are the Lord's chosen messengers, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and lowliness of mind before him, and to learn lessons which will make them more careful in every word they utter and in every step they take. These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness, and have responded by imparting the heavenly light to others. If they have felt afraid to refuse that which bore the appearance of being light, if they have grasped too eagerly that which has been misleading, believing it to be the counsel of God, should anyone be disposed to find fault, to criticize or complain, when they now acknowledge that they have not been as careful as they should have been to distinguish the tendency of a testimony that had an appearance of being divine? Shall those who have been manifestly refusing to accept real light, refusing to accept the power of the Holy Spirit, strengthen themselves in their resistance of light, and apologize for their hardness of heart, which has brought to them only darkness and the displeasure of God, because some other brethren who have received the light of God's Holy Spirit, have made a misstep? Let every soul who has received the theory of the truth now take heed how they treat God's messengers. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ, walk in all humility of mind, and let no hard, unchristlike feelings be cherished in the heart to develop into satanic attributes in the character. Those who have not been in close connection with God are now put to the test by this circumstance, and they are now being proved to see whether they will lift up their souls unto vanity in self-confidence saying "I knew it would be so." [Cf: 1888 Mtl. p. 1241 para. 02] p. 386, Para. 4, [1894MS].

If our brethren, who have been betrayed into error, now manifest the right spirit and humble their hearts before God, their mistake may prove a great blessing to them. Some of our brethren have looked to those ministers and have placed them where God should be. They have received every word from their lips., without carefully seeking the counsel of God for themselves. I thank the Lord with heart, and soul, and voice that the trial came upon men who truly loved and feared God, who would receive the warning and reproof of God, who would not refuse the correction of God like stubborn children, and wait long in resistance, as those did who were reproved at the important meeting at Minneapolis. Bro. Jones and Prescott have made it manifest that they do indeed hear the voice and accept it as from God. [Cf: 1888 Mtl. p. 1243 para. 01] p. 387, Para. 1, [1894MS].

I would say to our dear brethren who have been so eager to accept everything that came in the form of visions and dreams, Beware that you

be not ensnared. Read the warnings that have been given by the world's Redeemer to his disciples to be given again by them to the world. The word of God is solid rock, and we may plant our feet securely upon it. Every soul must needs be tested, every faith and doctrine must needs be tried by the law and the testimony. Take heed that no man deceive you. The warnings of Christ on this matter are needed at this time; for delusions and deceptions will come in among us, and will multiply as we near the end. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember." Bear in mind that trials of this character are to come upon us, not only from without, but from within our own ranks. Our individual safety is in entire consecration to God. Those who shall proclaim the truth in love and in the demonstration of the Spirit, are in danger of being considered self-confident and presumptuous. God alone can keep His people from the snare of putting confidence in self, and of failing to feel their dependence upon Him moment by moment. There are men and women who will exalt the messenger above the message, who will praise and extol the messenger, forgetting that it is God working wondrously through him for His own name's glory. They should give God praise that many souls are receiving through the human agent instruction that is making them wise unto salvation. They should give glory to God because they see through the interpretation of the word from the lips of the messenger, marvelous things out of the living oracles. They are filled with admiration, and their hearts burn within them as did the hearts of the disciples, as they journeyed from Jerusalem to Emmaus with a crucified but risen Saviour, who comforted their hearts as he opened to them the Scriptures. He showed them that their disappointment in relation to his mission and work had been a theme of prophecy, and that every specification had been fulfilled. When they had learned that the one who had walked and talked with them was no other than Jesus of Nazareth, the Son of God, 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?" [Cf: 1888 Mtl. p. 1243 para. 02] p. 387, Para. 2, [1894MS].

Some will ask why it is that these messengers who fed us with the bread from heaven, should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger-signal lifted? There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Eld. Butler was president of the General Conference, ministers placed Eld. Butler and Eld. Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors, and to lead them into safe paths. But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again. The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to his truth, and the "lo, here! and lo, there!" have arisen on every side, and yet the message has sounded on. Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom he did select to bear this special message. They ask, why it is that he has not chosen the men who have been long in the work? The reason is

that he knew that these men who had had long experience would not do the work in God's way, and after God's order. God has chosen the very men he wanted, and we have reason to thank him that these men have carried forward the work with faithfulness, and have been the mouth-piece for God. Now because they have not seen all things distinctly, because they were in danger, the Lord sent them a warning, and let every soul who loves God, thank the Lord for his mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin?--No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God. Thank God they did hear his voice, and at once obeyed it. In this matter, the churches have the greatest evidence that these men are chosen of the Lord. He has given them a message, and has wrought through them; for they knew the voice of counsel from heaven, and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review And Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice, or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done?--No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths. Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We want not thy way, O God, we want our own way. Now had the men who had been intrusted with God's word, walked with fearfulness and trembling before him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart; Let them examine themselves as with a lighted candle; for the perils of the last days are upon us. Let not those who have neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity, because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements; for our work is not a passive work; our work is aggressive. Let those men who have not received the draught from the wells of Bethlehem, that has been presented to them consider how much has been lost in their not finding their place and their lot in doing the very work that God would have them do. Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation, and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again. Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but

they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stood as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren, which Christ in his lessons has enjoined upon his disciples, some mistakes and errors which have occurred would have been avoided. But if the men who should have used their experience in furthering the work, have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place, whom will God hold accountable for these late errors? He will hold the very men accountable who should have been gathering light and united with the faithful watchmen in these days of peril. But there were they?--They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity. [Cf: 1888 Mtl. p. 1244 para. 01] p. 387, Para. 3, [1894MS].

God wants an entirely different order of things. He wants these men who think it is their duty to block the wheels, to put their shoulder to the chariot of truth, and roll it up the steep ascent. They should remember that Christ says of his disciples, "All ye are brethren." Those who have despised the men who have borne the message of God, have despised not the men, but the Lord who has given them their message and their work. All this God will require at their hands. The Lord's work needed every jot and tittle of experience that he had given Eld. Butler and Eld. Smith; but they have taken their own course in some things irrespective of the light God has given. Had Eld. Littlejohn walked in the light, he could have been a great blessing in many ways; but selfishness has in a large degree closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth to give to the world at this time. The Lord in his providence has permitted these brethren who have been doing his work to make some mistakes. For what reason?--To reveal what is in the hearts of men who have also made mistakes, and whom God has repeatedly graciously pardoned. God is testing and proving them to see what manner of spirit they are of. He endorses not their work of holding themselves aloof from light and the Holy Spirit of God. They will not receive a reward for their opposition in spirit to the work of God. [Cf: 1888 Mtl. p. 1248 para. 01] p. 388, Para. 1, [1894MS].

The men that should have been years in advance of what they are, who should have learned of God, humbling their hearts before him, catching the Spirit of Christ, raising their voices in warning, and giving the trumpet a certain sound, have no cause to triumph now. God will hold them responsible for the good they might have done had they kept pace with the messages God has given and did not do. If they had day by day been imbued by his Spirit, they might have done the very work that has been done by their brethren whom they have criticized and condemned. That which is essential for the promulgation of truth is the gift of the Holy Spirit, which is to guide and lead and to keep the soul from Satan's deceptive power in these last days of snare and delusion. The

Holy Spirit must do a work for human intelligences that is scarcely yet comprehended by human minds. New aspects of truth are to be opened to our view. O the riches of the word of God are but dimly appreciated. Unless the Holy Spirit shall do its office work upon the human heart, the character will not be developed after the divine similitude. [Cf: 1888 Mtl. p. 1249 para. 01] p. 388, Para. 2, [1894MS].

The Lord will enrich the minds of those who are searching for the hidden treasures of truth. What promise did our Lord Jesus Christ make to his disciples to furnish them with consolation in view of his departure from them? It was the promise of the Holy Spirit of God. The divine influence of the Holy Spirit was to co-operate with the human mind and bring to their remembrance whatsoever Christ had spoken unto them. The great need of this time of peril is the Holy Spirit; for it will bring to the receiver all other blessings in its train. The truth believed will transform the character. In the light of the truth that is shining in our day, we are reproved for the dearth of the Holy Spirit. This lack is an evidence that there is not an abundance of that faith which works by love and purifies the soul. As long as individuals are content with a theory of truth, and are yet lacking in the daily operation of the Spirit of God upon the heart, which is manifested in outward transformation of character, they are cutting themselves off from the qualification that would fit them for greater efficiency in the Master's work. Those who are devoid of the Holy Spirit cannot be faithful watchmen upon the walls of Zion; for they are blind to the work that ought to be done, and do not give the trumpet a certain sound. [Cf: 1888 Mtl. p. 1249 para. 02] p. 388, Para. 3, [1894MS].

The baptism of the Holy Ghost as on the day of Pentecost will lead to a revival of true religion, and to the visitation of angels and the performance of many wonderful works. Heavenly intelligences will come among us, and men will speak as they are moved upon by the Holy Spirit of God. But should the Lord work upon men as he did on, and after the day of Pentecost, many who now claim to believe the truth, would know so very little of the operation of the Holy Spirit, that they would cry, "Beware of fanaticism." They would say of those who were filled with the Spirit, "These men are drunk with new wine." The time is not far off now when men will want a much closer relation to Christ, a much closer union with his Holy Spirit than ever they have had, or will have, unless they give up their will and their way, and submit to God's will and God's way. The great sin of those who profess to be Christians is that they do not open the heart to receive the Holy Spirit. When souls long after Christ, and seek to become one with him, then those who are content with the form of godliness, exclaim "Be careful, do not go to extremes." When the angels of heaven come among us, and work through human agents, there will be solid, substantial conversions, after the order of the conversions after the day of Pentecost. Now brethren, be careful and do not go into or try to create human excitement. But while we should be careful not to go into human excitement, we should not be among those who will raise inquiries, and cherish doubts in reference to the work of the Spirit of God; for there will be those who will question and criticize when the Spirit of God takes possession of men and women, because their own hearts are not moved; but are cold and unimpressible. [Cf: 1888 Mtl. p. 1250 para. 01] p. 389, Para. 1, [1894MS].

Conversion among the people is what we must see before they are made

ready to stand in the great day of God. Truth is always aggressive it is not a passive, dead element; it is a working power, that operates upon the hearts of those who believe. The Lord never honors cold Phariseism and unbelief. Let all our brethren read the first few chapters of Acts, and see how the Lord has worked and how he will work where faith is cherished in the hearts of his people. Let nothing be done through strife or vain glory; but let everyone serve God with pure, clean, unselfish hearts, having an eye single to the glory of God. We need power from above, a more than mortal power to accompany the proclamation of the last message of mercy to our world. With this power victories will be achieved that will make manifest that divine power accompanies the words of the human agents whom God is using to defeat the lying wonders of this degenerate age. [Cf: 1888 Mtl. p. 1251 para. 01] p. 389, Para. 2, [1894MS].

God has intrusted to us our capabilities, in order that we may make the most of them for his glory. Christ said, "A little while is the light with you, walk while you have the light, lest darkness come upon you." The intellect may be cultivated, and through the harmonious use of our faculties, under the control of the Holy Spirit, we may develop a strong, firm character. A righteous character formed after the likeness of Christ's character has a value above that of gold or precious stones. Those who co-operate with the Lord Jesus Christ in the formation of a righteous character will become laborers together with God. They will act their part as the human agent through whom God will reach the hearts and minds of men and women who are separated from him by sin, and will win them to Christ. No one can copy the pattern Christ Jesus without becoming a channel of light to influence others. No man liveth unto himself. God has claims upon us individually and in our short probationary life he requires us to put into exercise the powers he has granted us, to love one another as he has loved us. We are not to labor merely keeping this short life time in view; but to act as if in sight of eternity, we are to act as if the curtain between us and the universe of heaven was withdrawn, and we could with the eye of faith, see Christ looking upon us, and encouraging us in our work. Study diligently the lessons he gave to his disciples; for he declared, "The words I speak unto you, they are Spirit and they are life." There is marrow and fatness in these lessons. Christ has prayed to his Father for his disciples. He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." [Cf: 1888 Mtl. p. 1252 para. 01] p. 389, Para. 3, [1894MS].

My brethren, preach Christ. We need to keep him lifted up before the world, that men may behold his mercy and righteousness. Meditate upon the lessons Christ gave to his disciples to be given again to the world. This is the word which became flesh and dwelt among us. The world's eternal interest depends upon men knowing Christ as their individual, personal Saviour. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The pen of inspiration has traced the words which Christ spoke in order that those who believe in him may give to others the words which he has given to them. Ministers should set before the people the lessons which are to be brought into the home life. Parents are to be taught to feel a solemn responsibility to teach their children the lessons given them by Christ in both the Old and the New Testament. The children have been strangely neglected, and the people must be enlightened in regard to what constitutes home-religion. [Cf: 1888 Mtl. p. 1253 para. 01] p.

390, Para. 1, [1894MS].

The Holy Spirit is presenting the grand and ennobling theme of Christ and his righteousness, and the eyes of many are being anointed to discern spiritual things. Many are gaining a fuller comprehension of the lessons contained in the holy Book than they have seen in the past, and they discern a higher standard of piety. They see that there is a work to be done for the world which will require earnest zeal and energy, self-denial, and self-sacrifice for Christ. A higher, holier type of Christianity than we have seen for many years will be revealed. We need so much the divine touch, that we may no longer work on according to our, ease-loving, indifferent, low standard. But when the church is properly educated, and its members wisely trained, both old and young will have a mind to work. The great enterprise of sending the light into all parts of the world will require missionaries in much larger numbers than we have yet sent out. Children have not been educated, disciplined and trained as God would have them in order that there may be a great army of workers raised up to advance his cause. [Cf: 1888 Mtl. p. 1253 para. 02] p. 390, Para. 2, [1894MS].

At Christ's first advent the angels broke the silence of the night with acclamations of praise, and proclaimed glory to God in the highest peace on earth; good will toward men. He is soon to come again with power and great glory. Those who are not wedded to the world will realize that the time demands something more than a weak, faint, methodical discourse. They will see that there must be earnestness and power accompanying the word which will arouse the powers of hell to oppose the warnings God designs to come to the people to awaken men out of their carnal security, that they may prepare themselves for the great event right upon us. The promise is, "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." God will accept no sleepy, tame message at this time. In old time "Holy men of God spake as they were moved by the Holy Ghost," and we may expect such teaching in our day. I know that the Lord has wrought by his own power in Battle Creek. Let no one attempt to deny this; for in so doing they will sin against the Holy Ghost. Because there may be need to warn and caution every one to walk carefully and prayerfully, in order that the deceptive influence of the enemy shall not lead men away from the Bible, let no one suppose that God will not manifest his power among his believing people; for he will work and none can hinder him. His name will be a praise in the earth. "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Some souls will see and receive the light; but those who have stood long in resistance of light, because it did not come just in accordance with their ideas, will be in danger of calling light darkness, and darkness light; but the power of God will sweep away the refuge of lies, and his glory will be revealed. Let not one ray of light be resisted, let no operation of the Spirit of God be interpreted as darkness. God will not leave his people to wrestle with principalities and powers, with the rulers of the darkness of this world, with spiritual wickedness in high places, without the co-operation of heavenly angels. The power of God will be manifested to hold in check the power of the enemy. God will give victory to the truth. Ellen G. White. [Cf: 1888 Mtl. p. 1254 para. 01] p. 390, Para. 3, [1894MS].

O-57-1894 Williams St., Granville, N. S. W. June 10, 1894. Dear Brother Olsen:--I am much worried over Willie's ease. He has altogether too much to do. He has to prepare communications to go to America and to the various fields here in this country; he must give counsel in regard to the foreign work; he must give counsel in regard to important movements here, sitting in committee meetings late at night; he is forced to neglect his writing, and then must sit up till mid-night to run the type writer, the work constantly urging and pressing him. Now if you have a desire that he shall be preserved to the cause of God, I request you to furnish him a man to help him. If the cause cannot afford to do this, I shall, as his mother, demand of him to change his course of work decidedly. He needs far less to do, but he has no thought for himself. [Cf: 1888 Mtl. p. 1256 para. 01] p. 391, Para. 1, [1894MS].

He is now in a condition which causes me decided alarm. He has congestion of the brain. I think if you had been more free to express some appreciation of his work, which I know he deserves, it would not have exalted him nor done the least harm. He does not let one word of complaint of any one or any thing fall from his lips. His whole soul is in the work, but I know that he cannot continue to do as he has done. I am greatly distressed over this state of things. He will put himself into the most disagreeable position in order to help some one who, he thinks, needs help. [Cf: 1888 Mtl. p. 1256 para. 02] p. 391, Para. 2, [1894MS].

When I see you link up with men that are full of selfishness, unconsecrated, their course under the censure of God continually, I feel that you are in danger of being yourself affected, and making decisions that God would not have you make. [Cf: 1888 Mtl. p. 1256 para. 03] p. 391, Para. 3, [1894MS].

I dare not utter a word to Willie of what I have written to you. Bro. Starr and his wife have gone to Queensland, to open that field. Bro. Starr expects to accompany us to Africa; but I do not propose to leave this field until I see my way more clearly. Willie has had little time to help me on my book. For two days he took one hour to hear chapters read on the life of Christ, but as I have not yet been able to write anything new, there is no more to be done in that line. The churches call for help; there is much visiting to be done, and much personal testimony to be written. I feel afraid to neglect this work, and suffer men and women to be under a deception thinking themselves right when I know they are wrong. If accidents should come to them, and they be taken away in their sins, I should feel that the blood of their souls was upon my garments. [Cf: 1888 Mtl. p. 1256 para. 04] p. 391, Para. 4, [1894MS].

June 15, I see by the letters and accounts received in the last mail that Willie is cut down in his wages; were he in America with his family, this would not be inconsistent; but your visit to Australia and New Zealand should certainly give you an understanding of the situation, that limited means brings embarrassment upon the leading, care-taking workers, which is very much above anything that is possible to exist in America. There are constant demands for means to sustain the work in its various branches, and it is necessary for us to lead out in donating to the enterprises that call for money. Those who remain with their own families and have a position in our institutions

could get along far better with much less wages than are needed by those who are called to the work in such fields as we are now laboring in. Those who labor in these new and destitute fields must have means in order to lead out, or they must see the work blocked, and themselves helpless to relieve the situation. I know whereof I speak; for in much of our work we have been pioneers for many years. [Cf: 1888 Mt1. p. 1257 para. 01] p. 391, Para. 5, [1894MS].

There is not a soul to whom in time of pressure any one of us can look for one pound to relieve the situation. Both at Melbourne and at Sydney the treasury has been empty. We have had two months's account unsettled at the grocer's, and ever since we have been in this place we have been studying the financial problem. Can you not see how Willie is situated? After supporting a family in Battle Creek, and paying his room rent and board, and meeting other expenses here he is left without a margin of means to use, as it is essential he should, in the various enterprises of the work. He cannot but be kept in perpetual embarrassment. While in America he had to hire money in order to purchase his home, and he still has a mortgage on it, on which he pays interest. The leading position he occupies makes it necessary that he shall set an example in aiding the various enterprises. The many demands for money led him to ask of me the loan of \$1200.00, which I have granted. [Cf: 1888 Mt1. p. 1257 para. 02] p. 392, Para. 1, [1894MS].

Apart from this, the sum of \$1200.00 has been loaned me, which I have given my pledged word that I will repay when ever it is called for. I have used every dollar of this money in the work, so you see this takes more than my year's wages. You are aware that the entire amount of my last year's wages was donated to purchase land upon which to erect the school building. I have not a word to say in reference to the cutting off of two dollars per week from my wages; it will only cut off some opportunities where I should invest in the cause as I should discern its needs, thus limiting me on this end of the line. But I wish that you would carefully consider the cases of the workers, and see who are the men that are constantly obliged to use means in the interests of the work, and in starting the work in new fields, and who will not hold back for any selfish considerations. It is an encouragement that such men will not become selfish. W.C.W. will not, whatever the circumstances. But I know how it mortifies and galls him when his hands are bound, so that he does not feel at liberty to give. [Cf: 1888 Mt1. p. 1258 para. 01] p. 392, Para. 2, [1894MS].

When I first came to Granville, I had to borrow \$50.00 of Sr. Hughes, and now she wants the money, but I cannot furnish it for her until I can get possession of some money myself. It cost a large sum for us to move here from Melbourne, with all our belongings. But Willie will make donations, and run behind, and I shall have to use my means to help support his family, for it is not possible for him to do it while having so many other expenses to meet. In America we could live on less wages than we need here. It is right you should know just how the matter stands. I write you this that you may enlighten your board as to the real situation, as, in your position, it is your privilege and duty to do. [Cf: 1888 Mt1. p. 1258 para. 02] p. 392, Para. 3, [1894MS].

As soon as I can get the money, and it should be in a few days, I shall invest fifty dollars in the little church which must be built at Seven Hills. Twenty are now keeping the Sabbath, parents and children

together number about forty. When the tent is taken down, there is no place where they can meet for worship. They are excellent people, but too poor to do much; they will do their utmost, and we must help them. [Cf: 1888 Mtl. p. 1259 para. 01] p. 392, Para. 4, [1894MS].

I can now see the force of the cautions given me of the Lord, that we should not by large gifts place out of our hands the means that God desired us to handle.; for he would make my husband and myself agents through whom the standard of truth should be raised in many places. Willie takes the place of his father, I have seen that our work was of such a character that we were not to feel dependent upon our brethren or upon any institution or on the decisions of any man or class of men; for unless they were sanctified, they would counter-work the work of God. I saw that the Lord had a special work for us to do. Men untaught of God, men who were not under the influence of his Spirit, would through lack of discernment be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong channel. Not only would the cause be imperilled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of his Holy Spirit. [Cf: 1888 Mtl. p. 1259 para. 02] p. 393, Para. 1, [1894MS].

Since my husband's death, I have repeatedly received such warnings as those: 'Beware of men in high places. Do not place yourself in the power or under the control of men; for there will be those who do not understand the way of God's working. You must not be bound. Do not tie your hands by any decisions you may be urged to make. Too often selfishness will control the mind and judgment of men. I have plain testimonies for you to bear, but the men who know not God and the sanctification of his Spirit will mislead. They will not receive the testimonies of the truth., they will not be corrected. They will cherish jealousy. Through envy, through resistance of the Spirit of God they will give heed to the suggestions of Satan, and will make it very hard for you to do the work I have given you to do. I have placed you so that you shall have influence and means in trust to establish my work, to advance the interest of my kingdom, and not be hindered by the judgment and decisions of men who do not make it their study to know the mind and will of God. [Cf: 1888 Mtl. p. 1260 para. 01] p. 393, Para. 2, [1894MS].

I have been shown that you, my dear brother, have sometimes allowed the judgment of men who are not controlled by the Spirit of God to lead you to give your influences to plans and propositions that have displeased God. In regard to some of your councils the word of the Lord has come to me again and again, presenting evils that need correcting; but if you have seen the evils, you have not dared to stand firmly and boldly in defense of the right. There is danger that your judgment will be perverted. A knowledge of this fact has brought the burden heavier upon me. God is not pleased with these things. In regard to Captain

Eldridge I have had to write words of reproof again and again. You saw the evil that was at work, and yet you did not move as one in your position ought to have done. In regard to men whom I have had to reprove, the word of the Lord did not have the effect it would have had if you had discerned the evil more clearly and had acted decidedly. These words were spoken to me when the state of things in your councils was so objectionable to the Lord: 'Judgment is turned away backward, and justice standeth afar off; the truth is fallen in the street, and equity cannot enter. Yes, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment.' [Cf: 1888 Mtl. p. 1260 para. 02] p. 393, Para. 3, [1894MS].

For a long time and evils existed in the office at Battle Creek. The messages that God had given did not have sufficient weight with those who filled prominent positions to change the current of things. I was shown that Satan was jubilant when the selfishness of men was robbing the treasury of God. There are some who have not had kindly feelings toward me because they were deprived of those large wages. Such feelings were indulged by Captain Eldridge, Bro. Henry, Frank Belden and others. Never will any one of those men be clear before God until he makes restitution to the Lord's cause for that of which the selfish, avaricious spirit has robbed the work. I was shown that the result of paying such exorbitant wages would be that workers who were really conscientious would be oppressed; the ones who grasped every dollar they could put to their own use would manage matters to please themselves if they had a chance to do so. [Cf: 1888 Mtl. p. 1261 para. 01] p. 394, Para. 1, [1894MS].

I have been pained at my heart as I have seen the great demand you have for Bro. Henry. I can see no light in it. God wants unselfish, just men, whose judgment is not swayed by feeling, men who will not make decisions under a perverse spirit. 'Thou that honour me, I will honour,' saith the Lord. [Cf: 1888 Mtl. p. 1261 para. 02] p. 394, Para. 2, [1894MS].

Now in regard to myself, I care not for wages; but I do care for strict principle and equity. I do care for sound judgment when men who had entered into a confederacy have taken from God's treasury large wages that they no more earned or deserved than did others in the office or engaged in building up other branches of the cause, who received small wages, but who were doing their work conscientiously in integrity and whole-heartedness and purity, a deep wrong was done, that God does not wink at. When these men are converted, every dollar they have received above what they should have had will be returned to the treasury. We are dealing with Christ in the person of his saints. To allow one to be exalted, and another, more faithful and true, to be placed in a hard position, is not just and equal. God will surely repay these things. [Cf: 1888 Mtl. p. 1262 para. 01] p. 394, Para. 3, [1894MS].

I am more and more impressed that my work is in this country. We dare not leave the work in Australia and New Zealand at its present stage. You can see the way W.C.W. is situated, and I cannot consent for him to continue to do as he has done. If no one else sees the necessity of relieving the situation, I shall certainly bring decided influence to bear in reference to my son. I wish I could see so decided a

reformation in Bro. Henry that I could regard with satisfaction the confidence you seem to repose in him. I know the spirit that has controlled the man in a large degree, and I am much depressed at the thought of your linking up with him as your companion to visit Europe. How many seeds of unbelief will be sown in regard to the messages God gives? How many twistings and turnings will his voice and influence give to the work, counter to the mind and will of God? I am not a little surprised, and not a little afraid for yourself I do not feel that assurance in your case I would be glad to feel. I do not want you to err in judgment. I do not want you to displease God. I would not say one word to discourage you, but I must warn you. [Cf: 1888 Mtl. p. 1262 para. 02] p. 394, Para. 4, [1894MS].

Elder Olsen, I wish to say to you, You must not make any calculation for me to go to Africa, I see no light and consistency in such a move. It is time for me to find some retired place, and have quietude and rest of spirit. I have been in the turmoil of battle for fifty years, and I do not wish to hold on to the active service until I do not know when it is time to let go. I think that period has come when I must lay off cares and perplexities that meet me in new fields. I have some little strength yet left. [Cf: 1888 Mtl. p. 1263 para. 01] p. 395, Para. 1, [1894MS].

There is no need that any one should tell me of Africa. I know just as well what I would meet there as what my brethren do; for me it would be the hardest field I have ever attempted to work in. The mixture of elements I am acquainted with; for the Lord has opened the situation to me. I am more disinclined to visit Africa since the brethren Wessels have come into possession of the property they have received. I know that this would make it very much harder for me. If the Lord should send them a testimony through me, I fear they would not receive it; I know their peril is greatly increased since they received this property, and if they reject the warnings from God, they will lose their souls. I know that the enemy stands ready to misinterpret all that I may say or write to them: I have been decidedly told by Bro. Phillip Wessels that he wants no more letters from me. [Cf: 1888 Mtl. p. 1263 para. 02] p. 395, Para. 2, [1894MS].

I have not the slightest inclination to go to Europe or to visit Africa, and I have not one ray of light that I should go. I am willing to go where ever the Lord indicates my duty, but I am not willing to go at the voice of the Conference unless I see my own way closer to do so. I know they would not wish me to do this. I do not yet feel inclined to go to America; for there would be so much work to go there that it would not be wisdom for me to go. I will remain here for further orders from the Lord to hid me how to move. I thought I ought to tell you, so that you would not be thinking I would go, when I do not feel that it is my duty. Let younger persons engage in the conflict. [Cf: 1888 Mtl. p. 1263 para. 03] p. 395, Para. 3, [1894MS].

For some weeks I have been passing through such agony of mind that I have scarcely known whether I should live or die. Bro. and Sr. Starr have gone to Queensland, and may the Lord go with them is my prayer. I do not think that Sr. Starr will be any relief to me as matron in my house. She lacks the very qualities essential for such a position. After the stern conflict that I had to pass through in Melbourne, in reference to reprovng wrongs, conflicts which cut the very life and

courage out of me, I was unable to sleep or to find quietude of mind. I came to Granville thoroughly exhausted, We were destitute of means. I had a good room, Bro. and Sr. Starr had a good room, Willie a little box of a place, damp and unhealthful. Then Bro. and Sr. Lawrence and Mattie came expecting to remain only a few days and they were here six weeks before the question in reference to land for the school was settled. Our house was a hotel for all the comers and goers, and the problem how to take care of them was difficult to solve. Our family numbered fourteen. How to manage the financial part of the business has been a puzzle, but we did our best to curtail the expenses. I consulted the family, and with their consent banished butter from the table. We have wholly discarded meat. Not a particle has been brought into the house since we came to Granville. Everything we have purchased for furnishing the house has been bought at auction sales; we have watched out chances to get cheap articles. When it was thought necessary for Bro. Daniells and Bro. Smith of the Echo office to come over from Melbourne, we had a tent pitched to enlarge our borders, we made it comfortable with a stove, our brethren lodged in the tent, and it was their only place for council meetings. We knew there was not a place where these men could be comfortable entertained. Bro. Reekie and others were often here in consultation in reference to the work. The prosecution of the Firth Brothers created such a controversy and called out so many articles in the secular paper pro and con, that it made very lively work to attend to all these matters. [Cf: 1888 Mtl. p. 1264 para. 01] p. 395, Para. 4, [1894MS].

Well, many things of a very disagreeable character troubled me. I was depending on the means which Elder Haskell wrote was coming from America. Just when we could not draw from the treasury here, he wrote that the money would come by the next mail. But instead of the money, we received the news that Bro. Haskell took the first payment of the \$20,000.00 to the Pacific Press to send here, and Bro. Jones said they needed the money at the Press, and then it would go into the general fund. I was not only grieved but indignant. Only a few nights before this letter reached us, I dreamed all about a the matter. We seemed to be on an island, and could see a long distance off that a boat was coming to us, and one man on board was holding out his hand with a pocket book in it. Before the boat had started, we knew that help was coming; but a man came up, and took the pocket book, and but it in his breast pocket, and the hand was held out to us empty. [Cf: 1888 Mtl. p. 1265 para. 01] p. 396, Para. 1, [1894MS].

I had some other distressing experiences about that time, and altogether I was pressed as a cart beneath sheaves. I had pain in my heart and in my head, followed with numbness. I never understood before the words concerning Christ, "Being in an agony he prayed." I was of necessity obliged to fill my place in talking to our people, but O, my heart was so painful. I dared not sleep, and would walk the room in distress and agony. I knew that no living soul could help me. One morning I was writing in my diary at one O'clock; I had been in prayer some time before leaving my bed, when instantly all the burden left me, and peace like a river came to my soul. I then went with Bro. Daniells and some others to see the school land. The next morning while we were all bowed in prayer, the Lord rolled upon me the burden of prayer for Bro. Mccullagh, that he should be blessed, strengthened, and healed, it was a most blessed season, and Bro. M. says the difficulty has been removed from his throat, and he has been gaining ever since. [Cf: 1888

Mtl. p. 1265 para. 02] p. 396, Para. 2, [1894MS].

Our coming to this place as we did, made it necessary for us to bear heavy burdens. We knew that it would be costly business for the committee who were to examine the land to board at hotels and money was not to be had, so, by my direction May packed provisions here to send to Dora Creek to supply the necessities of the brethren, and we were two month's in debt at the grocer's, and I had borrowed a little money for my own use, and a few pounds to relieve a brother who was in trouble. [Cf: 1888 Mtl. p. 1266 para. 01] p. 396, Para. 3, [1894MS].

But when the Review containing the two articles from Elder Littlejohn came, my spirit was again in an agony. It seemed to be that I should die. I could not write. For days I could not do anything. A horror of great darkness came upon me. I was moved to the very earth at the thought that men in responsible places in the office are not to be trusted, that they have so little discernment as to allow such an article to be printed and immortalized, giving us as a people away into the enemies hands. My case was made a subject of prayer, and in the night seasons Jesus seemed close by my side. He said, "Let me take your burden; you cannot bear it." I thought that the arm of Jesus encircled me and he bade me read. Isa. 54, and repeated from the fourth to the eight verse. Then he said, "Satan is seeking to destroy you; I am your restorer. Lay your burden upon me. I will give you rest." I was entirely relieved, but restoration comes slowly. My head and heart are still afflicted. [Cf: 1888 Mtl. p. 1266 para. 02] p. 396, Para. 4, [1894MS].

Now the reason why I write all these particulars is that I wish you to know why I dare not go to Africa. I am in much perplexity to know where to find rest and opportunity to write. I have entertained the idea that the rest was to sleep in the grave, and yet some things have made this questionable. I am last inclined to the opinion that I should go to some place where I can make me home and no longer receive means from the General Conference, but feel entirely free from all responsibility, and move independently of every man and power. This is all the light I can see at present. I feel compelled to place myself where I shall not have these disappointments and terrible shocks to my heart. I see no other way than to feel that at my age God will give me rest. [Cf: 1888 Mtl. p. 1266 para. 03] p. 397, Para. 1, [1894MS].

But those articles in the Review to be given to the world seem to me a most terrible betrayal of our cause and work in to the hands of our enemies. Some of our people are moving under the control of another Spirit than that of God. The only safe course to pursue is to put in their place those that can give the trumpet a certain sound, and not have false alarms sounded that weaken, perplex, and confuse the people of God in these last days. At this time they now need every particle of energy and clean foresight to discern the wiles of Satan, to meet him firmly, decidedly, and to fight manfully the battles of the Lord. If men in the Review and Herald Office will permit such matter as that of Elder Littlejohn's to go abroad, let them be discharged, whoever they may be. My heart is sick and sore and faint. [Cf: 1888 Mtl. p. 1267 para. 01] p. 397, Para. 2, [1894MS].

Ms - 34 - 1894 Norfolk Villa, Prospect St., Granville, N.S.W., August 3, 1894.--I have received a letter from Brother J. R. Ruster, 2700

State St., Chicago, ILL. He has given me a short history of his conflicts and trials as a canvasser, and his inability to make a success of the business and sustain his family. He states that he has had deep convictions that it is his duty to labor for his own people (colored) but he has incurred debts, and brethren whom he has consulted have advised him to keep at the canvassing work until he gets out of debt. [Cf: 1888 Mtl. p. 1268 para. 01] p. 397, Para. 3, [1894MS].

This, no doubt, is very good advice, if there is any probability that he will succeed in accomplishing this desirable end. But you must bear in mind that there have been times when our white brethren have had to receive substantial help, something more than the mere words, "Be ye warmed and be ye clothed." We have had to do more than bless them and send them on their way to struggle against poverty and distress. It was not always regarded as a mark of inefficiency when through adverse circumstances pinching want has made it necessary for a brother to incur debts, or suffer for food and clothing even though he was unable to lift these debts, struggle as hard as he might. A helping hand has been reached out to such ones, to place them upon their feet, free from embarrassment, that they might do their work in the vineyard of the Lord, and not be oppressed with the thought that a cloud of debt was hanging over them. [Cf: 1888 Mtl. p. 1268 para. 02] p. 397, Para. 4, [1894MS].

You know how my husband was interested in all such cases. If he found a brother willing to labor in the cause of God, he was always willing to help him. Now the question is, how much is being done at the present time for such cases? I have had the best reports of this brother, in regard to his sincerity and his capability to do a good work. Let us consider the proposition presented at the Minneapolis meeting. Some who did not receive their counsel from God, prepared a resolution, which was carried, that no one should labor as a minister unless he first made a success in the canvassing field. The Spirit of the Lord did not indite that resolution. It was born of minds that were taking a narrow view of God's vineyard and his workmen. It is not the work of any man to prescribe the work for any other man contrary to his own convictions of duty. He is to be advised and counselled, but he is to seek his directions from God, whose he is, and whom he serves. If one undertakes the canvassing work, and is not able to sustain himself and his family, it is the duty of his brethren, so far as lies in their power, to help him out of his difficulty, and disinterestedly open ways whereby this brother may labor according to his ability, and obtain means honestly to sustain his family. [Cf: 1888 Mtl. p. 1268 para. 03] p. 398, Para. 1, [1894MS].

When a man is struggling with honest endeavor to sustain himself and his family, and yet is unable to do this, so that they suffer for necessary food and clothing, the Lord will not pronounce our ministering brethren guiltless, if they look on with indifference or prescribe conditions for this brother, which are virtually impossible of fulfillment. Now I have had so many of these cases urged by the Lord upon my notice that I dare not pass them by and go over on the other side of the road, as did the priest and Levite, making no decided effort to change the condition of things. The instruction given by our Lord is essential for every Christian to practice as well as to preach. "Thou shalt love thy neighbor as thyself." We are to make the condition of the unfortunate brother our own. [Cf: 1888 Mtl. p. 1269 para. 01]

p. 398, Para. 2, [1894MS].

Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints. What a reckoning the Lord will have with many, very many, who present the words of Christ to others, but fail to manifest tender sympathy and regard for a brother in the faith who is less fortunate and successful than themselves. Many will allow a brother to struggle along unaided under adverse circumstances, and in thus doing they give to one precious soul the impression that they are thus representing Christ. It is no such thing; Jesus, who was rich, for our sake became poor, that we through his poverty might be rich. That he might save the sinner, he withheld not his own life. The heart of Christ is ever touched with human woe. [Cf: 1888 Mtl. p. 1270 para. 01] p. 398, Para. 3, [1894MS].

Have you and your wife visited this family? Have you looked diligently into the matter? Have you conversed with the wife of this brother? Have you made their acquaintance except by letter? Have you made their case your very own? Have you taken counsel of Him whose heart is full of tender pity and unselfish love? [Cf: 1888 Mtl. p. 1270 para. 02] p. 398, Para. 4, [1894MS].

The true cause of God is very large and very liberal. In the lessons of Christ the poor are not left out. Our duty to the poor is included in the doing of the words of Christ. Should laborers in the cause of God exact from the poor that which they have not power to bestow, whether in service or in money, the word of God comes to them, be they ministers or people, "I hate robbery for burnt offerings." Whenever money is exacted for the cause by methods that cause suffering from hunger or for want of clothing, God will judge the one who does it, and all who suffer this to be done, come under the censure of the Lord. [Cf: 1888 Mtl. p. 1270 para. 03] p. 399, Para. 1, [1894MS].

If you knew the circumstances of this brother, and did not make earnest efforts to relieve him, and change his oppression to freedom, you are not working the works of Christ, and are guilty before God. I write plainly, for, from the light given me of God, there is a class of work that is neglected. There may be great interest taken in the wholesale business of feeding the wretched class who are in poverty; all this I have no objection to, but it is a misdirected zeal if we pass by the cases of those who are of the household of faith, and let their cry of distress come up to God because of suffering which we might alleviate and in thus doing represent Jesus Christ in sympathy and love, the Lord has a controversy with us for this neglect. He cannot say to any man or woman, "Well done," unless they have done well in representing the attributes of Christ, goodness, compassion, and love, to their fellowmen. [Cf: 1888 Mtl. p. 1271 para. 01] p. 399, Para. 2, [1894MS].

You and I want to hear from the Master, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison (may be for debt), and ye came unto me." To the question, "When saw we thee thus?" the answer is given, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done

it unto me." Christ identifies his interest with that of suffering humanity. [Cf: 1888 Mtl. p. 1271 para. 02] p. 399, Para. 3, [1894MS].

There is need of the tender sympathy of Christ in human hearts,--love for human beings when Christ has esteemed of such value that he gave his own life to save them from ruin. They are precious, more precious than any gold you can bring into the treasury. To turn every dollar and every penny into "the cause", and rob the needy of the means whereby to give bread to their family, is not a kind of faithfulness that will meet the approval of God. Now Has God told you that this brother must keep at work in a certain line, as canvassing, until he is free from debt? Has he not rather enjoined it upon you as a minister of Christ, to see how you could help him out of his distress, and encourage others to relieve him from debt, and then let him receive his convictions from God in regard to the work He has given him ability to do? Has the Lord a work for this brother to do for his colored brethren? If the Lord would have him labor for his brethren, how dare any human agent put up the restrictions or bar his way? Brother R. says that a sister offered to relieve him by paying his debts, but this was not allowed. How did you know but that the Lord was moving upon the mind and heart of that sister to do this very work? Let the oppressed go free. Jesus announced this to be his work; how do you know that it is not this sister's work? It is best for us to cling to Jesus, to cultivate his attributes, and do as he would do, were he in our place. There is a great deal involved in being Christians, living Christ, representing Christ. [Cf: 1888 Mtl. p. 1272 para. 01] p. 399, Para. 4, [1894MS].

Truth, precious truth, is sanctifying in its influence. The sanctification of the soul by the operation of the Holy Spirit is the implanting of Christ's nature in humanity. It is the grace of our Lord Jesus Christ revealed in character, and the grace of Christ brought into active exercise in good works. Thus the character is transformed more and more perfectly after the image of Christ, in righteousness and true holiness. There are broad requirements in divine truth stretching out introducing into one line after another of good works. The truths of the gospel are not unconnected; uniting they form one string of heavenly jewels, as in the personal work of Christ, and like threads of gold they run through the whole of Christian work and experience. [Cf: 1888 Mtl. p. 1273 para. 01] p. 400, Para. 1, [1894MS].

Christ is the complete system of truth. He says, "I am the Way, the Truth, and the Life." All true believers center in Christ, their character is irradiated by Christ, all meet in Christ, and circulate about Christ. Truth comes from heaven to purify and cleanse the human agent from every moral defilement. It leads to benevolent action to kind, tender, thoughtful love toward the needy, the distressed, the suffering. This is practical obedience to the words of Christ. [Cf: 1888 Mtl. p. 1273 para. 02] p. 400, Para. 2, [1894MS].

Every minister may exercise himself to bring large revenues and smaller rivulets into the treasury of God; it is his work to do this, but the question is, Does he do it by neglecting in any way the necessities of the needy and distressed, overlooking the real wants of suffering humanity, being so particular as to having tithes of mint and rue and anise and cummin, and neglecting the weightier matters of the law? These ought ye to have done, manifest the love of Jesus in relieving the needy, the distressed, the suffering. Let it be printed

on the mind that mercy and the love of God are to be expressed to the children of God. Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke, and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth is taught as it is in Jesus. [Cf: 1888 Mtl. p. 1273 para. 03] p. 400, Para. 3, [1894MS].

There is a great amount of truth professed, but truth practiced in relieving our fellow men is of great influence, reaching unto heaven, and compassing eternity. Every soul in our world is on trial: every man's experience, the common life history, tells in unmistakable language whether he is a doer of Christ's words and his works. There is constantly recurring a large array of little things that God alone sees; to act out in these things the principles of truth will bring a precious reward. The great and important things are recognized by nearly all, but the knitting of these things with the supposed smaller things of life and closely connecting them as one, is too rarely done by professed Christians. Religion is too much profession, and too little reality. [Cf: 1888 Mtl. p. 1274 para. 01] p. 400, Para. 4, [1894MS].

Divine truth exercises little influence upon our fellow men, when it should exercise much influence through our practice. Truth, precious truth, is Jesus in the life, a living, active principle. "Love one another," says Christ, "as I have loved you." You cannot lay the vigilance of Christianity to rest by passing over the cases of your brethren who are in distressed circumstances. You may feel that you are doing God's service while leaving the yoke of oppression upon their necks because it is in your power to do this, and pressing every dime possible into the great treasury. Your motives may be good, but it is a false theory that will permit distress and want, in the effort to help the cause of God. The glory of heaven is in lifting up the fallen, speaking peace to aching, distressed hearts that are crying unto God for relief, while their fellow-men who might relieve, priest and Levite, pass by on the other side. [Cf: 1888 Mtl. p. 1274 para. 02] p. 400, Para. 5, [1894MS].

Great principles and minute practice cannot be disconnected in a symmetrical life. Such disconnection misrepresents the religion of Christ, and mars the character. The one class of work is made up of great things, and regulated by the law of God, while in the other, made up of so called little things, the law of God, "Thou shalt love thy neighbor" is ignored. This sphere of work is left to caprice, subject to variation of feeling, to natural and cultivated tendencies or inclinations; and let me say that these little things, left to impulse, often shamefully neglected, mean much to those who are real affected by the neglect. These neglects cut off a large portion of the life of God from the soul, because the human agent is not in co-operation with God, and thus a large revenue of praise and thanksgiving is prevented from going forth to God from human hearts and human lips. Thus God is robbed of the glory that belongs unto him. Our religion will bless wherever it acts. Let the Christian religion act, and it will bless. Wherever it works, there is brightness. [Cf: 1888 Mtl. p. 1275 para. 01] p. 401, Para. 1, [1894MS].

I feel sorry that poor souls, failing to find relief, appeal to Sister

White. I want them to have confidence that the shepherds of the flock will care for the flock of God. Every minister of Christ who does not have the precious love of Jesus in the heart, will reveal the fact. The Lord Jesus has given to every man precious lessons of instruction in his holy word. The Lord Jesus is our pattern. The impress of the image of Christ will be manifest upon the entire character of those who yield themselves to him. Then the mental and physical powers will be renewed day by day; for the true believer is daily eating of the flesh and drinking of the blood of the Son of God. Jesus says, "The flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." [Cf: 1888 Mtl. p. 1276 para. 01] p. 401, Para. 2, [1894MS].

Coldness and selfishness will take possession of the soul if we will give it any encouragement. We want not to exemplify the attributes of Satan in anything. We want to be partakers of the divine nature, refreshed in soul and spirit by drinking of the living water that makes glad the city of God. Talk it, pray it, act it, the love of Jesus for fallen humanity. Let every soul become imbued and radiant with the word and Spirit and love of God, and be a medium through which the light and blessing may be communicated to our world. Let this loveless, Pharisaical religion of forms and ceremonies be cleansed away from the heart and life of every Christian, and let the sweet influence of the Spirit of God have a controlling power upon every soul. Ye are the light of the world, to shine amid the moral darkness of the world. We must be imbued with the love of Jesus; all this selfish spirit toward brethren must be rooted out. [Cf: 1888 Mtl. p. 1276 para. 02] p. 401, Para. 3, [1894MS].

Have an interest that every one be directed to his proper work, and his hands will not grow weary and heavy. Let men unite themselves to their fellow men by the golden links of the chain of love. Let love be without dissimulation; abhor that which is evil, cleave to that which is good. I tell you of a truth there are great misconceptions as to what constitutes faithfulness in the cause of God. The duties devolving upon every minister to care for the flock of God are neglected. There are those who need special attention, who need tender words, kind consideration, tangible help; they need advise, that kind of counsel which will not extinguish the last spark of courage in the soul. [Cf: 1888 Mtl. p. 1277 para. 01] p. 401, Para. 4, [1894MS].

Be careful, brethren, how you represent the character of Christ before the world. Help must be given to sustain the cause of God but this is not all; there are other things to be considered.. Not long since, I spoke in Sydney upon 2 Cor. 9:6-15. Read this carefully. The cause must be sustained, but we are not to encourage sinful actions toward our brethren with the impression that one is justified in neglecting to give attention and help which is required to relieve suffering and break every yoke of oppression that comes under our notice. The zeal that some have for the cause they make an excuse for their neglect of the pressing necessities of men and women, and these are brethren and sisters. Selfishness has been and will be indulged under a pretence of great anxiety for the cause of God, but the cause of God is the cause of the oppressed and the poor. The Lord expects his shepherds to look carefully after the sheep of his pasture and show a personal interest in the oppressed; they are to feed the hungry. If they neglect one case brought to their notice where there is real want of food and clothing,

God will surely require this: he pronounces no blessing upon those who neglect the personal labor for the poor. [Cf: 1888 Mtl. p. 1277 para. 02] p. 402, Para. 1, [1894MS].

"But this I say, that he which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (See 2 Cor. 9:6-15.) Here are the good works which cause love to God to deepen in the heart because of the kindness and love expressed in relieving the poor and the oppressed. Thanks and praise are awakened in the hearts of God's needy ones, and flow back to God, and angels join the songs of praise coming from human lips, which glorify God, "while by the experimentation of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men." [Cf: 1888 Mtl. p. 1278 para. 01] p. 402, Para. 2, [1894MS].

While there is need for every man and woman to be faithful in tithes and offerings to God, "that there may be meat in mine house, saith the Lord," yet this does not comprise all our duty. Those who are so zealous to gather everything possible into the treasury, let them draw upon those who are able, and not press men into service in the canvassing field or in any branch of the work where more is required of them than they are able to give. The prayers and tears of the oppressed ones enter into the ears of the Lord of Sabaoth, and he will answer their prayers, but his face will be turned away from the shepherds who did not answer their plea, who took from them the money that should have given bread to their hungry families. [Cf: 1888 Mtl. p. 1278 para. 02] p. 402, Para. 3, [1894MS].

"I desired mercy, and not sacrifice," saith the Lord. The oppression of one widow, the neglect of one father who makes his plea for consideration, will be charged against any one who shall do this. God's cause can afford to be just. We need to have eyes anointed with the heavenly eye-salve, that we may see things on all sides. We have not a one sided religion, but full, complete in Jesus Christ in everything. [Cf: 1888 Mtl. p. 1279 para. 01] p. 402, Para. 4, [1894MS].

"Wash you, make you clean; put away the evil of your doings from before thine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." This word is for the managers in all our institutions, for all ministers who are over the flock, for all who have any connection whatever with the cause of God. Let them give heed unto it; then will the Lord sanctify, and cleanse, and bless, and prosperity shall attend the workers. [Cf: 1888 Mtl. p. 1279 para. 02] p. 402, Para. 5, [1894MS].

There is a sin among my people, saith the Lord. It is the want of Christ's love for the children of God who need sympathy and encouragement, who need the rich grace of Christ poured into the soul. God help us to care for the very ones it is our duty to care for, and to bless. May the Lord help us individually to represent Christ in our world. Ellen G. White. [Cf: 1888 Mtl. p. 1279 para. 03] p. 403, Para. 1, [1894MS].

O - 55 -1894 Norfolk Villa, Prospect Hill, Granville, New South Wales--Dear Brother Olsen:--I have very tender feelings toward you. I understand how you are placed in relation to the work, and I pray for

you, and believe God will lead you and guide you; but I felt the time had come for me to stand in God, and Him alone. The councils at Battle Creek treat me after their own ideas, as they have treated others and will continue to do this until they are converted; and if the enemy could depress and discourage me through their course of action, he would exult. I have not had the sympathy or the faith and confidence of some men who compose your councils; therefore I shall not feel under restraints which they wish to impose upon me. If they could see things in a correct light they would see and understand that I have a connection and an experience with the work that not one of them have; that their constant suspicion, jealousies, and evil surmisings are standing directly in their own way of spiritual advancement, as well as proving a decided hindrance to me. [Cf: 1888 Mtl. p. 1280 para. 01] p. 403, Para. 2, [1894MS].

I mourn now that I did not do the very work I ought to have done when my nephew, Frank Belden, and Captain Eldridge were in responsible positions and had not an appreciation of the Great Controversy, Vol. 4, which the people should have had then as they are having now. What effect did all my talk with a burdened heart in setting before them these things, have upon them? As much as to talk to a stone. My burden, my distress, was interpreted to be through selfish motives. They judged me by themselves. They intercepted themselves in their own management, that the book which the people should have had, which the Lord would have had them have, fell almost useless, and died from the press. Light was in that book which came from heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan's own devising. He was working diligently and has brought about a condition of things that the work cannot now go as it would have gone and done its work, which the Lord presented before me needed to be done. Those who hindered the work will have to answer to God for this. [Cf: 1888 Mtl. p. 1280 para. 02] p. 403, Para. 3, [1894MS].

What power did I have, notwithstanding my position and relation to the work, to change the order of things in the councils and decisions made in Battle Creek by men, firm, and set, and determined to have their own way? Verily none at all. There is one who saith, "I know thy works." What reason have I to have implicit confidence in decisions in these councils, who have treated the message and the messenger as they have done? Have I not every reason to believe if they could manage to place me in trying places they would do it? They have done it. I have thought I would hunt up all the expenses I have had to meet on my own account since coming to Australia, for calligraph work and preparation of articles for to get out matters that I have been awakened in the night season to prepare, and to give the figures to my brethren in your councils; but I will not take the trouble. God knows the whole history. I am sick and disgusted with the management of those things. [Cf: 1888 Mtl. p. 1281 para. 01] p. 403, Para. 4, [1894MS].

If I had not been in the field long enough, and the character of my work and my integrity and purity and incorruptness of action is not demonstrated beyond such criticism, it never will be. Satan, it is evident, has power over human minds to put his interpretation on matters in human minds that are not fully under the sanctifying

influence of the Spirit of God, that nothing will change. Facts will be misunderstood, and I shall not distress my soul or bring unnecessary burdens upon my workers to enter into minutia to figure out every item to prevent the receiving the suspicions which are ready to spring into life any moment that they think they have a semblance of a chance. I will not humiliate myself before such minds. The time has come when I stand in God, and in Him alone. [Cf: 1888 Mtl. p. 1281 para. 02] p. 404, Para. 1, [1894MS].

When I have been in the spirit present in your councils and heard your decisions and how matters in regard to individual cases have been decided, I have not had increased faith in the men in your councils; and should I make myself dependent to be controlled by them, it would be when I had positive evidence that the strong-minded men in your councils, the men who were making decisions and devising plans, were converted. I take the position, I will work for God; I will use every power God has given me to have in my own hands, through the counsel of God, all the means which I can honorably, through the counsel of God, command, to use as God shall direct in destitute fields. I have no burden nor advice from the Lord to imperil health and life to save expenses to the conference when I know I shall not do as I have done, to place myself in positions of that self-denial which would be detrimental to my health, or to try to save the expenses of traveling to the conference, which has several times nearly cost me my life. Willie has done this so much that it cannot be done in the future, for it has greatly injured his health; and those who stand off, and are at a distance, will not appreciate his work even if he lost his life. The time has fully come to look to God and Him only, and to have a single eye to the glory of God in doing His service; and the Lord God of Israel will we worship and serve and honor to the best of our ability. He is my refuge and fortress. The selfish appropriation of God's money has been, and is still being, registered in the books of heaven. This work means oppression for other workers. [Cf: 1888 Mtl. p. 1282 para. 01] p. 404, Para. 2, [1894MS].

One thing I am determined upon, that Willie's life shall not be as it has been. God will have it otherwise. I write because it is time I should write, and because I must do all I can to change an order of things that has not been wise, and in accordance with the mind and will of God. It bears not His superscription. We will work in God's lines, and will be in harmony with my brethren, if they will be on the right side, in harmony with God's mind and God's will; but we will honor those whom God honors, irrespective of their position or talents. [Cf: 1888 Mtl. p. 1283 para. 01] p. 404, Para. 3, [1894MS].

I was reading in Isaiah this morning that the Lord Jesus came to preach the gospel to the meek. I desire the meekness of Christ; and yet, when I see men interposing their unsanctified decision in the way of the Lord's work I shall not be clear in holding my peace. I shall speak decidedly; I shall not be silent, although my mission and the work given me of God may not be recognized by some in your councils. But I dare not be silent, whether men will hear or forbear. I have had my commission, "Cry aloud, and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." There are many things that God does not approve that pass current in Battle Creek. [Cf: 1888 Mtl. p. 1283 para. 02] p. 404, Para. 4, [1894MS].

Oh that every man and every woman that handle or are in touch with sacred things would be pure in heart and upright in all their dealing with every man, saint or sinner! It is because of indulgence in sharp dealing and in practice that all such will be ever suspicious of others, judging them by themselves. I have had this scripture much before me: "For I the Lord love judgment; I hate robbery for burnt offering. I will direct their work in truth, and will make an everlasting covenant with them." [Cf: 1888 Mtl. p. 1283 para. 03] p. 405, Para. 1, [1894MS].

To think to secure prosperity to the Review and Herald Office in working contrary to God's principles and attributes will be a vain hope. He will scatter much faster than every human effort to enrich. God has a controversy with those men who have stood in prominent positions and have so managed as to serve themselves, but have not given some of God's workers--ministers in the field preaching the word, and workmen in different lines--a just and equal estimate of their service. All this is written in the books of heaven, and if not seen and repented of in accordance with the light which God has given, will appear charged against them to be brought up in the judgment. [Cf: 1888 Mtl. p. 1283 para. 04] p. 405, Para. 2, [1894MS].

The Lord has sent testimonies of warning early and late, and how have these appeals and reproofs and warnings been treated? The day of God will reveal. I have tried to not shun to give to our people the whole counsel of God, but have sometimes deferred matters with the injunction, "They cannot bear them now." Even truth cannot be presented in its fulness before minds that are in no preparation spiritually to receive it. I have many things to say, but persons to whom the messages apply cannot in their present unconsecrated state bear them. I have had an article written for Brother Littlejohn since June 3, but have not felt that I could send it, for I fear greatly that he will take a decided stand against any reproof or counsel that will not coincide with his judgment. But this mail carries the message to him. But this case is not being managed mercifully and kindly and generously. [Cf: 1888 Mtl. p. 1284 para. 01] p. 405, Para. 3, [1894MS].

I will say, Willie has not had time to read any articles of any description I may write. He knows nothing of this article. Why? Because he has to plod along as best he can, interrupted often to give counsel to the ministers, brethren, and those in the work. He is with me but seldom. He is worn so that weeks and months a slow fever has been upon him, and a congested brain. Who have I to help me, to read these important matters to? No one, but occasionally to Marian. And yet the conference may think I have abundant help. It is decided in council I shall write on the Life of Christ; but how any better than in the past? But questions and the true condition of things here and there are urged upon me; I write, but I cannot get time to read to him the most important matters which concern the work of God. His time is fully taken up, and I will not have opportunity to bring either good and encouraging things before him, or such matters as I am presenting to you. I oft supply him with help to take his letters and write them out for him; but I make no charge for said labor. He is, I have no hesitation in saying, overwhelmed with responsibilities. It is an easy matter to pass decisions that Willie shall help his mother, when they do not understand he has not time to do the pressing amount of work

that piles up about him of a most important character. If he should help me that work must suffer. [Cf: 1888 Mtl. p. 1284 para. 02] p. 405, Para. 4, [1894MS].

Up to this period I have done scarcely anything on the Life of Christ, and have been obliged to often bring Marian to my help, irrespective of the work on the Life of Christ which she has to do under great difficulties, gathering from all my writings a little here and a little there, to arrange as best she can. But she is in good working order, if I could only feel free to give my whole attention to the work. She has her mind educated and trained for the work; and now I think, as I have thought a few hundred times, I shall be able after this mail closes to take the Life of Christ and go ahead with it, if the Lord will. [Cf: 1888 Mtl. p. 1285 para. 01] p. 406, Para. 1, [1894MS].

Since writing these communications, which ought to have been done some time ago, freedom has come to my soul. I have felt the approval of God in a marked degree; and now I shall not have time to copy this, I fear, and will send it as it is. With earnest interest for you and the work of God, I remain, Your sister and fellow-laborer in Christ, Ellen G. White [Cf: 1888 Mtl. p. 1285 para. 02] p. 406, Para. 2, [1894MS].

(Written October 21, 1894, from Ashfield, NSW, "To the Brethren Who Shall Assemble in General Conference" [Feb. 15 to March 4, 1895].) I have a burden upon my mind which I cannot lay off. The home field needs wise men in its councils. "Without Me," said Christ, "ye can do nothing." We can well spare the work of men who are without the imparted wisdom of God, and the sooner this is done the better it will be for the president of the General Conference and for the other members of the Conference, who must carry the work in straight lines, making clean, thorough records and straight laws for the methods and plans of the other conferences. The General Conference needs to consider well whom it places upon its boards as counsellors and planners, for the voice and influence of those whom they select will have much to do in the shaping of the work. Year after year men who are not in touch with the all-wise and unerring Counsellor are placed in leading positions. Too long these men have been entrusted with sacred interests. They have not grown with the advance and development of the truth; they have not waxed strong in spirit, filled with wisdom and the grace of God. They are selfish and opinionated, and have come to look upon their positions in the cause of God as they would upon common business transactions. They have lost a sense of the sacredness of the work. [Cf: 1888 Mtl. p. 1286 para. 01] p. 406, Para. 3, [1894MS].

The General Conference is so arranged as to connect itself with the work in all parts of the world, and in its councils there should not be heard any human opinions or selfish thought. Favoritism and moving from impulse should find no place; but they have to a large degree. [Cf: 1888 Mtl. p. 1287 para. 01] p. 406, Para. 4, [1894MS].

I have the tenderest sympathy for your president, Elder Olsen. I know his soul is weighed down with burdens; and unless those connected with him have the Holy Spirit's guidance, mistakes of a serious character will be made. Plans mingling the human element with sacred matters will be inaugurated, and men's ideas will be accepted as light when they are detrimental to the progress and success of the cause of God. [Cf: 1888 Mtl. p. 1287 para. 02] p. 406, Para. 5, [1894MS].

I have carried these matters upon my soul until they seem to be eating away my courage and life. Now I can refrain no longer. I have spoken. Had I known of one who would have stood by Elder Olsen and given him that wisdom in counsel and that help he so much needs, I would have sent this letter long ago; but after writing it, I have drawn back from sending it. It has been a mystery to me how Elder Olsen could receive and sanction two men of similar religious character, when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work demanding clear and sanctified agents who could look to heaven and say, "Speak, Lord; for Thy servant heareth." Elder Olsen's proposition to have A. R. Henry come to this country. I could not sanction. I was compelled to say that we did not want him. God had presented his case before me. Since the Minneapolis meeting he has never taken his position in full reception of the light God has so graciously given for these last days. He has not honored the position he has occupied in the Office, because he has carried the spirit of A. R. Henry in full size. In him there has been no diminution of self. God has revealed to me that the influence given to these men whose hearts are not right with God, who are not in harmony with God, will prove in the end a curse instead of a blessing. The confidence of the people cannot sustain these men if they pursue their course of action. [Cf: 1888 Mtl. p. 1287 para. 03] p. 406, Para. 6, [1894MS].

Those who have subdued, contrite hearts are tenderly regarded by the Lord. "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" [Isa. 57:15]. Thank the Lord! I praise His name that He does not judge unrighteously. "His mercy is on them that fear Him from generation to generation. He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away" [Luke 1:50-53]. Read also every verse of the 62nd and 34th Psalms, for they both contain important lessons. [Cf: 1888 Mtl. p. 1288 para. 01] p. 407, Para. 1, [1894MS].

"Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." "Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor if ye oppress not the stranger, and the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave your fathers, for ever and ever. Behold ye trust in lying words that cannot profit. Will ye steal, murder, and commit adultery, and

swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord." "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit. The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, and to give every man according to his ways, and according to the fruit of his doings." "Now therefore, go to, speak to the men of Judah and to the inhabitants of Jerusalem, saying, Thus saith the Lord, Behold, I frame evil against you, and device a device against you: return ye now every one from his evil way, and make your ways and your doings good. And they said, 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 forsaken 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: 1888 Mtl. p. 1289 para. 01] p. 407, Para. 2, [1894MS].

These words of the Lord were read in my hearing, and I want that they should be read before the people who need them, especially before the men who have not been walking in the light. I would not urge Elder Olsen personally to take the load upon his shoulders. The men who should stay up his hands are weakening them, and I appeal directly to them. God grant that something shall be done; for I know that the Lord cannot prosper His [church] while such principles as have been practiced are still the rule of action. When the messages sent them are brought before these men, and they make no response, are unaffected, or else too proud to admit their wrong course of action, bracing themselves to resist every appeal, their spirit is similar to that of Nadab and Abihu. They are determined to walk in the way they have chosen, and the Lord gives them up to their own perverted imaginations. The Lord has a controversy with them, and yet Elder Olsen treats them as representative men, sending them hither and thither as men of discernment, endorsing them as trustworthy and reliable men, to whom the people shall listen and show respect as the voice of God in the Conference. But when they give unmistakable evidence that they are not taught or led of God, they are not to carry matters as they choose; for they will not work in Christ's lines, Enterprises in this large field of God need much consideration and wisdom from God; but men's ideas, mingled with selfishness, will be enough to drown the voice of God, which will not be heard in the uproar of voices. Thus portions of the field are neglected and mismanaged. No arrangements are to be made to fit the field. We must take them as they are, even though hard and

unpromising. The men who are engaged in the work must have a knowledge of God and of Jesus Christ, whom He hath sent. They must be men whose hearts are under the discipline and molding of God, giving evidence that they love and fear God and are responsible to Him; men who are humble, conscientiously and faithfully performing the work as God would have it done; men who are not arbitrary and self-exalted, anxious to carry out their own ideas, but who feel that they can and will lean upon the great Counsellor. [Cf: 1888 Mtl. p. 1291 para. 01] p. 408, Para. 1, [1894MS].

There is little of the Holy Spirit in your councils. The men composing them do not feel that they must "be still, and know that I am God." The work has been extended, and the churches need the riches of the grace of God, the sanctification of the Spirit of God, that the members, by a proper division of labor, may develop their capabilities in doing good. A more important matter than this cannot occupy the minds of the members of the General Conference in their deliberations. The same men are not to compose your boards year after year. Changes should have been made long ago. God would have the church roll away her reproach, but as long as men who have felt fully competent to work without accepting counsel of God are kept in office year after year, this cannot be done. This state of things is leavening every branch of the work, because men do not feel their need of the guidance of the Holy Spirit. When men feel competent to pronounce judgment and condemn the Holy Spirit, they do a work for themselves which will be difficult to counteract. The whole head becomes sick and the discernment so weak that it is apt to judge unrighteously. The Spirit still calls, but they do not hear nor heed the call of God. [Cf: 1888 Mtl. p. 1292 para. 01] p. 408, Para. 2, [1894MS].

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." God calls; listen to his call. "Be watchful and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "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 or hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased in with goods, and have need of nothing; and knowest not that thou art wretched, and poor, and miserable, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." [Cf: 1888 Mtl. p. 1293 para. 01] p. 409, Para. 1, [1894MS].

Those who have resisted light and evidence are in a very sad condition, for they walk as blind men, and not knowing at what they stumble. They make crooked paths for their feet, and the lame are turned out of the way. The Holy Spirit has been proffered again and again to the church in Battle Creek. The Holy Spirit has breathed upon the souls there for whom Christ has died. Then was the time to honor God, to praise Him, to respond to His grace by cultivating a love for heavenly things, by beholding Jesus, that His likeness might be reflected in their cheerful, grateful praise for the manifestation of His love and grace. There is but a step from earth to heaven. Why did the heavenly anointing depart? Why did mischief come in? Because the soul was not trained to the exercise of pity; because faith scarcely had an existence; because the men handling sacred things were sharp, critical, and censorious. [Cf: 1888 Mtl. p. 1294 para. 01] p. 409, Para. 2, [1894MS].

H- 31 a- 1894 Ashfield Camp-ground, N.S.W., Oct. 27, 1894.--A.R.Henry, Review and Herald, Battle Creek, Mich.--Dear Brother:--I am awakened this morning at an early hour to write to you things which I must bring before you directly. I am much burdened on your account. I tremble before God as I have a sense of things which have for years been presented before me, and which have existed for a period of years. There has been unrighteousness in your course of action toward your brethren in the faith. Satan has surely worked his will through you altogether too many times for the good of your brethren whom you did not harmonize with. Brother Eldridge has had a part in those transactions, and others have been swayed by your decisions, and have been led to harmonize with your injustice toward your fellowmen. In your councils your perverted, unsanctified ideas in regard to men and things have taken form in decisions that are unrighteous. [Cf: 1888 Mtl. p. 1295 para. 01] p. 409, Para. 3, [1894MS].

It was the duty of the president of the General Conference when he was convinced that a wrong estimate was placed upon men, to stand firmly against such a course of action; but he has not always done this, because he was afraid of you and of Capt. Eldridge. It is because these things stand recorded against you in the books of heaven that I write you this morning. When Eld. Olsen's voice should have been heard in remonstrance and rebuke, that voice was not heard. He did not have faith in God to lay his hand firmly upon that which, under the control of the Spirit of God, he knew to be wrong; and without hindrance you have pursued your own course, venturing to do things in your own spirit, walking in the fire of the sparks of your own kindling. You have done many acts of injustice by your voice, and with your pen subscribed for many things which you will not care to meet in the judgment. [Cf: 1888 Mtl. p. 1295 para. 02] p. 410, Para. 1, [1894MS].

There is One who knows all things. While before my ministering brethren in this place, the Spirit of the Lord has rolled a burden upon me to speak decidedly plain things which I dared not withhold; at the same time a book was opened before me, and A.R. Henry's name was standing at the head of long lists of acts of injustice to his fellowmen. I present this for you to consider. My heart is sick and sore, but I dare not withhold the warning. Another list recorded neglected opportunities,---occasions when you could and should have been a help and blessing to your fellowmen, but were the opposite because your personal feelings, the atmosphere that surrounded your

soul, clouded your vision and you could not discern that justice and righteousness were to characterize the words that you spake, and everything traced by your pen. Your positions of trust in connection with the cause of God demanded this from your pen and your voice; but self, unsubdued, unsanctified, unholy, prevailed. You have not walked humbly before God. [Cf: 1888 Mtl. p. 1296 para. 01] p. 410, Para. 2, [1894MS].

I fear for my brethren who are intrusted with grave responsibilities; for I have been shown how difficult it is for human nature to be under the control of the Spirit of God and to bear God-given responsibilities meekly. Those whom God would make representative men, illustrious for good, spoil their own lives because they do not make God their fear and their continual counselor, and do not walk humbly before Him as did Daniel. They indulge selfishness, self-esteem, and do not maintain strict faithfulness, or manifest a Christlike spirit in their dealings with those who are God's purchased possession and whom Christ calls His brethren. Many men God has tested and tried who, if they had been faithful in the smallest and largest matters, working as if in the sight of the whole universe of heaven, the Holy Spirit of God would have used in a special manner; they would have presented to the world, to angels and to men, an example in good works that would have been as a bright light kindled at the divine altar, and shining forth to the world in no fitful rays, but clear and steady, increasing in intensity, so that men, beholding, should be led to glorify our heavenly Father. [Cf: 1888 Mtl. p. 1297 para. 01] p. 410, Para. 3, [1894MS].

God has written in unmistakable lines the motives that have prompted to action. It was not the practice of pure and undefiled religion that has permeated the Office at Battle Creek, that has prevailed in many councils. It is not this that has caused sorrow and oppression, that has led men to cry unto God for justice. God will not be deaf to the prayers of the oppressed. Every action which has caused sorrow to the purchased of His blood He will requite to the actors unless they shall accept the grace of God and repent. The Lord will not be a party to the least wrong. He will not sanction decisions made against his brethren. He will punish the wrong-doer for all these things. It is difficult for men who begin to walk in the sparks of their own kindling to discern that it is not a sacred but common fire, until they lie down in sorrow. Read Isaiah 50:10, 11. [Cf: 1888 Mtl. p. 1297 para. 02] p. 411, Para. 1, [1894MS].

Here is opened before me a Thus saith the Lord, which I present before you. God is to be feared, for He is a jealous God. Those who in his providence are placed in responsible positions to do his work have the whole heavenly universe opened before them, from which they may draw. I have been shown of God that His work has been greatly marred because the spirit and attributes of Satan have been allowed to have a controlling power. Silence gives consent, and when men who are engaged in the sacred work of God allow their own likes and dislikes to prevail, so that they themselves do, or allow another to do, the least act of injustice to the brethren of Jesus Christ, it is registered as done to himself in the person of his followers. These men may not be erring, they may make mistakes; but let those in positions of trust take heed how they treat all such; let them remember that they themselves are not free from errors and mistakes. [Cf: 1888 Mtl. p. 1298 para. 01] p. 411, Para. 2, [1894MS].

If one whom God has entrusted with his heritage, to watch for souls as they that must give an account, sees any of the sheep and lambs of God's pasture treated in a manner that his judgment teaches him is not right, yet he says nothing, makes no protest against such a work, the sin is charged not only against the wrong-doer, but against the one who had a knowledge of it, and allowed the wrong to be done when he could have prevented it. He fears to lose or weaken his influence over the strong, stubborn-spirited workers, and his voice is silent when it should be heard in behalf of truth and righteousness. He is an unfaithful steward. The power of discernment is marred, the clear conception of right and justice becomes confused, and the mind and will of God are hidden by the spirit and propositions of human beings under the control of the enemy. [Cf: 1888 Mtl. p. 1298 para. 02] p. 411, Para. 3, [1894MS].

These words were brought before me in a forcible manner: Isaiah 29:9-24. This is the very description God has given of the course that has been pursued in Battle Creek by men supposed to be trust-worthy. Again and again I have in Spirit been brought into your councils and have seen that the principles of the ten commandments have been violated by men. Have not shown supreme love to God nor love to their fellowmen as they love themselves. Any one who questioned the course of action they have thought themselves wise to pursue, has been heartily disliked and despised. The very men whom God has entrusted with a message for his people have not been treated with respect; and A.R. Henry had those in harmony with him, had the power been in their hands would have rejected, not only the message, as they have done, but the messengers whom God has sent. These men were intrusted with a work to do for the Master, and had their mouths been stopped, had their voices been silenced, God would have raised up others to do this work. If no human voice could be heard, He could have given a tongue to the stones to proclaim the very message he would have come to men. [Cf: 1888 Mtl. p. 1299 para. 01] p. 411, Para. 4, [1894MS].

Will Brother Henry consider what kind of spirit they have cherished in reference to the message and the messengers. How bitter were your feelings against them. Do you think that God was leading you? These feelings are waiting for a revival. If in the history of the men who have borne this gospel message, anything should take place which should prove them erring, fallible as yourselves, you would not consider your own errors and mistakes; you would manifest the most bitter feelings against them. It is high time you were thoroughly converted, that your sins may go beforehand, and be blotted out now in probationary time, lest it shall be forever too late for wrongs to be righted. Read Isa. 30:8-13. [Cf: 1888 Mtl. p. 1300 para. 01] p. 412, Para. 1, [1894MS].

I have not dared to speak to you smooth things. I have not dared to prophesy deceit. I have declared to you the word of the Lord, but some things I have not communicated in so plain and sharp a manner as the case demanded. You have not accepted the testimonies of warning and reproof which the Lord has given. You have had a hatred of the message which his chosen messengers have proclaimed. You have acted and expressed the hatred of your hearts just as far as you have dared to do so. If Jesus had been upon the earth, he would have cleansed his temple courts from the buyers and the sellers; he would have driven out the men who were dealing unjustly, and would have said, "Take these things

hence;" for "it is written, My house shall be called a house of prayer; but ye have made it a den of thieves." [Cf: 1888 Mtl. p. 1300 para. 02] p. 412, Para. 2, [1894MS].

Brethren, there are things to be repented of, things to be undone as far as it is possible to undo them. You have made a man an offender for a word. When if God had taken you in hand, and treated you in as pitiless and merciless a manner as you have treated some who appealed to you, and who needed your help, you could not now find mercy or pardon. You have done a work which I will not call by its right name. It is a work that calls for thorough repentance. The persons wronged could expect no justice, for your likes and dislikes have been indulged with controlling power. Those who should have stood for justice and equity, but who have permitted your decisions to prevail in councils knew better than to let things go and raise no remonstrance. But they have done this time and again; conscience has been warped, the mind confused and beclouded, so that they do not feel the sin and danger of allowing unconverted, unsanctified men to control in deciding upon measures in God's work. [Cf: 1888 Mtl. p. 1301 para. 01] p. 412, Para. 3, [1894MS].

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Men may possess capabilities given them in trust of God, but if they are not humble men, daily converted men, as vessels of honor, they will do the greater harm because of their capabilities. If they are not learners of Christ Jesus, if they do not pray and keep their natural hereditary and cultivated tendencies under control, traits of character that God abhors will pervert the judgment of those who associate with them. [Cf: 1888 Mtl. p. 1301 para. 02] p. 412, Para. 4, [1894MS].

Has not God been speaking early and late for years, and you have not heard and obeyed His voice? With every one connected with the office the efficiency for good is derived from Christ Jesus; the saving power of grace is not guess work; it consists in an actual relation between sinful man and his heavenly Father, between the sinner and his divine advocate. Every man in connection with the work of God has his measure of responsibility. In himself he can do nothing, but God is the vital power, and the human agent must work, realizing his personal responsibility and using the oars God has placed in his hands. [Cf: 1888 Mtl. p. 1302 para. 01] p. 413, Para. 1, [1894MS].

Brother Henry, your heart has been at enmity with your brethren. You have had a great amount of light and evidence, and have oft time been convicted by the Spirit of God, but your selfish, stubborn spirit has refused to bow in humility before God and confess your wrongs. Your heart has become hardened, and I am sorry to say that you and your associates have had so much light which you have refused to receive that you will have no increased light until you retrace your steps. So long have you trifled with and resisted the the Holy Spirit of God, as did Pharaoh, that your peril is far greater than was his. Men of like mind have sustained you, and those who know your danger yet have not set the danger before you, have an account to render to God for keeping you in positions of trust, when if you had the power, you would hurt and destroy the messengers and message God has sent. You would rejoice to discover in them errors that you could make use of to depreciate all

their work. [Cf: 1888 Mtl. p. 1302 para. 02] p. 413, Para. 2, [1894MS].

The Lord reads the heart as an open book. The men who are not connected with God have done many things after the imagination of their own evil hearts. The Lord declares concerning them, "They have turned unto Me their back, and not the face, though I taught them, rising up early and teaching them; yet they have not hearkened to receive instruction." We are amid the perils of the last days, the time will soon come when the prophecy of Ezekiel 9 will be fulfilled; that prophecy should be carefully studied, for it will be fulfilled to the very letter. Study also the tenth chapter which represents the hand of God as at work to bring perfect method and harmonious working into all the operations of his prepared instrumentalities. The eleventh and twelfth chapters also should receive critical, thoughtful attention. Let these prophecies be studied on your knees before God; unless you take up the stumbling-blocks which by your own perverse spirit you have laid in the way of many who have been connected with you, God will turn His face utterly from you and your associates. [Cf: 1888 Mtl. p. 1303 para. 01] p. 413, Para. 3, [1894MS].

True religion is the imitation of Christ. Those who follow Christ will deny self; take up the cross, and walk in his footsteps. Following Christ means obedience in all his commandments. No soldier can be said to follow his commander unless he obeys orders. Christ is our Model. To copy Jesus, full of love and tenderness and compassion, will require that we draw near to Him daily. O how God has been dishonored by his professed representatives! The first three chapters of Hebrews are presented to me as of great importance to enlighten the eyes and to direct the life. [Cf: 1888 Mtl. p. 1303 para. 02] p. 413, Para. 4, [1894MS].

The Lord God of Israel demands an altogether deeper piety than has been manifested by those who have been placed in positions of sacred trust in the Review & Herald office and in the management of the great work in connection with the cause of God. If these men are not under the special influence of the Spirit of God, if they do not recognize his voice, they will work after their own imagination, and will set in operation plans that will be entirely contrary to the mind and Spirit of God, and that will counteract the work of God. [Cf: 1888 Mtl. p. 1304 para. 01] p. 414, Para. 1, [1894MS].

In Hebrews it is stated of Christ that He was exalted above his associates because he loved righteousness and hated iniquity. Righteousness is simply loving and doing that which is just and right to every soul with whom we have to do. Iniquity means perverting the right. Crooked practices, selfish plans, are instituted, that self and certain ones may be benefited while in order to secure these ends, others are oppressed. All this is robbery toward God and toward man. True principles are forsaken; things are twisted out of God's line in order to gratify selfishness. Wrong means turning things out of the straight lines in which God designs they should go. Fraud is a transgression of God's commandments and all who profess to be Christians, and do not obey the commandments of God, misrepresent the character of Jesus. Those who believe the truth for this time will practice it voluntarily, at any cost to themselves. Sound doctrines will be represented by sound practice. [Cf: 1888 Mtl. p. 1304 para. 02]

p. 414, Para. 2, [1894MS].

O how few have been anxious, intensely anxious, for their souls' sakes to understand what constitutes true piety. It is the doing of the words of Christ. It is guided and controlled by the precepts of the Bible. The grace of Christ will purify the heart from every defilement of selfishness and phase of sin. Of Christ it is stated, [Cf: 1888 Mtl. p. 1305 para. 01] p. 414, Para. 3, [1894MS].

Those who made and executed the plans appropriating God's intrusted money in large wages for themselves were not profited thereby in a single instance, although they may imagine that they were. In accepting this money they reveal that they could not be trusted to handle the Lord's goods. This action will stand against them, revealing that they were actuated by principles that God has not given us any liberty to adopt in his work. [Cf: 1888 Mtl. p. 1305 para. 02] p. 414, Para. 4, [1894MS].

The action in this matter instituted in Battle Creek robbed the cause of God of money which he would have employed in advancing the work where the banner of truth has not been uplifted. The payment of such large wages was entirely contrary to the plan of God in any line of his work, it was contrary to the example of Christ in his life. The greatest Teacher the world ever knew gave every institution in our world a pattern of self-denying, self-sacrificing principle. [Cf: 1888 Mtl. p. 1305 para. 03] p. 414, Para. 5, [1894MS].

Those who change God's order of things in order to follow the counsel of selfish men, will be prompted to cut down the wages of men whose work is, in the sight of God, of such a character that through him their influence is bringing means into the treasury to sustain his cause. This action before the universe of heaven and before men reveals the character and disposition of the men who are handling sacred things. And under the inspiration of the same selfish spirit these very men, if they see a chance, will cut down the wages of the laborers in the vineyard of the Lord, without their consent, and without understanding their situation. In many cases this action brings families into straight places, and those who have the power in their hands know little what may be the consequences of deducting from the wages of the laborers. It is just as much the right of the ones employed in the cause to have a voice in such transactions as it is of men employed in various branches of trade. [Cf: 1888 Mtl. p. 1306 para. 01] p. 415, Para. 1, [1894MS].

God's cause can afford to be fair and true, it can afford to deal on right principles. When any such work as cutting down wages is contemplated, let a circular be published setting forth the true situation, and then ask those employed by the Conference if, under the pressure of lack of means, they could do with less means of support. All the arrangements with those in God's service should be conducted as a sacred transaction between man and his fellowman. Men have no right to treat the workers together with God as though they were inanimate objects to be handled about without any voice or expression of their own. I have been shown that men have sat on the auditing committees who have not had discrimination or judgment. Farmers who have no real understanding of the situation of the workers have again and again brought real oppression and want into families. Their management has

given occasion for the enemy to tempt and discourage the workers, and in some cases have driven them from the field. It is not justice nor righteousness to deal in so cool a manner with this phase of the work. God is not glorified by any such arrangements. The inward fountain of life needs cleansing, and the human will needs to be under the sanctification of the Spirit of God. [Cf: 1888 Mtl. p. 1306 para. 02] p. 415, Para. 2, [1894MS].

Many know little of what this means, "Put on the new man, which after God is created in righteousness and true holiness." The work of the Holy Spirit is to fashion the man after Christ's likeness. The man is not to use the Holy Spirit, but the Holy Spirit is to use the man. Read 1 Peter 3:8-12; Matt. 5:7-9; and 3-16; 7:15-20. [Cf: 1888 Mtl. p. 1307 para. 01] p. 415, Para. 3, [1894MS].

"Work out your own salvation with,"--a pompous, overbearing, dictatorial spirit? If this is to be a doer of the word, many connected with our institutions will receive a reward. But the word of the Lord is, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." "The fruit of the Spirit is love, joy, peace, long-suffering, 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. If we live in the Spirit, let us walk (work) in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [Cf: 1888 Mtl. p. 1307 para. 02] p. 415, Para. 4, [1894MS].

God sees every transaction; nothing is hid from him. There is too much responsibility assumed by men who have not cultivated the love and compassion and sympathy and tenderness that characterized the life of Christ. In dealing with some of their brethren who have not followed their counsel or who may have questioned their course of action or who may have had dealings with them that did not please them, they manifest no love, although these souls are the purchase of the blood of Christ, and may be more precious in the sight of God because of their simplicity and their integrity in maintaining the right at any cost. When the brethren who for some reason dislike these persons have a chance, they will give encouragement to the spirit in harmony with the attributes of Satan rather than the Spirit of the living God. They will do things to hurt their souls, and will manage in such a manner as to humble and oppress them. These souls are God's property, precious in his sight, and he will judge those who do things of this character. It is time that all such transactions were repented of, and these sins were going beforehand to judgment, that they may be blotted out. When the Holy Spirit shall work upon the minds of the human agents and bring these things to remembrance, will they confess their sins? Will they make everything right with their brethren? [Cf: 1888 Mtl. p. 1308 para. 01] p. 416, Para. 1, [1894MS].

Let the prayer go up to God, "Create in me a clean heart;" for a pure, cleansed soul has Christ abiding, therein, and out of the abundance of the heart are the issues of life. The human will is to be yielded to Christ. Instead of passing on, closing the heart in selfishness, there is need of opening the heart to the sweet influences of the Spirit of God. Practical religion breathes its fragrance everywhere. It is a savour of life unto life. [Cf: 1888 Mtl. p. 1309 para. 01] p. 416,

Para. 2, [1894MS].

The lips that have uttered perverse things of God's delegated servants and have scorned the message they have borne, have put darkness for light, and light for darkness. Instead of watching, as did the Pharisees, for something to condemn in the message or the messengers, something to scoff at and deride, had they opened their hearts to the bright beams of the Sun of Righteousness, they would have been offering grateful praise rather than watching for something which they could misinterpret or twist so as to find fault with. O, when the first ray of light shone upon them, if they had only praised God that the heaven sent message was truth, then more and clearer light would have shone into the chambers of the mind and into the soul-temple. [Cf: 1888 Mtl. p. 1309 para. 02] p. 416, Para. 3, [1894MS].

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: It is not changed, it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity because they did begin to think they were more than common humanity; but what then? Will they adhere to error? Here is the test. If when they see the danger, they flee from it, they show to the world, to angels and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description. [Cf: 1888 Mtl. p. 1310 para. 01] p. 416, Para. 4, [1894MS].

Until the heart is surrendered unconditionally to God, the human agent is not abiding in the true vine, and can not flourish in the vine, and bear rich clusters of fruit. God will not make the slightest compromise with sin. If he could have done this, Christ need not have come to our world to suffer and die. No conversion is genuine which does not change both the character and the conduct of those who accept the truth. The truth works by love, and purifieth the soul. [Cf: 1888 Mtl. p. 1310 para. 02] p. 417, Para. 1, [1894MS].

When the character, in both warp and woof, is composed of worthless material, an attempt is often made to patch it up; the motives and impulses and actions supposed to be good, are to be retained, while other things, the more objectionable features of the character are to be discarded. Thus thought Nicodemus until he listened to the lessons of Christ. These lessons came home to his soul with solemn power, revealing that his piety was not after the similitude presented by Christ. Nicodemus had witnessed the miracle of Christ, and he came to the Master by night, for he had not the moral courage to approach him openly, since this would excite the criticisms of the priests and Pharisees. When he greeted Jesus as Rabbi, he thought he was showing him special honor. He said, "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 was a great step for Nicodemus to take, but Jesus answers him, "Verily verily, I say unto you, Except a man be born

again, he can not see the kingdom of heaven." [Cf: 1888 Mtl. p. 1311 para. 01] p. 417, Para. 2, [1894MS].

These words are wholly appropriate for men who have had and still have a connection with the Review Office and with many of our institutions. The new cloth can not be put as a patch upon an old garment. We are to discard the old garment of character, and to receive from Christ the new garment woven in the loom of heaven, even the robe of his righteousness. Here is where the carnal heart has risen in rebellion. Man tried to patch the old garment of Phariseeism rather than to discard his self-righteousness for that garment which is new throughout, the righteousness of Christ. Man's devices and methods are much more in harmony with the natural inclinations; men choose to have some of self and some of Jesus. To accept the entirely new fabric does not give sufficient honor to the natural feelings and sentiments of the human mind. The religion that must reshape the man, transforming the entire character, is very distasteful, and here man's plans and God's plans come into collision. The apparent good deeds brought into a life that is not Christlike, a life in which justice and mercy and the love of God are not an abiding principle, are only misleading, a stumbling-block to the world. [Cf: 1888 Mtl. p. 1311 para. 02] p. 417, Para. 3, [1894MS].

Christ presents the remedy to Nicodemus: "Verily, verily I say unto thee, Ye must be born again." These words are addressed to thousands in this age. Verily, verily I say unto thee, self-righteous sinner against God, yet claiming to know the truth, Ye must be born again. The Lord says, "Behold, I make all things new." If any man be in Christ he is a new creature; old things have passed away, and behold, all things have become new." The patchwork religion is not of the least value with God. He requires the whole heart. No part of it is to be reserved for the development of hereditary or cultivated tendencies to evil. To be harsh, to be severe, too self-important, selfish, to look out for ones own selfish interest and yet be zealous that others shall deal unselfishly, is a religion which is an abomination to God. Many have just such an experience daily, but it is a misrepresentation of the character of Christ. [Cf: 1888 Mtl. p. 1312 para. 01] p. 417, Para. 4, [1894MS].

God has been speaking in reproofs and warnings, but these have made very little impression. There has been no decided change with some, and the Lord has lifted up his hands to turn things into another channel. The Lord hates pretense and hypocrisy. The high-handed ruling, the domineering, the daily example that is contrary to the example of Christ, had been borne with long, and because sentence against an evil work has not been executed speedily, the hearts of the sons of men are fully set in them to do evil. God calls for a reformation in the men who occupy positions of responsibility in Battle Creek, the men who are continually misrepresenting Christ to their associates. Unless you repent, he will come near to you in judgment. [Cf: 1888 Mtl. p. 1313 para. 01] p. 418, Para. 1, [1894MS].

No man can serve God acceptably and let his light shine to the world unless he is loyal and true to the precepts given in God's holy word to guide and control our lives. The statutes of men are contrary to the principles of the law of God, both in the first four and in the last six commandments. These precepts are largely discarded by some who have

a part to act in the cause of God. Manmade codes and inventions are many. [Cf: 1888 Mtl. p. 1313 para. 02] p. 418, Para. 2, [1894MS].

Instead of making changes where they should have made them years ago, in their individual selves, instead of humbling themselves to be converted, to put on Christ, to stand for principle and justice and equity under all circumstances, they will propose to change the instrumentalities; but this upsetting of things will not remove the difficulty one whit. Would that my voice could reach to every soul in America who has had so great light and say, When you are changed in heart and character, then the hand of God will be manifest in the working of all machinery in his cause. Perfect order will come out of confusion. [Cf: 1888 Mtl. p. 1313 para. 03] p. 418, Para. 3, [1894MS].

But it is men that need the change. It is men that have sown their weakness and selfishness in councils that would benefit themselves. Shown it in receiving the large wages which mean the limiting of others below what they should have. The curse of God is on all such inventions. Religion must be carried into all business transactions. "If ye love me," said our loving Redeemer, "keep my commandments." "He that hath (a knowledge of) 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." See John 14:23, 24. [Cf: 1888 Mtl. p. 1314 para. 01] p. 418, Para. 4, [1894MS].

These words should be studied; they are plain, and they decide the character of the religious profession of many who have been placed in positions of sacred trust. God would have made them representative men if they had followed his counsels; but they chose methods and standards of their own, and they have become traitors to the sacred cause of truth and justice and righteousness. The world sets up its standards as our pattern, and men who claim to believe the truth have had an itching desire to meet the world's standard. If God had not again and again sent messages of warning, where would his professed people be to-day? [Cf: 1888 Mtl. p. 1314 para. 02] p. 418, Para. 5, [1894MS].

The world is not to be our instructor; it sets up its standards which some suppose to be just the thing to be adopted; but they are no rule for us. God has chosen us out of the world; therefore the world knoweth us not because it knew him not. The motto of every true Christian should be, I must be in the world, and not of the world. We are not to be conformed to the world. The world will be impressed with the gospel only as we speak and act as the representatives of Christ, as the members of the royal family, children of the heavenly King, pilgrims and strangers, seeking a better country, even a heavenly. It is our privilege to show forth the praises of him who hath called us out of darkness into his marvelous light. Never is the least injustice to be done to God's subjects, the purchase of his blood. The Lord's way must be kept, and his way is exalted in righteousness. Christians, in their manner and words and character, are to reveal their heavenly extraction. We are never to apologize to the world for being Christians and daring to be right. [Cf: 1888 Mtl. p. 1315 para. 01] p. 419, Para. 1, [1894MS].

0-58-1894 "Norfolk Villa" Prospect St., Granville, N.S.W. Nov. 26th., 1894. Elder O.A. Olsen, Dear Brother,--Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you

responsibilities that would be a task. When we left Michigan, I placed in your hands testimonies in regard to matters in the office. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the testimonies to those concerned, in order to correct the existing evils. But you did not follow the directions, and the same things went on accumulating in their objectionable features until the matter was again presented to me in an aggravated character, with these words for those in responsible positions: "Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you." [Cf: 1888 Mtl. p. 1316 para. 01] p. 419, Para. 2, [1894MS].

I learned from letters received from you that you did not read the testimonies to those concerned and decidedly point out their errors. Here you failed to do your duty as President of the General Conference. You were presented to me in Council meetings, listening to the statement and decisions of strong minded and hard-hearted men who were not under the controlling influence of the Spirit of God. You knew that these decisions were not according to God's order, yet you did not protest against them, and thus suffered them to pass as having received your sanction. Thus things have been going according to the will and impulse of men who are opposed to God's will and are bringing in an order of things that God cannot accept or sanction. [Cf: 1888 Mtl. p. 1316 para. 02] p. 419, Para. 3, [1894MS].

You thought that you would deal with these matters in your discourses by dwelling upon general principles, and hoped that this would prove the best method of correcting the wrongs. But you should have spoken in the Board and Council meetings. The wrong principles advanced should not have been permitted to take form in wrong practice because you held your peace or gave such a feeble protest that those who were pursuing the wrong course thought you were with them. The sanction which you gave by your silence strengthened their hands in an evil work. [Cf: 1888 Mtl. p. 1317 para. 01] p. 419, Para. 4, [1894MS].

You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions. These matters have several times been presented before me, and I dare not withhold them. You might better have done far less preaching, and reserved your energies to take your stand personally against the wrong in spirit, in mind, in judgment, that has struggled for the mastery, and in a large degree obtained it, leading to a wrong course of action. Had you thus taken your stand, your discernment would have been sharper, and you would have been able to give your decision against the slightest act of injustice toward God's heritage. Those who are working contrary to the will of God and misrepresenting his character, would have been given to understand distinctly that you could not permit these things to go on, you could not let them pass in heaven as your action. It was your duty to speak decidedly, but you kept silent. [Cf: 1888 Mtl. p. 1317 para. 02] p. 420, Para. 1, [1894MS].

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest interest and love for you, and I am so anxious that you shall not in

any case give your endorsement to wrong doing. [Cf: 1888 Mtl. p. 1318 para. 01] p. 420, Para. 2, [1894MS].

I have recently sent very earnest, decided testimonies to men in responsible positions that they should not have occupied up to this time without evidence of a thorough transformation of character. Whatever their business tact, these men who have so long been evidently resisting light and evidence, fighting against God, should have been separated from the work, both for their own souls sake and for the sake of the cause. For while they are kept in positions of trust, their voice and influence sway many things in the wrong direction. When matters of the greatest importance have come up for decision, their judgment on the questions has depended on the state of mind they chanced to be in. The mind and heart are not under the influence of the Spirit of God. They are men of strong temperament, decided preferences, and much force of character, and their will and influence have decided matters under the control of another spirit than the Spirit of God. [Cf: 1888 Mtl. p. 1318 para. 02] p. 420, Para. 3, [1894MS].

If these men had a sense of what they have been doing, of what they must meet in that great day when all shall see as they are seen, and know as they are known, they would feel an anguish of heart, an agony of soul, that would be somewhat proportionate to the harm they have done the cause of God. At times temptations come into such minds with overpowering force, for Satan never sleeps, and never takes a vacation. He is always watching his chance to crowd into your important meetings, to reveal his own attributes through the workers, and make of no effect the spirit of testimony that has been appealing to them in reproof and warnings for many years. [Cf: 1888 Mtl. p. 1318 para. 03] p. 420, Para. 4, [1894MS].

The only hope of these men of iron will and hearts of stone is to fall on the Rock and be broken, Contact with Christ brings currents of divine power into the soul, so that the old cherished, natural tendencies, habits, and practices, are changed by the Spirit of God. What they need is a genuine conversion. When they have this experience these weak, tempted souls will look unto Jesus and say, "I can do all things through Christ which strengtheneth me." They need to appreciate every ray of light that comes from the throne of God into their pathway. They need to catch the Spirit and principle of the holy law of God, and conform their life to the character of Christ. A new power takes possession of the new heart. Man can never work out this change for himself. It is a supernatural work, bringing a supernatural element into weak and wicked human nature. This power will cast out the devils that possessed the mind and will, and whose power has been revealed even in the words and works of those who claim to be children of God. [Cf: 1888 Mtl. p. 1319 para. 01] p. 420, Para. 5, [1894MS].

The truth of God has been resisted and trampled down by men who hated its pure and heavenly principles. Men have walked in the fire of the sparks of their own kindling. God wants every man who is connected with his sacred work to be a man with whom he can communicate, a man of humble, teachable spirit, and contrite heart. Workers who possess this character will not creep and grovel in earthliness, they will not be in bondage to men nor to Satanic agencies. They will quit themselves like men, and be strong. They will turn their faces to the Sun of Righteousness, rising above all baser things into an atmosphere pure

from all spiritual and moral defilement. [Cf: 1888 Mtl. p. 1320 para. 01] p. 421, Para. 1, [1894MS].

He who has become a partaker of the divine nature knows that his citizenship is above. He catches the inspiration from the Spirit of Christ. His soul is hid with Christ in God. Such a man Satan can no longer employ as his instrumentality to insinuate himself into the very sanctuary of God, to defile the temple of God. He gains victories at every step. He is filled with ennobling thoughts. He regards every human being as precious, because Christ has died for every soul. [Cf: 1888 Mtl. p. 1320 para. 02] p. 421, Para. 2, [1894MS].

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." The man who waits upon the Lord is strong in his strength, strong enough to hold firm under great pressure. Yet he is easy to be entreated on the side of mercy and compassion, which is the side of Christ. The soul that is submissive to God is ready to do the will of God; he diligently and humbly seeks to know that will. He accepts discipline, and is afraid to walk according to his own finite judgment. He communes with God, and his conversation is in heaven. [Cf: 1888 Mtl. p. 1320 para. 03] p. 421, Para. 3, [1894MS].

O, how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated, unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good because he has a living connection with God. When truth gets full possession of a man's conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not fitful. The light from the Sun of Righteousness shines into his heart, and he becomes an earnest, living representative of truth. It is not the most eloquent men or the so called great men in business in matters that are essential, but men who may be looked upon as having little talent, yet who are true, simple, humble, great-hearted men, these may attain to wide usefulness, blessing humanity everywhere Jesus says, "Ye are the salt of the earth." Would that every man in the office of publication would practice the lesson taught by this symbol, and represent the saving salt: God is not deceived; he knows every grain of pure salt. [Cf: 1888 Mtl. p. 1321 para. 01] p. 421, Para. 4, [1894MS].

Enoch walked with God, and he was not, for God took him. The Lord would have us walk with him. If he directs the work, it will move in his way, and will bear his impress. [Cf: 1888 Mtl. p. 1321 para. 02] p. 421, Para. 5, [1894MS].

I write you this because I dare not do otherwise. I do not want you to bear all the responsibility, therefore I will send this to others who should understand the situation, and help you. We are praying for you, that God will give you his supporting grace. [Cf: 1888 Mtl. p. 1321 para. 03] p. 422, Para. 1, [1894MS].

With sincere desire that you may be wholly and ever on the Lord's side, I will wait and watch and pray. [Cf: 1888 Mtl. p. 1321 para. 04] p. 422, Para. 2, [1894MS].

Lt 57, 1895 Warnings Against Worldliness, Rejecting Light, and

Unconverted Leaders; an Appeal to Exalt Christ and Proclaim the Message of Righteousness by Faith--(Written to O. A. Olsen, from Hobart, Tasmania, May 1, 1895.) I am deeply burdened; but what shall I say? I am troubled for you, my much-respected brother. I am bowed down with anguish of spirit, for the situation is becoming more and more perplexing. [Cf: 1888 Mtl. p. 1322 para. 01] p. 422, Para. 3, [1894MS].

A net has been spread to involve the Conference--a net that the people know not of, and that very few suspect the existence of. The condition of things is binding your hands and hindering the work. The crisis will soon be reached. The state of things is not fully revealed to me, but this much I know: to a great degree the management of finances has been conducted on wrong principles. While all is supposed to be prosperous, there is peril. [Cf: 1888 Mtl. p. 1322 para. 02] p. 422, Para. 4, [1894MS].

You have connected with you men who have no living connection with God. You fear to exercise your judgment, lest there shall be an explosion. This is why I feel so sad. I have written out matters that I dared not send to you unless there were persons of a firm, decided character who would stand by your side as true yoke fellows to sustain you. The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines. If they were to see themselves as God sees them, and fall upon the Rock and be broken, a decided change would appear in them. Confessions would be made to free their souls from every corrupting influence. [Cf: 1888 Mtl. p. 1322 para. 03] p. 422, Para. 5, [1894MS].

These men are saying in their hearts, "My Lord delayeth His coming," and the thought is expressed not only in action but in words. "Be not deceived in regard to Christ's speedy appearing," these false guides are saying. "Peace and safety. The time is not yet. All things continue as they were from the beginning." They are denying the truth in their spirit, in their works, and in their words. They come under the denunciation of Christ: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" [Matt. 24:48-51]. See also Luke 8:12, 13; Matt. 11:20-23. [Cf: 1888 Mtl. p. 1323 para. 01] p. 422, Para. 6, [1894MS].

Because iniquity abounds, the love of many waxes cold. There are many who have outgrown their advent faith. They are living for the world, and while saying in their hearts, as they desire it shall be, "My Lord delayeth His coming," they have beaten their fellow servants. They do this for the same reason that Cain killed Abel. Abel was determined to worship God according to the direction God had given. This displeased Cain. He thought that his own plans were best, and that the Lord would come to his terms. Cain in his offering did not acknowledge his dependence upon Christ. He thought that his father Adam had been treated harshly in being expelled from Eden. The idea of keeping that sin ever before the mind, and offering the blood of the slain lamb as a confession of entire dependence upon a Power outside of himself, was

torture to the high spirit of Cain. Being the elder, he thought that Abel should follow his example. When Abel's offering was accepted of God, the holy fire consuming the sacrifice, Cain's anger was exceedingly great. The Lord condescended to explain matters to him, but he would not be reconciled to God, and he hated Abel because God showed him favor. He became so angry that he slew his brother. [Cf: 1888 Mtl. p. 1323 para. 02] p. 422, Para. 7, [1894MS].

The Lord has a controversy with all who by their unbelief and doubt have been saying that He delays His coming, and who have been smiting their fellow servants, and eating and drinking with (working from the very same principle as) the drunken. They are drunken, but not with wine; they stagger, but not with strong drink. Satan has controlled their reason, and they know not at what they stumble. [Cf: 1888 Mtl. p. 1324 para. 01] p. 423, Para. 1, [1894MS].

Just as soon as a man separates from God so that his heart is not under the subduing power of the Holy Spirit, the attributes of Satan will be revealed, and he will begin to oppress his fellowmen. An influence goes forth from him that is contrary to truth and justice and righteousness. This disposition is manifested in our institutions, not only in the relation of workers one to another, but the desire shown by one institution to control all others. Men who are entrusted with weighty responsibilities, but who have no living connection with God, have been and are doing despite to the Holy Spirit. They are indulging the very same spirit as did Korah, Dathan, and Abiram, and as did the Jews in the days of Christ. (See Matt. 12:22-29; 31:37.) Warnings have come from God again and again for these men, but they have cast them aside and ventured on in the same course. [Cf: 1888 Mtl. p. 1324 para. 02] p. 423, Para. 2, [1894MS].

Read the words of Christ in Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." These denunciations are given as a warning to all who "outwardly appear righteous unto men, but within" "are full of hypocrisy and iniquity." They say, We are delivered to do all these things. They also say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." "Wherefore," said Jesus, "ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." What lessons are here; how fearful and decisive! Jesus said, "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." This prophecy was literally fulfilled by the Jews in their treatment of Christ and of the messengers whom God sent to them. Will men in these last days follow the example of those whom Christ condemned? [Cf: 1888 Mtl. p. 1324 para. 03] p. 423, Para. 3, [1894MS].

These terrible predictions they have not as yet carried out to the full; but if God spares their lives, and they nourish the same spirit that marked their course of action both before and after the Minneapolis meeting, they will fill up to the full the deeds of those whom Christ condemned when He was on the earth. [Cf: 1888 Mtl. p. 1325 para. 01] p. 423, Para. 4, [1894MS].

The perils of the last days are upon us. Satan takes control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. Captain Eldridge and Frank Belden acted a prominent part, but in mercy to them they disconnected themselves from the office. Since their separation the work has been going on after the same order. It is time that there was a change. [Cf: 1888 Mtl. p. 1325 para. 02] p. 423, Para. 5, [1894MS].

Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent. Unless they speedily fall upon the Rock and be broken, and be born again, the spirit that has been cherished will continue to be cherished. Mercy's sweet voice will not be recognized by them. Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism. But if there is anything upon the earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus; it is the grand, great work of redemption; it is Christ, made unto us wisdom and righteousness, and sanctification and redemption. [Cf: 1888 Mtl. p. 1326 para. 01] p. 424, Para. 1, [1894MS].

The Lord has often made manifest in His providence that nothing less than revealed truth, the word of God, can reclaim man from sin or keep him from transgression. That word, which reveals the guilt of sin, has a power upon the human heart to make man right and keep him so. The Lord has said that His word is to be studied and obeyed; it is to be brought into the practical life; that word is as inflexible as the character of God--the same yesterday, today, and forever. [Cf: 1888 Mtl. p. 1326 para. 02] p. 424, Para. 2, [1894MS].

If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "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." "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." Christ is to be accepted, believed in, and exalted. This is to be the theme of conversation--the preciousness of Christ. [Cf: 1888 Mtl. p. 1327 para. 01] p. 424, Para. 3, [1894MS].

There is in Battle Creek a class that have the truth planted in the heart. It is to them the power of God unto salvation. But unless the truth is enthroned in the heart, and a thorough transition takes place from darkness to light, those who handle sacred responsibilities are ministers of darkness, blind leaders of the blind. "Clouds they are

without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." God requires that every soul that names His name shall have the truth enthroned in the heart. The time in which we live demands it. Eternity demands it. Pure religion demands it. [Cf: 1888 Mtl. p. 1327 para. 02] p. 424, Para. 4, [1894MS].

Worldly Amusements--While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to the glory of His name? Was Jesus invited to preside over them? Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellowmen. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. "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." [Cf: 1888 Mtl. p. 1327 para. 03] p. 424, Para. 5, [1894MS].

But there has been a class of social gatherings in Battle Creek of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings. [Cf: 1888 Mtl. p. 1328 para. 01] p. 425, Para. 1, [1894MS].

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participant for unholy thought and action. I have reason to think that some who were engaged in that scene heartily repented of the shameful performance. [Cf: 1888 Mtl. p. 1328 para. 02] p. 425, Para. 2, [1894MS].

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merrymaking, they do their best to forget God. The scene of pleasure is their paradise. And heaven is looking on, seeing and hearing all. [Cf: 1888 Mtl. p. 1329 para. 01] p. 425, Para. 3, [1894MS].

Turn to another scene. In the streets of the city is a party gathered for a bicycle race. In this company also are those who profess to know God and Jesus Christ whom He has sent. But who that looks upon the exciting race would think that those who were thus exhibiting themselves were followers of Christ? Who would think they realized the value of their time and their physical powers as gifts from God, to be preserved for His service? Who thinks of the danger of accident, or that death may be the result of their wild chase? Who have prayed for the presence of Jesus, and the protection of the ministering angels? Is God glorified by these performances? Satan is playing the game of life for these souls, and he is well pleased with that which he sees and hears. [Cf: 1888 Mtl. p. 1329 para. 02] p. 425, Para. 4, [1894MS].

The once earnest Christian who enters into these sports is on the downgrade. He has left the region pervaded by the vital atmosphere of heaven, and has plunged into an atmosphere of mist and fog. It may be that some humble believer is induced to join in these sports. But if he maintains his connection with Christ, he cannot in heart participate in the exciting scene. The words he hears are not congenial, for they are not the language of Canaan. The speakers do not give evidence that they are making melody in their hearts to God. But there is unmistakable evidence that God is forgotten. He is not in all their thoughts. These parties of pleasure and gatherings for exciting sport, made up of those who profess to be Christians, are a profanation of religion and the name of God. [Cf: 1888 Mtl. p. 1329 para. 03] p. 425, Para. 5, [1894MS].

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven, and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that opens to their ruin. [Cf: 1888 Mtl. p. 1330 para. 01] p. 426, Para. 1, [1894MS].

Satan has been multiplying his snares in Battle Creek, and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gathering for pleasure or sport, and their influence attracts others. Young men and young women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ has said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb, preventing them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind. [Cf: 1888 Mtl. p. 1330 para. 02] p. 426, Para. 2, [1894MS].

In these exciting gatherings, carried away by the glamour and passion of human influence, youth that have been carefully instructed to obey the law of God, are led to form attachments for those whose education has been a mistake, and whose religious experience has been a fraud. They sell themselves to a lifelong bondage. As long as they live, they must be hampered [by their union] with a cheap, superficial character, one who lives for display but who has not the precious inward adorning, the ornament of a meek and quiet spirit, which in the sight of God is of great price. When sickness and death shall come to those who have lived to please themselves merely, they find that they have provided no oil in their vessels with their lamps, and they are utterly unfitted to close their life's history. This has been; this will continue to be. [Cf: 1888 Mtl. p. 1331 para. 01] p. 426, Para. 3, [1894MS].

We ask of those who have had great light in Battle Creek, Has the truth of God lost its hold upon the soul? Has the fine gold become dim? What has been the cause of this fanaticism and enthusiasm? A fearful accountability rests upon world-loving, selfish parents, for sin lies at their door. How much more favorable it would be if the school buildings that are now in Battle Creek were far off from the city, and separated from so large a colony of professed Sabbathkeepers. [Cf: 1888 Mtl. p. 1331 para. 02] p. 426, Para. 4, [1894MS].

The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings. Families in Battle Creek are departing from God in planning contracts of marriage with those who have no love for God, with those who have lived a frivolous life, who have never practiced self-denial and know not from experience what it means to be laborers together with God. Strange things are being transacted. False phases of Christianity are being received and taught, which bind souls in deception and delusion. Men are walking in the light of the sparks of their own kindling. Those who love and fear God will not descend to the world's level, in choosing the society of the vain and trifling. They will not become charmed with men or women who are not converted. They are to stand up for Jesus, and then Jesus will stand up for them. [Cf: 1888 Mtl. p. 1332 para. 01] p. 426, Para. 5, [1894MS].

Some of those who know the truth but do not practice it, are trampling upon the law of God in their business transactions. We should have no intimate association with them lest we catch their spirit and share their doom. The patriarch Jacob, when speaking of certain deeds of his sons which he contemplated with horror, exclaimed, "O my soul, come not thou into their secrets; unto their assembly, mine honor, be not thou united." He felt that his own honor would be compromised if he associated with sinners in their doings. He lifts the danger signal, to warn us away from such associations, lest we become partakers of their evil deeds. The Holy Spirit, through the apostle Paul, utters a similar warning, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." [Cf: 1888 Mtl. p. 1332 para. 02] p. 427, Para. 1, [1894MS].

The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight. [Cf: 1888 Mtl. p.

1333 para. 01] p. 427, Para. 2, [1894MS].

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the scriptures concerning Himself. [Cf: 1888 Mtl. p. 1333 para. 02] p. 427, Para. 3, [1894MS].

How few realize that Jesus, unseen, is walking by their side! How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of His presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear His followers talking of His precious lessons of instruction, and to know that they had a relish for such holy things! When the truth abides in the heart, there is no place for criticism of God's servants, or for picking flaws with the message He sends. That which is in the heart will flow from the lips. It cannot be repressed. The things that God has prepared for those that love Him will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams that bring life and gladness wherever they flow. [Cf: 1888 Mtl. p. 1333 para. 03] p. 427, Para. 4, [1894MS].

Rejecting the Light--God says to His servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." But when the plain, straight testimony comes from lips under the moving of the Spirit of God, there are many who treat it with disdain. There are among us those who, in actions if not in words, "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: therefore this iniquity will be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. . . . For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not." [Cf: 1888 Mtl. p. 1334 para. 01] p. 427, Para. 5, [1894MS].

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects--the Lord God, eternity, truth. What is the message to be given at this time? It is the third angel's message. But that light which is to fill the whole world with its glory, has been despised by some who claim to

believe the present truth. Be careful how you tread. Take off the shoes from off your feet; for you are on holy ground. Beware how you indulge the attributes of Satan, and pour contempt upon the manifestations of the Holy Spirit. I know not but some have even now gone too far to return and to repent. [Cf: 1888 Mtl. p. 1334 para. 02] p. 428, Para. 1, [1894MS].

I state truth. The souls who love God, who believe in Christ, and who eagerly grasp every ray of light, will see light, and rejoice in the truth. They will communicate the light. They will grow in holiness. Those who receive the Holy Spirit will feel the chilling atmosphere that surrounds the souls of others by whom these great and solemn realities are unappreciated, and spoken against. They feel that they are in the council of the ungodly, of men who stand in the way of sinners, and sit in the seat of the scornful. [Cf: 1888 Mtl. p. 1335 para. 01] p. 428, Para. 2, [1894MS].

The Word of God speaketh truth, not a lie. In it is nothing strained, nothing extreme, nothing overdone. We are to accept it as the word of the living God. In obedience to that word, the church has duties to perform which it has not done. They are not to flee from the post of duty; but in trial and temptation they should lean more heavily upon God. There are difficulties to be met, but God's people as one must rise to the emergencies. There are duties to be discharged to the church and to our God. [Cf: 1888 Mtl. p. 1335 para. 02] p. 428, Para. 3, [1894MS].

The Spirit of God is departing from many among our people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light. All the evidence that will ever be given them they have received, and have not heeded. They have chosen darkness rather than light, and have defiled their souls. No man or church can associate with a pleasure-loving class, and reveal that they appreciate the rich current of truth which the Lord has sent to those who have simple faith in His word. The world is polluted, corrupted, as was the world in the days of Noah. The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have hated the light. These men are parties to the ruin of souls. They have interposed themselves between the heaven-sent light and the people. They have trampled upon the Word of God, and are doing despite to His Holy Spirit. [Cf: 1888 Mtl. p. 1335 para. 03] p. 428, Para. 4, [1894MS].

I call upon God's people to open their eyes. When you sanction or carry out the decisions of men who, as you know, are not in harmony with truth and righteousness, you weaken your own faith and lessen your relish for communion with God. You seem to hear the voice which was addressed to Joshua: "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them. . . . There is an accursed thing in the midst of thee, O Israel." "Neither will I be with you any more, except ye destroy the accursed from among you." Christ declares, "He that gathereth not with Me scattereth abroad." [Cf: 1888 Mtl. p. 1336 para. 01] p. 428, Para. 5, [1894MS].

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This messages was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. [Cf: 1888 Mtl. p. 1336 para. 02] p. 429, Para. 1, [1894MS].

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own life blood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. This message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say, Seventh-day Adventists talk the law, the law, but do not preach or believe Christ. [Cf: 1888 Mtl. p. 1337 para. 01] p. 429, Para. 2, [1894MS].

The efficacy of the blood of Christ was to be represented to the people with freshness and power, that their faith might lay hold on its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of Christ's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, can save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in Him should not perish, but have everlasting life." [Cf: 1888 Mtl. p. 1337 para. 02] p. 429, Para. 3, [1894MS].

Unless he makes it his life business to behold the uplifted Saviour, and by faith accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus, and lead man to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message in clear, distinct lines. [Cf: 1888 Mtl. p. 1338 para. 01] p. 429, Para.

4, [1894MS].

John's words are [to be] sounded by God's people, that all may discern the light and walk in the light: "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. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. 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 hands. 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: 1888 Mtl. p. 1338 para. 02] p. 430, Para. 1, [1894MS].

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. (See Romans 5, and 1 John 3:9 to the close of the chapter.) These precious scriptures will be impressed upon every heart that is opened to receive them. "The entrance of Thy words giveth light; it giveth understanding unto the simple"--those who are contrite in heart. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." These have not a mere nominal faith, a theory of truth, a legal religion, but they believe to a purpose, appropriating to themselves the richest gifts of God. They plead for the gift, that they may give to others. They can say, "Of His fullness have all we received, and grace for grace." [Cf: 1888 Mtl. p. 1339 para. 01] p. 430, Para. 2, [1894MS].

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." [Cf: 1888 Mtl. p. 1339 para. 02] p. 430, Para. 3, [1894MS].

This is the very work which the Lord designs that the message He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves. There was but little love for God or man, and God gave His messengers just what the people needed. Those who received the message were greatly blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They were beholding Christ. "Fear not," is His everlasting assurance; "I am He that liveth, and was dead; and, behold, I am alive forevermore." "Because I live, ye shall live also." The blood of the spotless Lamb of God the believers apply to their own heart. Looking upon the great antitype, we can say, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Cf: 1888 Mtl. p. 1339 para. 03] p. 430, Para. 4, [1894MS].

The Sun of Righteousness shines into our hearts to give the knowledge

of the glory of Jesus Christ. Of the Holy Spirit's office He says, "He shall glorify Me: for He shall receive of Mine, and shall show it unto you." The psalmist prays, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence: and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." [Cf: 1888 Mtl. p. 1340 para. 01] p. 430, Para. 5, [1894MS].

The Lord would have these grand themes studied in our churches, and if every church member shall give entrance to the word of God, it will give light and understanding to the simple. "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." (See Isaiah 29:13-16; 18-21.) "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. 1340 para. 02] p. 431, Para. 1, [1894MS].

Never was there a time when the Lord would manifest His great grace unto His chosen ones more fully than in these last days when His law is made void. "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." What does God say in regard to His people? "But this is a people robbed and spoiled: they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore." (See also Isaiah 43.) These are prophecies that will be fulfilled. [Cf: 1888 Mtl. p. 1341 para. 01] p. 431, Para. 2, [1894MS].

I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God's righteousness? God has given them His message. They bear the word of the Lord. There is salvation for you, but only through the merits of Jesus Christ. The grace of the Holy Spirit has been offered you again and again. Light and power from on high have been shed abundantly in the midst of you. Here was evidence, that all might discern whom the Lord recognized as His servants. But there are those who despised the men and the message they bore. They have taunted them with being fanatics, extremists, and enthusiasts. Let me prophesy unto you: Unless you speedily humble your hearts before God, and confess your sins, which are many, you will, when it is too late, see that you have been fighting against God. Through the conviction of the Holy Spirit, no longer unto reformation and pardon, you will see that these men whom you have spoken against have been as signs in the world, as witnesses for God. Then you would give the whole world if you could redeem the past, and be just, zealous men, moved by the Spirit of God to lift your voice in solemn warning to the world; and like them, to be in principle firm as a rock. Your turning things upside down is known of the Lord. Go on a little longer as you have

gone in rejection of the light from heaven, and you are lost. "The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation." [Cf: 1888 Mtl. p. 1341 para. 02] p. 431, Para. 3, [1894MS].

I have no smooth message to bear to those who have been for so long as false guideposts, pointing the wrong way. If you reject Christ's delegated messengers, you reject Christ. Neglect this great salvation kept before you for years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed. [Cf: 1888 Mtl. p. 1341 para. 03] p. 431, Para. 4, [1894MS].

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"--Letter 57, 1895. [Cf: 1888 Mtl. p. 1343 para. 01] p. 432, Para. 1, [1894MS].

L-51a-1895 Tasmania, May 1, 1895. Dear Brother Harmon Lindsay:---I hoped I should never be compelled to write you a testimony of reproof. For years your case has been presented before me on different occasions. I have been shown that since you were converted, you have been in continual peril. You run well, apparently, for a time, but when your course is questioned or your path crossed, your course of action reveals that the wrong traits of your character have not been brought wholly under the influence of the Spirit of God. When speaking to others, I have been given a message for you, but was not constrained by the Spirit of God to say, Harmon Lindsay, you are the man. I have never ceased to pity you and to feel deep sorrow of heart on your account, but at no time have I felt in full unity of spirit with you. [Cf: 1888 Mtl. p. 1344 para. 01] p. 432, Para. 2, [1894MS].

Since the meeting at Minneapolis, you have followed in the tread of the scribes and Pharisees. Never will you have greater evidence of the working of the Holy Spirit than you had at that meeting. Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present but you were deceived and prejudiced, and manifested the spirit of those who refused to acknowledge Christ. You have followed in their tread, and have refused to acknowledge the mistakes and errors in resisting the message the Lord in mercy sent you. Afterwards, at the Conference meetings held in Battle Creek, though evidence after evidence was given you, you refused to accept the message sent you by God. You would not humble your pride and repent; your wrong attitude remained unchanged. At times you have been deeply impressed by the deep moving of the Spirit of God, and you were almost ready to fall on the Rock and be broken, but you strengthened yourself to resist. With others you walked in the same path as did the rebellious Jews; the same spirit that

inspired them inspired you, and the results have been similar. You need a teachable spirit. You will never find rest until you yield up your set, stubborn will, and cease to resist the pleadings of the Spirit of God. [Cf: 1888 Mtl. p. 1344 para. 02] p. 432, Para. 3, [1894MS].

You have strong natural passions, which need to be chastened and controlled. Although a man in years, you are not a man in self-control, but have the unreasonable prejudices and stubborn disposition of an uncontrollable child. When once your position is taken, you will uphold it at any cost. Knowing your disposition and temperament, knowing that when you start upon a wrong track, any efforts made to change your course only render you more persistent, I have made no special effort for you, fearing that your resistance would carry you fully over to Satan's side, placing you altogether under the black banner of unbelief. [Cf: 1888 Mtl. p. 1345 para. 01] p. 432, Para. 4, [1894MS].

You have rejected the message the Lord has sent you, not because it was an error, but because you set your feet in the path of unbelief followed by the men of Nazareth. Christ "came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esais. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say to them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto Me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in this country. And He said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sodom, unto a woman that was a widow. And many [lepers] were in Israel in the time of Eliseus, the prophet, and none of them was cleansed, saving Naaman the Syrian. And they all in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way." [Cf: 1888 Mtl. p. 1345 para. 02] p. 433, Para. 1, [1894MS].

With many others you have been smitten with blindness. The infatuation of the ruler of the powers of darkness has been upon you. But it is no light matter for you to close your eyes that they will not see and your ears that they will not hear, and to darken your understanding that you will not be convinced of the manifestations of the Spirit of God. It is a dangerous thing to call the work of the Spirit of God the work of Satan. [Cf: 1888 Mtl. p. 1346 para. 01] p. 433, Para. 2, [1894MS].

Christ has given His own life for you that He might place immortal

life within your reach. As the Divine Counsellor looked upon you, I heard Him say, "O, who hath bewitched you that ye should not obey the truth?" You had a book which you had been studying. The heavenly messenger took this book from you, and placed the Bible in your hand, saying, "The word of God, which will judge you in the last day, is alone able to make you wise unto salvation. The Bible alone can be a safe counsellor and guide for you. It will convince you of the ample provision made for all who will come to Jesus. [Cf: 1888 Mtl. p. 1347 para. 01] p. 433, Para. 3, [1894MS].

Christ calls upon all who claim to be sons and daughters of God to consider His words in the supplication to the Father just before His betrayal and death: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom He hath sent." These words open before us a field of study which we have strangely neglected. Through their lack of interest in the word of God, men and women absent themselves from the school of Christ, choosing to serve themselves; as a sure result they remain in the darkness of error, fighting against error, fighting against God, and closing their eyes to the truth. Shall we in these last days, place ourselves in the ranks of those who deplore the absence of God's Spirit, and yet who do not seek God that they may find it? At times some are convicted and aroused, but they serve God with a divided heart, and soon fall back into error, serving the world under the pretext of serving God. God recognizes all such, not as His servants, but as servants of sin. [Cf: 1888 Mtl. p. 1347 para. 02] p. 434, Para. 1, [1894MS].

My brother, the rebuke of God is upon you; for you have discarded the truth. Light has come to you again and again since the Minneapolis meeting, but in rejecting the message God has sent, you have rejected Him. Infidelity is taking your soul captive because you are not yoked up with Christ. You have thought that you were increased in wisdom, but shame and confusion of face will be the portion of all who are not sanctified through the truth. While covering yourself with infidel ideas and theories, you can not wear the garment of Christ's righteousness, and without this garment you can not enter into the marriage supper of the Lamb. God has given you great light, and you will be held accountable for all the privileges you have had to become acquainted with God and His truth. [Cf: 1888 Mtl. p. 1348 para. 01] p. 434, Para. 2, [1894MS].

We are not doing our duty unless we are laborers together with God, working out our own salvation with fear and trembling. As servants of Jesus Christ, we are to place ourselves in the channel of light, doing all that we do to the glory of God. But you have not walked in the light as it has come to you. You have not opened the door of your heart to the knock of Christ. Instead of this you have opened your heart to the agencies which have no connection with God. God calls upon you to 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. This is the principle that must guide all who would be among the redeemed in the kingdom of God. [Cf: 1888 Mtl. p. 1348 para. 02] p. 434, Para. 3, [1894MS].

I have been shown that you are in peril. The love of the world has been admitted to your heart, from which the love of the truth has been expelled. You have not been serving the Lord and Master with your whole

heart and soul; another leader than Jesus Christ has received your service. Professedly, you have been walking in harmony with your brethren, and they have placed upon you responsibilities which they never should have given you. You have accepted these responsibilities, knowing that if your brethren knew the true inwardness of your thought and practice, they would not have done as they did. There is need for us all to heed the injunction, "Not slothful in business, fervent in spirit, serving the Lord." So far as activity is concerned, you are clear, but all your works will not bear the test of God's word. You have not cherished the love of the truth in your heart, though you maintain in some respects the form of godliness. You have sought to manage things according to Harmon Lindsay's will and way, but all this outward work is vain unless God works within. The position you have accepted demands consecrated ability and a pure, sanctified heart. But I have heard you give wrong counsel in regard to the disposition of means given by those who have been moved by the Holy Spirit to sell what they have and help God's work. [Cf: 1888 Mtl. p. 1348 para. 03] p. 434, Para. 4, [1894MS].

Since the Minneapolis meeting, your influence and that of Brother A.R. Henry have been like a malarious atmosphere upon the hearts of God's people. You have not sought to establish them in the truth, but rather to weaken their faith. You have been as salt which has lost its savor. Though still trusted by your brethren, you are an unfaithful steward. The seed Satan has put into your mind you have sown in the minds and hearts of others. Can you gather up these seeds of unbelief?---Never. They will spring up and yield a harvest you will not care to garner. In the day when every man is rewarded according to his works, God will look at the hearts which have been deceived by your doubts, and will say, "An enemy hath done this." Your heart is not in the truth because the truth is not in your heart. But while mercy still lingers, go to God for repentance. Seek Him night and day, never relaxing your efforts. You are working out your own destiny, but you must work in opposite directions to that in which you have been working, if you are saved. Repent and be converted. Do all that you can to counteract the effects of your past work. [Cf: 1888 Mtl. p. 1349 para. 01] p. 435, Para. 1, [1894MS].

God has given you moral powers and religious susceptibilities, but you have not sought to co-operate with Him. To make a propitiation for your sins, and to reconcile you to Himself, He has given the life of His only begotten Son. He has manifested the light, the truth, the way to you, but you have resisted the Spirit of God, and have chosen to walk in the light made by the sparks of your own kindling. The words spoken by Christ to Nicodemus apply to you: "Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God." God has given you the privilege of receiving Him, the Light of the world; but for years you have resisted the Holy Spirit of God, and the truth leaked out of your heart as water out of a leaky vessel. You have turned your back upon Jesus, saying, not only in your thoughts, but in your words and works, "My Lord delayeth His coming." Yes; your seeds of unbelief have been dropping here and there, and sad is the thought, you can not gather them up again; you can not counteract your influence. [Cf: 1888 Mtl. p. 1350 para. 01] p. 435, Para. 2, [1894MS].

You have so long loved the world and the things of the world that everything else has been made secondary. The influence that your family

has had over you has been wrong, and you have had a wrong influence over them. Your faith has been indistinct, and you have refused the help God has sent you, with which you could if you chose, subdue your own nature. Co-operating with the help God has given you, and using His help, you could render to Him whole hearted, effectual service. But you have been dealing with strange fire. It is your duty to employ your God-given powers in your Creator's service, improving every opportunity diligently and conscientiously. God will accept nothing but consecrated service. [Cf: 1888 Mtl. p. 1350 para. 02] p. 435, Para. 3, [1894MS].

Your wife and children have not the love of God abiding in their hearts. Their love of selfish indulgence is so strong that they are stumbling blocks in the way of others. Those with whom they associate are not made better, but worse, by the association. Are you as a family, living epistles of God, known and read of all men? The spiritual life of the soul is quenched by the love of things of the world. Practical truth is not desired by you, Brother Lindsay, or by your family; therefore God can not preside in your hearts. As human agents, we are probationers, fitting for eternity. In giving you Jesus, God has given you all heaven. If you receive Him, you will have moral power to overcome all evil, and you will be a partaker of the divine nature. God calls upon you to eat of the bread of life, and drink of the water of life, by which He designs that you shall receive strength to be co-workers with God. [Cf: 1888 Mtl. p. 1351 para. 01] p. 435, Para. 4, [1894MS].

God holds you and your wife accountable for neglecting to properly train and educate your children, in order that their lives shall not be superficial and without the solid acquirements that will make them what God intends they should be. Sister Lindsay will have a fearfully solemn account to render to God for her neglect to live a Christian life. Has she taught her children to deny self, and has she practiced self-denial? You will not long stand where you are. The message of God to you as a family is a decisive one. "To-day, if ye will hear My voice, harden not your hearts." Sister Lindsay needs to study the instruction given in the word of God, "Whose adorning let it not be that outward adorning of plating the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, and that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: 1888 Mtl. p. 1351 para. 02] p. 436, Para. 1, [1894MS].

"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 we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: 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 shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God

dwelleth in you." [Cf: 1888 Mtl. p. 1352 para. 01] p. 436, Para. 2, [1894MS].

As a family what have you done for the Master? What are you putting into your character-building? In that day when all that is worthless shall be burnt up, will it be found that you have brought to your foundation "wood, hay, stubble"? Brother Lindsay, your record is far worse in the sight of God than that of your family; for talents of a high order have been committed to you. Had you improved your talents and walked in the counsel of God, you would have exerted an influence which would have led your wife and children in the right way. What will you answer to God in that day when the case of every one is revealed just as it is? [Cf: 1888 Mtl. p. 1353 para. 01] p. 436, Para. 3, [1894MS].

My brother, I appeal to you as one who loves your soul. While mercy still lingers, fall on the Rock and be broken, that Jesus Christ may build you up into His own likeness. Please read and study carefully the second chapter of first Corinthians, and if your discernment is not wholly perverted, you will obtain a glimpse of your present condition. You will cease to lead other souls in false paths. [Cf: 1888 Mtl. p. 1353 para. 02] p. 436, Para. 4, [1894MS].

My brother, why do you cherish such bitterness against Elder A.T. Jones and Elder Waggoner? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God, and followed His will, Cain killed him. God has given Brother Jones and Brother Waggoner a message for the people. You do not believe that God has upheld them, but He has given them precious light, and their message has fed the people of God. When you reject the message borne by these men, you reject Christ, the Giver of the message. Why will you encourage the attributes of Satan? Why will you and Brother Henry despise God's delegated ministers, and seek to justify yourselves? Your work stands revealed in the sight of God. "Turn ye, turn ye, for why will ye die?" [Cf: 1888 Mtl. p. 1353 para. 03] p. 437, Para. 1, [1894MS].

The Lord has appealed to you again and again, rebuking your stubborn, unbelieving spirit, but rather than fall on the Rock and be broken, you become the graft of a strange vine, which in the end will be gathered up and burned. It is difficult for you to throw off the religious faith you have so long professed, but you are not a Christian at heart, for you do not bear the fruits of the Spirit of Christ. A power is working in you, seeking to extinguish the bright beams of Christ's righteousness, which for so many years you have refused to receive. Judas might have been disciplined by the lessons of Christ, as were the other disciples, but he refused to receive and to practice the words of Christ. Though he was thought by the other disciples to be a faithful follower of Christ, he was not transformed in character. He had a formal connection with the little church of disciples, but he had not heart-connection with Christ. [Cf: 1888 Mtl. p. 1354 para. 01] p. 437, Para. 2, [1894MS].

God is long-suffering to usward, not willing that any should perish, but the day of His judgment will come at last. "Blessed is that servant whom his Lord when He cometh shall find watching." O that you may awake before it shall be everlastingly too late, and prepare to meet your

God. Often the Spirit of God has taken of the things of God, and shown them to you, but you have refused to accept them, and by your refusal you have despised the truth, and have placed yourself in the path of the unrepentant Jews. Have you forgotten that God who is strong to save, is also strong to smite the rejecters of His law? This may be the last appeal the Lord will make to you; for there is a line beyond which the forbearance of God does not pass. By continual resistance the sinner places himself where he knows nothing but resistance. When he disregards the calls of God's mercy, and continues to sow the seeds of unbelief, the dread mark is placed over his doorway, "Ephraim is joined to his idols; let him alone." Jesus grieves over you, saying, "How often would I have gathered you as a hen gathereth her chickens under her wing; but ye would not." No longer grieve the Saviour by your resistance. "Knowing the time that it is now 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 armour of light." [Cf: 1888 Mtl. p. 1354 para. 02] p. 437, Para. 3, [1894MS].

Ms - 18 - 1896--God is continually exercising his love toward the beings formed in his own image. He regarded us of such value that he gave his beloved son to a shameful death to save us from ruin. No earthly parent ever manifested for his children such tender, disinterested love as he, the holy God, has shown toward the transgressors of his law. He has affectionately studied the happiness of his own heritage, and he delights in the manifestation of harmony and love among his children. [Cf: 1888 Mtl. p. 1356 para. 01] p. 438, Para. 1, [1894MS].

As sons and daughters of God, and members of the royal family, we are to learn of him daily, that we may do his will and represent his character. The love of God received into the heart is an active power for good. It quickens the faculties of the mind and the powers of the soul; it enlarges the capacity for feeling, for loving. He who loves God supremely will love all the children of God. He will ever approach them with a respectful demeanor. And whatever his position of trust, his own considerate courtesy will win for him confidence and respect. [Cf: 1888 Mtl. p. 1356 para. 02] p. 438, Para. 2, [1894MS].

If this spirit pervaded our institutions, leading everyone to manifest toward his fellow-workers a love that is without dissimulation, these institutions would be a representation of heaven on earth. They would be a perpetual testimony to the world of what sanctifying truth can do when practiced by the receiver. Every man desires that this love may be exercised toward himself; and God calls upon him to reveal the same spirit toward others. [Cf: 1888 Mtl. p. 1356 para. 03] p. 438, Para. 3, [1894MS].

The Lord will never sanction the exercise of arbitrary authority, nor will he serve with the least selfishness or dishonesty in the dealing of men with their fellow-men. Yet these things have been manifest in the management of affairs in connection with the work in Battle Creek. Words cannot express too strongly the offensive character of the disposition to rule or ruin which has for years been revealed, and which has been strengthening by exercise. [Cf: 1888 Mtl. p. 1357 para. 01] p. 438, Para. 4, [1894MS].

As the state of things existing in the office of publication has been presented before me by the Holy Spirit, I have not withheld the message that God has given me for the men in responsible positions. Again and again I have been moved upon to reprove the selfishness that, as you know, has prevailed in many lines of the work. Men who know little of the working of the Spirit of God upon their own hearts have exalted themselves beyond measure in undertaking to force others to accept their terms and come under their control. There are those who regard no man's judgment as superior, or even equal to their own. They are narrowing the work by disregarding the suggestions of men of experience, because these ideas do not coincide with their own plans. At the same time these very ones are not willing for others to exercise their independent judgment. Plans are set on foot for restricting the liberty of the workers. Through these oppressive plans, men who should stand free in God are trammelled by restrictions from those who are only their fellow-laborers. [Cf: 1888 Mtl. p. 1357 para. 02] p. 438, Para. 5, [1894MS].

Men in the office at Battle Creek have acted as if they had jurisdiction of other men's intellect and conscience, and could manipulate them to serve any purpose which they might choose. They have had an opportunity to reveal how much they themselves really have the cause of God at heart. If it can be advanced through their plans for compelling others to sacrifice for it, they are glad to see its prosperity. While grasping all the benefit possible for themselves, they have, both in the matter of royalties and other lines felt it their prerogative to crowd down the very ones whom God was using to diffuse light. Of the work of these persons they have made very little, while they made much of their own, that bore the stamp of the unsanctified human agent. It would have been better for the cause today if these men had never put their hand to the work. They have tried to force their ideas upon those who have the cause much nearer their hearts than some of these who are so forward to dictate. [Cf: 1888 Mtl. p. 1358 para. 01] p. 439, Para. 1, [1894MS].

How does the spirit of self-exaltation and grasping for arbitrary authority compare with the spirit and example of Christ? Our people, who talk of religious liberty, have lessons to learn as to what liberty in Christ really is. The Lord has marked the oppression that has been practiced. To the men that are working in lines that are not in accordance with Bible principles he declares that he will not accept the means gained in this way. [Cf: 1888 Mtl. p. 1358 para. 02] p. 439, Para. 2, [1894MS].

Bro. Olsen's eyes have not always been clear to discern; he himself has been misled, and has sanctioned wrong by sustaining men that were not walking in the light. His course has not been pleasing to God, in favoring many of the propositions that have been acted upon since the Minneapolis meeting. Since that meeting, he has not, at all times, borne a straightforward, unflinching testimony for the right. From his compromising position, the men who were trying to carry things according to their own will, have thought that he sustained their plans. [Cf: 1888 Mtl. p. 1359 para. 01] p. 439, Para. 3, [1894MS].

Now it is represented to me that financial matters have become embarrassed. The employment of worldly plans and methods by some of our responsible men has entangled their feet in the snares of Satan, and

has laid a net in which the Lord's work is becoming, entangled, and from which there will be difficulty in extricating it. Now Bro. Olsen shrinks from taking a decided course, for he fears the results. [Cf: 1888 Mtl. p. 1359 para. 02] p. 439, Para. 4, [1894MS].

If the Lord had not sent line upon line, and precept upon precept, the case would be entirely different. But light has been given, and yet many have chosen darkness rather than light. I tell you that which I know: God has been greatly dishonored by the conniving to bringing money into the office by robbing brain workers of their rights. Bro. Olsen needs to have as co-laborers, different men to represent the cause of God,--men who are surrounded by an entirely different atmosphere. [Cf: 1888 Mtl. p. 1359 para. 03] p. 439, Para. 5, [1894MS].

For those at the heart of the work, who have treated their fellow-men as if they had hearts of steel, I testify that upon the record of the books of heaven they stand enrolled as those that are not doers of the words of Christ. Your ingenious devising and your confederating to sustain one another, will not avail to give you a more favorable showing before God. You must be brought to see what has been the foundation principles of your management. The selfishness, the oppression and robbery must cease, before God can look with favor upon your work. [Cf: 1888 Mtl. p. 1359 para. 04] p. 439, Para. 6, [1894MS].

And you, my brother Olsen, are not clear before your God. While you allow yourself to be influenced and moulded as you have been, you are virtually saying to those whom God reproves, It is well with you. For years the Lord has been setting their sins before them, yet the reproofs and warnings are unheeded. What does it mean? I am sore troubled in your behalf, because you do not regard the light given. Unless you shall make a decided change in your policy, and no longer permit yourself to be guided by the words of unwise counsellors, the light in you will become darkness, and you will not have a clean record in the books of heaven. [Cf: 1888 Mtl. p. 1360 para. 01] p. 440, Para. 1, [1894MS].

Biblical Institutes.--The holding of so many biblical institutes among our own people is not wise. The object is good in itself, but there is a more urgent work to be done in carrying the light of truth into regions where it has not penetrated. The laborers held to work for those who already have a knowledge of the truth are kept away from the people who know it not. Souls in spiritual blindness, prejudiced by these who misrepresent the truth, have been left unhelped. O the neglect that will be charged against individuals, organizations, and churches in that day when every man shall be judged according to the deeds done in the body. Then it will be found how great was the measure of responsibility for failing to extend the work to the regions beyond. [Cf: 1888 Mtl. p. 1361 para. 01] p. 440, Para. 2, [1894MS].

The Lord has bidden us look to Jesus for spiritual knowledge, not that we may hide the light under a bushel, but that it may give light to all who are in the house. God has given his Son "for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Please read also Isa. 43:9-13; 44:3-8.) [Cf: 1888 Mtl. p. 1361 para. 02] p. 440, Para. 3, [1894MS].

When institutes and similar meetings are held, let them be held at some other place than Battle Creek. Let them give character to the work, and spread the knowledge of the truth in localities where it is not known. This may not be convenient, but, I ask, was it convenient for Christ to leave the royal courts? Was it convenient for him to leave his honor, his glory, and his high command, and humble himself to become one with us? Our Saviour came to this world that was all seared and marred with the curse. He did not go to worlds unfallen, but to those who needed him most. His example we, to whom he has entrusted his work, are to copy. He calls us to feed the hungry sheep and lambs. Christ reached to the very depths of human woe that he might rescue us, but how do his methods of labor compare with those of many who profess to believe on him. [Cf: 1888 Mtl. p. 1361 para. 03] p. 440, Para. 4, [1894MS].

Building in Battle Creek.--You ask in regard to the propriety of erecting more buildings for our work in Battle Creek. Has not the light been given in regard to this matter? No doubt many urge, "It will be more convenient to have additional buildings." What if it is? Shall the Lord's money be used in adding building to building, when there are so many places where there are none? Have you, my brother, read the testimonies on this point, and then put them aside as others have done, and never looked at them again? In what kind of condition is Battle Creek, that you should seek to bring in more people to be leavened with the influences that prevail there? The cloud of God's wrath is already gathering over the cities where great light has been shining, and has not been appreciated, and where those who profess the truth have misrepresented it in their characters, in their spirit, and in the atmosphere that surrounds their souls. [Cf: 1888 Mtl. p. 1362 para. 01] p. 440, Para. 5, [1894MS].

From the very last letter I sent to Battle Creek, but a few weeks ago, I read the testimony, "The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in places where it had not yet taken hold." Money has been entrusted to human agents to be invested, to be put out to the exchanger and increased by use. Again and again the men in positions of trust have had laid before them the necessity that the Lord's vineyard be more equally worked. Places in the very shadow of Battle Creek are overlooked. The field is the world. Every part of it is the Lord's, and should receive due attention. No one locality is to swallow up every resource that can be obtained to multiply its facilities while the larger parts of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to all parts of the world. [Cf: 1888 Mtl. p. 1363 para. 01] p. 441, Para. 1, [1894MS].

Read the word; read and consider; do not be so active that you cannot stop to hear the counsel of God. Our people must have the testimonies, many of which have reached only to Battle Creek, to be there argued away. Those whom the Lord has warned, feel that the warning means something else; they explain it to signify exactly the opposite of that which the Lord has said. [Cf: 1888 Mtl. p. 1363 para. 02] p. 441, Para. 2, [1894MS].

With the example of Christ before you, can you plead convenience for

the erection of more buildings and the centering of more interests in Battle Creek? Our people have deep, earnest lessons to learn in the experience presented in the words of Christ: "He that will come after me, let him deny himself, and take up his cross daily, and follow me." You are not to choose the most convenient path and, because selfish practices have been followed, continue the same course. Look to Christ, and learn how he dealt with humanity. He loved his neighbor better than he loved himself. He denied himself that he might be a perfect example for us. With unfeigned reliance upon the righteousness and efficiency of our Redeemer, we are to consider that as sons and daughters of God we are no longer our own. In receiving Christ we become dead unto the world. Our high vocation--the very highest that any human being can have in this life--is this, that we are called to be children of God. The whole future life is to be consecrated to the service of God. Sacred obligations rest upon every soul. All the faculties of mind and body are God's property; and every hour spent in selfish gratification or self-uplifting will bring its returns in a harvest which none will care to garner. [Cf: 1888 Mtl. p. 1364 para. 01] p. 441, Para. 3, [1894MS].

Personal Appeal.--God calls upon you who are connected with his instrumentalities to do his work according to his plans, not your own. He calls for an entire consecration of yourselves to him. If you heed the requirement, it will be a blessing to you in this life and the inheritance of life eternal. There is now a precious period, though short, allotted to you for repentance and improvement. [Cf: 1888 Mtl. p. 1365 para. 01] p. 441, Para. 4, [1894MS].

Brethren A. R. Henry and Harmon Lindsay, God is in earnest with you. Your duty is plain and imperative. Your minds need cultivation, that you may discern heavenly things, and choose them above the common and the earthly. Let not the present opportunity pass unimproved. Unless the warnings that God in his mercy is sending to you are heeded, before a long time shall elapse you will make shipwreck of faith. You have sown the seeds of unbelief all along the line. And you have so long refused the evidence of the operation of the Holy Spirit that it is questionable whether you will ever again recognize the light from heaven. It may even appear as darkness to you, until the time shall come when every knee shall bow, and every tongue shall confess to God. Instead of regarding it as your imperative duty to cultivate personal piety, with a zeal proportionate to the preciousness of the holy faith you profess and the responsibility of your position, you have suffered yourselves to drift along, your impulses controlled by unholy imaginations and prejudices, until your course is an offense to God. What wonder that you lead the minds of others into the same channels? What wonder that some, following you, turn away from the rock foundation of eternal truth, to build, as you are building, upon the sand. It is a grievous robbery of God to become so blinded as you are today because you have refused heaven's light, slighted the appeals that God has sent you, and have done your best to prove them inconsistent, and have declared them untrue. Your assertions have not made them untrue, but by your resistance against God your hearts have become hard and stubborn. [Cf: 1888 Mtl. p. 1365 para. 02] p. 441, Para. 5, [1894MS].

Again I appeal to you: will you now be zealous and repent? You have shown your zeal in strong words and oppressive measures toward your

brethren. Now I beseech you to give evidence of earnest repentance before it shall be forever too late. [Cf: 1888 Mtl. p. 1366 para. 01] p. 442, Para. 1, [1894MS].

Those who, notwithstanding the light given, have yoked up with you as men imbued with the Spirit of God, and actuated by a self-denying interest in his cause, make themselves responsible for the influence you have exerted and will exert contrary to the truth. Guilt will rest upon those who have placed increasing responsibilities upon you, when you have no living connection with God. [Cf: 1888 Mtl. p. 1366 para. 02] p. 442, Para. 2, [1894MS].

A condition of things has been brought about, that, unless God in mercy shall interpose, will work disaster to his cause. Inexperienced minds are being troubled at the outlook. For reasons that you can give, God is not moving upon the hearts of his people to supply the treasury. When you shall receive the Holy Spirit's unction by returning unto the Lord with full purpose of heart, you will see yourselves in a new light altogether. You who are finite, erring, and unsanctified, have supposed that God's children were put under your jurisdiction, for you to plan for them, and bring them to your terms. The policy you have labored so hard to establish in your connection with the work is an offense to God. He has never justified any arrangement, through organization, discipline, or laws, whereby men who have evidenced that they are not susceptible to the Holy Spirit's moving shall use their power to sustain others in a like disregard of the Spirit's work. But such has been the arrangement that has prevailed. You have made it hard for those whom you do not especially like, while others who are self-serving have been favored and exalted. Partiality and hypocrisy have excluded the Spirit of God from many hearts, and left them as destitute of his grace as the hills of Gilboa were destitute of dew or rain. Let it no longer [be] regarded as your privilege to control God's heritage. [Cf: 1888 Mtl. p. 1366 para. 03] p. 442, Para. 3, [1894MS].

The Lord himself will turn and overturn, and set things in order. He has the responsibility of his own work, and he has not entrusted the management of his people to unsanctified human hands. [Cf: 1888 Mtl. p. 1367 para. 01] p. 442, Para. 4, [1894MS].

It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God's ideas and plans, with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God's way, but our own way. [Cf: 1888 Mtl. p. 1367 para. 02] p. 442, Para. 5, [1894MS].

The time is near when God by his providence will make manifest what principles have been cherished by the men connected with the management of his work. Unless these men are converted, they will be separated from the work. But, the appeals and warnings given have had no more affect upon their hearts than the messages of Christ had upon the Pharisees, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, as did the ruling Pharisees: I fear that the same judgments will fall upon them because they have rejected the Lord's reproof, and have set the stumblingblock of their iniquity before their eyes. [Cf: 1888 Mtl. p. 1368 para. 01] p. 442, Para. 6, [1894MS].

My brethren, in the name of the Lord I counsel you to seek him by repentance and confession. Let your sins of omission and commission may go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before him when he shall appear.--(Written May 30, '95; copied May 6, '96.) [Cf: 1888 Mtl. p. 1368 para. 02] p. 443, Para. 1, [1894MS].

Norfolk Villa, Prospect St., June 6, '95. T - 76 - 1895. Eld. A. O. Tait, Battle Creek, Michigan, U.S.A.--Dear Brother:--To answer your letter will require of me some very plain statements. The matters you refer to have been presented before me for years. Long before the meeting at Minneapolis the leaven that is now working was at work. The spirit of disaffection was gathering strength up to that time. Since that time some have confessed their wrongs and have decidedly changed their attitude, and have not manifested the same spirit. For years previous they withstood the pleadings of the Spirit of God, and were aided in their rebellion by the great adversary of souls. But there are some in influential positions who are still seeking to leaven the minds of canvassers, and to influence those who assemble in conference meetings. They work contrary to truth and righteousness, making use of any and every expedient to carry forward their own ideas. Many think that because these men are in responsible positions, because they have an appearance of being calm and rational, they must be reliable men. But God has no use for men who are disloyal in heart. He has not given his people into the hands of any man or set of men to make use of as their impulses dictate. In the name of the Lord God of Israel, I protest against this work. [Cf: 1888 Mtl. p. 1369 para. 01] p. 443, Para. 2, [1894MS].

God who sees the end from the beginning can easily provide, and certainly will provide for the carrying forward of his own work; but it will not be after the spirit and impulse of men. We are not to be educated to work after a worldly policy, neither are we to educate others after this line of working. At every step we are to exercise faith, to be much in prayer, to feel dependence upon God, and manifest devotion to his work. Working after this order will bring large blessings in return; but dependence upon men, who make manifest that they are not in vital connection with God, but are moved by their own feelings, will end in placing us under another leader than Jesus Christ. The reasoning in which they indulge is not according to truth and equity. [Cf: 1888 Mtl. p. 1369 para. 02] p. 443, Para. 3, [1894MS].

There are men holding responsible positions, and many think that they would prove traitors to the cause and work of God, should they intimate that these men were in the wrong. But the Lord has a controversy with these men who have followed the natural tendency of their own minds, and have been led by their own selfish impulses passing for zeal for the Lord. The way in which they have dealt with Frank Belden's case, will not afford them any pleasure when they have to face the record on the books of heaven in the great day of God, and stand before him who says, "I know thy works." The time is coming when there will be an investigation of the characters of the living and the dead. [Cf: 1888 Mtl. p. 1370 para. 01] p. 443, Para. 4, [1894MS].

I wrote nearly a hundred pages long before my husband died of what

would be transacted in the Review & Herald Office. If I can find this matter, I will send it to you. Men are travelling over the very ground that was presented to me years ago. It was made clear to me that light would be rejected, that warnings would be despised, that a spirit of selfishness would be cultivated in the Office, and that men would act from worldly principles, and depart from the law of God. They would give heed to the promptings of the enemy, and would turn human agents away from their right. Religious and business liberty they would labor to control. They would work to have every Seventh Day Adventist institution in subordination to the institution in Battle Creek, and manipulate things so that every branch of the work would be centered and controlled by responsible men in the Review & Herald Office. This is what men are doing, and acting as if every branch of the work, both high and afar off, must come under the jurisdiction of men in Battle Creek, and that every one must circle around their orbit. But the Lord has given light to the effect that our different institutions must stand by themselves. These men are carrying on their counsels, and acting as though God in person had spoken by them. They bear themselves loftily toward the purchase of Christ's blood. They act as though every individual must acknowledge their sway, and use his ability and talent as they may direct. If he will not come under their control they crush him out or treat him with indifference. They consider it is an abomination to be unsubmitive, and those who do not submit to their jurisdiction are left without sympathy, without help or support. They say by their spirit and action, "If he dies, let him die." [Cf: 1888 Mtl. p. 1370 para. 02] p. 443, Para. 5, [1894MS].

Men at the heart of the work have much to learn and much to unlearn. They themselves are to realize that they are in God's domain. Their proud, unbroken hearts must know that there is a Ruler who will call them to account. The time will come when it will be the duty of Christ's ambassadors to declare God's will in plain terms, to let men know that they are God's workmen to be led and taught of God, and that they must carry out their elevated mission as he shall dictate. Religious liberty means more to us as a people than many take it to mean. For years we have proclaimed the message that men cannot deal with the purchase of the blood of the Son of the infinite God on the plan of worldly wise men. They cannot heal the distemper of souls by their interference, or restore the sin-sick soul to health by their harshness. By manifesting repentance toward God, by exercising faith in the Mighty Healer, they can magnify Jesus, and lift their voice in proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." [Cf: 1888 Mtl. p. 1371 para. 01] p. 444, Para. 1, [1894MS].

Before my husband died, I was warned that I must not put confidence in a friend or trust in a brother. Men with whom I would have to deal because of their business education would not have power to resist the temptation to over-reach and to take advantage. They make God altogether such an one as themselves, and think that their sharp conniving and dealing is after God's order. They make every effort possible to take advantage where they can; for they do not daily experience conversion to God. They enter into plans, and go according to methods, that they suppose will succeed, but they are far from fair, or just, or righteous. They spare themselves, but how hard they press others. They work to destroy the power of their fellow-men. They do not consider the truth or the honor of God. [Cf: 1888 Mtl. p. 1372 para. 01] p. 444, Para. 2, [1894MS].

I had an experience in these matters when at Battle Creek. I was not the only sufferer at their hands. I am not sorry though for the experience I passed through; because God gave me counsel that I must be guarded about accepting the propositions of men, who proposed that I should do certain things, alleging that in so doing, I would be helping the cause of God. But should I make the contract that they designed to have me, I would be bound, and could not move independent of men or councils to do things that were necessary to be done to advance the cause and work of God. If I should do as they desired me to, then I would be unable to speak, to correct evil principles when they should be brought to bear against others. [Cf: 1888 Mtl. p. 1373 para. 01] p. 444, Para. 3, [1894MS].

It was needful that there should be those who would speak out against that which was wrong, for God would cleanse the publishing house from plans of injustice and fraudulent dealings, even as the Saviour cleansed the temple from its moral pollution. I was shown that schemes would be made to deprive men of their rights; but such plans were not after Christ's order, but after the order of Satan. My guide said, "I have warned you. Speak my word fearlessly, whether men will hear, or whether they will forbear." [Cf: 1888 Mtl. p. 1373 para. 02] p. 444, Para. 4, [1894MS].

What men need in the Review & Herald Office is a change of heart, and then their whole attitude will be changed. Those who have Christ enthroned within will manifest Christlike principles. They will make it evident that the Holy Spirit has imparted a new life to them, and that they are nourishing and cherishing that life. Its beginning is found in spiritual union with the Lord Jesus Christ, and as they go on increasing in the knowledge of God, they will manifest growth in grace, and will show Christlike love to others. Men in responsible positions are to guard the interests of others as jealously as they would guard their own interests. Thus they are to love their neighbors as themselves. Christians are to be channels for currents of heavenly wisdom and grace. They are to connect themselves, not with the low streams of the valley, but with the living snow-waters of Lebanon. All outward forms and ceremonies that are not after the pattern shown them in the Mount will prove valueless. The grace of God is made manifest in the exercise of the love which dwelt in the bosom of Jesus, and which bringeth salvation to the lost. The kingdom of God cometh not by observation. Unselfish love is to work through every plan that is made, and the fruit of unselfish love is righteousness, peace, and joy in the Holy Ghost. Those who are not spiritual often appear to have a zeal that far exceeds the zeal of the true children of God. This is because they are determined that their ways and their plans shall succeed. They say to themselves, I will put the whole force of my being into this plan, and I will work continually until I see it succeed. I will persist until I prevail. But all the religion that a man has is frequently found in this ambitious zeal which he thinks is after the Christlike order. Take away this, and nothing is left. They are like the Pharisees who tithed mint, and arise, and cummin, but neglected the weightier matters of the law, judgment, mercy, and the love of God. The truth is of the deepest importance. In the sacrifice of Christ for fallen men, mercy and truth met together, righteousness and peace kissed each other. When you separate these attributes from the most wonderful, and apparently the most successful work, there is nothing to

it. Those who work with Christ unite their business services with spiritual consecration. Where this combination exists, there is no lordly oppression, no compulsion of manner. God has given to his children their work individually. If they work in their own spirit, manifest their ways, they will develop the forbidding attributes of the evil one. [Cf: 1888 Mtl. p. 1373 para. 03] p. 444, Para. 5, [1894MS].

God has not singled out a few men, and left others uncared for. He loves the purchase of his blood, and he will not neglect one child and exalt another. He will not lift up one, and cast down and oppress and trample upon another. Every man has individual rights, and it is for the interest of his fellow-men to respect those rights. Any lording it over God's heritage will be charged to the man who ventures to exhibit this presumptuous spirit. Those who are truly converted, those whose characters are shaped after the divine model, will hold the truth in love. It will be far more profitable for men to deal rigorously with themselves, rather than to deal rigorously with God's purchased possession. Those living in these last days need to have a right understanding of many things. We should be careful to treat our fellow-men as we would treat Christ in the person of his saints. Let no one ignore the rights of another. [Cf: 1888 Mtl. p. 1375 para. 01] p. 445, Para. 1, [1894MS].

In answer to your questions I will respond briefly now but more fully soon. [Cf: 1888 Mtl. p. 1376 para. 01] p. 445, Para. 2, [1894MS].

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent, would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for anyone to be a conscience for another. [Cf: 1888 Mtl. p. 1376 para. 02] p. 445, Para. 3, [1894MS].

Sister Davis has just called my attention to an article printed in the Youth's Instructor of May 31, 1894. The question asked is, Did I design to have this sentence just as it appeared in the Instructor? I am surprised to see it just as it appears--"A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." I cannot explain why this appears just as it does. [Cf: 1888 Mtl. p. 1376 para. 03] p. 445, Para. 4, [1894MS].

Since the camp meeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table. I have had such representations before my mind in the night season on this subject that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the not-- "yet I would not take the position that meat be wholly discarded by everyone," for instance, by those dying of consumption. [Cf: 1888 Mtl. p. 1376 para. 04] p. 445, Para. 5, [1894MS].

I have been passing through an experience in this country that is similar to the experience I had in new fields in America. I have seen

families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming. [Cf: 1888 Mtl. p. 1376 para. 05] p. 445, Para. 6, [1894MS].

It is not my duty to discourse to them on healthful eating. There is a time to speak, and a time to keep silent. The opportunity furnished by circumstances of this order is an opportunity to speak words that will encourage and bless, rather than condemn and reprove. Those who have lived upon a meat diet all their life do not see the evil of continuing the practice, and they must be treated tenderly. [Cf: 1888 Mtl. p. 1377 para. 01] p. 446, Para. 1, [1894MS].

But in the very month in which this article was published, one of my family asked me whether we should not kill some of the fowls of which we had a large number, and prepare them for our table. I said decidedly, "No." I have signed the pledge to my heavenly Father, and have discarded meat as an article of diet. I will not eat flesh myself, nor set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought in should be expended in buying fruit for the table. [Cf: 1888 Mtl. p. 1377 para. 02] p. 446, Para. 2, [1894MS].

Since coming to this country, I have made inquiries concerning the condition of animals that are killed for the market, and I have learned that whole herds are slaughtered when not more than one in twenty were without disease. Pulmonary diseases, cancers, and tumors, are startlingly common among animals. It is true that the inspectors rejected many of the cattle that were thus diseased, but many were passed on to the market that ought to have been refused. Inspectors and herdsmen, I am told, have entered into confederacy in this matter. Some inspectors say, "This herd or this flock will pass. Leave me this or that sheep, or this or that steer." Thus unwholesome flesh has gone on to the markets for human consumption. In many localities even fish is unwholesome, and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table. The fish that partake of the filthy sewerage of the drains may pass into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh, but because of the unwholesome drainage in which they have been feeding, they are not safe to eat. [Cf: 1888 Mtl. p. 1377 para. 03] p. 446, Para. 3, [1894MS].

We have a large family, and besides have many guests, but neither meat nor butter is placed upon our table. We use the cream from the milk of the cows which we feed ourselves. We purchase butter for cooking purposes from dairies where the cows are in healthful condition and have good pasture. Ellen G. White. [Cf: 1888 Mtl. p. 1378 para. 01] p. 446, Para. 4, [1894MS].

Norfolk Villa, Prospect St., Granville, N.S.W. June 8, 1895. Mr. Frank Belden, Chicago, Ill. 4331 Indiana Ave. B-15-1895--Dear Nephew:--I

received your letter, also the favor of your music book, and songs in leaflets, from the hand of Ella May White, and I thank you for them. As soon as the Vancouver mail closes, I shall be pleased to examine your song book. [Cf: 1888 Mtl. p. 1379 para. 01] p. 446, Para. 5, [1894MS].

You seem unreconciled to the statement you understand me to have made in a letter to Elder Olsen, that you were selfish in leaving the Review Office. You have mistaken my meaning. It was not the act of leaving the Office, but your spirit and course while connected with the Office that was presented to me as selfish. What I wrote to Bro. Olsen was not based on reports received from any one, but on what the Lord had presented before me. The course pursued in regard to wages, at the time under consideration, was a purely selfish course, and was contrary to the principles on which the Office was established,--the principles of self-sacrifice and of justice between man and man. Those who exerted an influence to increase the wages of the workers connected with the Office were displeasing God. There was a confederacy for the robbery of God's treasury. One worked to secure higher wages for others, so that the contrast between the wages of the workers might not appear disproportionate. All who acted a part to carry this influence were engaged in a selfish work, which will sooner or later react upon themselves unless they repent. Evil angels exulted, and the Lord said, "Shall I not judge for these things?" "They have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. But they have set their abominations in my house which is called by my name, to defile it." [Cf: 1888 Mtl. p. 1379 para. 02] p. 446, Para. 6, [1894MS].

"The Lord brought me by his Spirit into the very meetings where you were speaking in favor of the wages of one and another being raised. Then I was shown that the result would be separation from the Office because of the wrong course practiced in several lines. As I have said, your act in leaving the Office was not the objectionable point presented to me, but it was the various things enacted in the Office while you were presiding that were contrary to the will of God. In the councils your voice was often heard, and I knew that your only deliverance from Satan's snares would be for God to allow your own course of action to separate you from the Office. But I was surprised that the result came as soon as it did. The Lord let you have your own way, and Captain Eldridge made his own choice. [Cf: 1888 Mtl. p. 1380 para. 01] p. 447, Para. 1, [1894MS].

When you insisted that you were doing all in your power to bring "Great Controversy," and "Patriarchs and Prophets" before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together, to uphold, [to] sustain each other and worked according to your blindness of mind in using your influence to control the management of the books' to make as high a show as possible in gathering means into the Office. The Lord brought me into your council meetings. I was bidden to mark the influences at work to repress "Great Controversy", that resulted in its falling nearly dead from the press, as was the case also with "Patriarchs and Prophets". [Cf: 1888 Mtl. p. 1380 para. 02] p. 447, Para. 2, [1894MS].

The most solemn promises were made to me by Brother C. H. Jones that if I would reduce the royalty on "Great Controversy" to ten cents, the

Pacific Press would push the book with all their power. Yet in spite of these promises "Bible Readings" was brought in, and being sold cheap hindered the sale of the books that God had commanded to be written, that the light of truth might be given to the world, to prepare a people for the great day of God. Every appeal was made that I could make, but without effect. . Stoutly and strangely was the unjust work carried forward. Brother C. H. Jones thought he did not do the right thing by me but he must follow the lead of B.C. At the conference at Minneapolis, in the autumn of 1888, Captain Eldridge faithfully promised me that he would take hold of these works and push them the next spring. Did he do it? No, they were kept back decidedly, determinedly, and your voice did much to accomplish this; you discouraged their sale, and exalted "Bible Readings", and the influence of Captain Eldridge was united with yours. I have forgiven you this, and mention this matter that you may understand what the reference to selfishness means. [Cf: 1888 Mtl. p. 1381 para. 01] p. 447, Para. 3, [1894MS].

Now my dear nephew, these matters were opened to me years ago. I had nothing to do with your leaving the Office, and in regard to the act of leaving, I have made no charge of selfishness. Neither have I questioned your sincerity in casting lots. But I refer to the entire period of your service in the Office, and also that of Captain Eldridge to your course in interposing to shut from the people the warnings given of God, and your exalting and pressing Bible Readings, declaring that only one book must be in the field at a time. You and Captain Eldridge manifested the same spirit and exerted the same influence at Minneapolis. When Captain Eldridge said to me, "Sister White, we shall take up your books in the spring, and push them," I replied, "I suppose, Captain Eldridge, you will be as strenuous then as now in carrying out what you have maintained was the right way to do, to occupy the field with only one book at a time." He said, "I suppose a man has a right to change his mind, if he sees differently." [Cf: 1888 Mtl. p. 1381 para. 02] p. 447, Para. 4, [1894MS].

The very same thing you complain of in C. H. Jones, in reference to your book, was carried out in reference to "Great Controversy" and "Patriarchs and Prophets". The Pacific Press violated their solemn promise to me that if I would take ten cents royalty, they would give wide sale to the book. They would have reduced the royalty still more, but warnings were given me that I was encouraging a spirit of injustice, and that it was my duty to guard not only my individual rights, but the rights of others. I was to take my stand firmly, and not to be swayed by men, however high their position, for their business transactions were not all directed by the Spirit of God. The Lord will vindicate only the truth, and all who practice injustice and double dealing God will judge. [Cf: 1888 Mtl. p. 1382 para. 01] p. 448, Para. 1, [1894MS].

What excuse did Brother C. H. Jones give for not keeping his word? He told me that it would not answer to push the "Great Controversy," and "Patriarchs and Prophets" while the men in the Review Office stood in the position they did, in reference to the matter, for they would be jealous of the Pacific Press. I said, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." I have often quoted this as

representing the course of the false shepherds, but I never expected to make an application of it to the treatment I myself received among our own people." But thus it has been presented to me. [Cf: 1888 Mtl. p. 1382 para. 02] p. 448, Para. 2, [1894MS].

In these matters you, my nephew, were not guided by the Lord, but were walking contrary to him. When I talked with you in my own room at Battle Creek, you stated to me things you may have imagined were true, but they were false. You said you did as much to recommend my books as you did for other publications, but that you dared not make a specialty of my books, lest others should say it was because I was your "Auntie". I was disgusted at this talk. Precious truth and light given to prepare a people for the great day of God had been left in obscurity, and this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being converted through the reading of "Great Controversy," and I have known many souls converted through "Bible Readings." In the same talk you said, "I do as much to sell your books as I do Elder Smith's, you believe they are inspired, do you not?" I said, "You may answer that question. I shall not." [Cf: 1888 Mtl. p. 1383 para. 01] p. 448, Para. 3, [1894MS].

After I had witnessed the confederacy for raising the wages of the workers in the Office, the Lord brought me into the meetings of the auditing committee that settle with the ministers for their labor. Angels of God were there, making a record of everything done. Brother Henry's voice was the controlling power, cutting down wherever he pleased, deciding the wages of the workers according to his ideas and feelings. How little did any one think that the universe of heaven were noting every transaction. Brother Henry was not a poor man, he accepted large wages for himself, and gave his strong influence of securing large wages for others in the Office. But these other workers, whose circumstances neither he nor other members of the auditing committee took pains to ascertain, were paid according to the impulse of this one man. This work will be met in that great day when every work shall be brought into judgment, with every secret thing, whether it be good or whether it be evil." Jesus says, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. "The Lord of heaven is not correctly represented by many of those who claim to be representatives of him. They are transgressors of his commandments. But he declares, "Them that honor me will I honor." [Cf: 1888 Mtl. p. 1383 para. 02] p. 448, Para. 4, [1894MS].

All who were concerned in the payment of the large wages have been guilty of robbery toward God. "Will a man rob God? Yet ye have robbed me, saith the Lord." And the result has been that God messengers and workers who are poor in earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is a difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance; but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves? [Cf: 1888 Mtl. p. 1384 para. 01] p. 449, Para. 1, [1894MS].

The law of God is a complete standard of righteousness. Man has not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given his law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of his servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself? [Cf: 1888 Mtl. p. 1385 para. 01] p. 449, Para. 2, [1894MS].

The Lord will not accept donations to his cause from means gained by the robbing of his treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: 1888 Mtl. p. 1385 para. 02] p. 449, Para. 3, [1894MS].

The eighth commandment is to barricade the soul, and hedge man in, so that he shall make no injurious encroachment--which his self love and desire for gain would make--on his neighbor's rights. It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses. The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of the human agent, is to be bridled by strong conscientious principles, by the law of love toward God and man. The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him. [Cf: 1888 Mtl. p. 1385 para. 03] p. 449, Para. 4, [1894MS].

There will be astonishing revelations when the judgment shall sit and the books shall be opened. The Revelator says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." O, I wish that men who filled responsible positions in the Review and Herald Office would carefully study the history of their works during their connection with the Office, and let their unfeigned prayers come up before God that his Holy Spirit shall quicken their consciences and memories. O that they might see the evil of practices utterly opposed to God's holy law, and repent, and confess their sins before it shall be forever too late. They are transgressors of the law; he who offends in one point is guilty of all. [Cf: 1888 Mtl. p. 1386 para. 01] p. 450, Para. 1, [1894MS].

There is not a moral precept enjoined in any part of the Bible which is not engraved with the finger of God in his holy law on the two

tables of stone. A copy was given to Moses on Mount Sinai. The first four commandments enjoined upon man his duty to serve the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength. This takes the whole man,. This requires a love so fervent, so intense, that man can cherish nothing in his mind or affections in rivalry with God; and his works will bear the signature of heaven. Everything is secondary to the glory of God. Our heavenly father is to be ever cherished as the first, the joy and prosperity, the light and sufficiency of our life, and our portion forever. [Cf: 1888 Mtl. p. 1387 para. 01] p. 450, Para. 2, [1894MS].

O if men in exalted positions only knew their weakness and God's strength and sufficiency and fullness, they would pray most earnestly let thy word be my counselor. I tell all who have any connection with our institutions, Take counsel with sanctified reason, surrendered wholly to God. Then you will be guided by the Lord. Many of you have kept the truth far away from the citadel of the soul. A man can not continue in sin, and be a Christian. Christ always separates the contrite soul from sin. Men may labor in connection with the work of God as did Noah's carpenters, and yet resist the divine influences. The spirit of God is beckoning heavenward, to imperishable honors. The love of God pervading the soul possesses a re-created power through the Holy Spirit. [Cf: 1888 Mtl. p. 1387 para. 02] p. 450, Para. 3, [1894MS].

God will not hold him guiltless that does not set the Lord ever before him. He will walk contrary to those who walk contrary to him. He will visit "the iniquities of the fathers upon the children, and upon the children's children, unto the third and fourth generation of them that hate him; and will show mercy unto thousands of them that love him and keep his commandments. The heart's inclinations are true when they remain under the restraint of the holy precepts of Jehovah. O that men would fear and tremble before the Lord God of hosts. He has made sufficiently plain his claims upon the human agent. The law speaks condemnation to those who are not doers of his precepts. God will accept no plea that man can offer to obtain acquittal. There is no power in law to save the transgressor of Law. But Christ, who gave himself as the world's sin bearer, becomes the Mediator for man, and the sin pardoner for all who come confessing their sins, and accepting him as their Saviour. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "And of his fullness have all we received, and grace for grace." [Cf: 1888 Mtl. p. 1388 para. 01] p. 450, Para. 4, [1894MS].

The last six precepts of the law are comprehended in this: Thou shalt love thy neighbor as thyself. The very ones who are in need of your love and sympathy, are to be helped. We are to cry to God daily, "Create in me a clean heart, O God." And what will be the answer? "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." [Cf: 1888 Mtl. p. 1388 para. 02] p. 451, Para. 1, [1894MS].

Then a spirit of kindness will be manifested, not by fits and starts, but continually. There will be a decided change in attitude, in deportment, in words and actions toward all with whom you are in any way connected. You will not magnify their infirmities, you will not

place them in an unfavorable light. You will work in Christ's lines, manifesting to others the love that Christ has manifested for you. [Cf: 1888 Mtl. p. 1389 para. 01] p. 451, Para. 2, [1894MS].

Instead of exposing and publishing ones faults to others, you will put forth the most patient efforts to heal and bind up. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." A harsh spirited man is unrefined, coarse; he is not spiritual, he has not a heart of flesh, but a heart as unimpressible as a stone. His only help is to fall on the Rock, and be broken. The Lord will place all such in the crucible, and try them in fire, as gold is tried. When he can see his image reflected in them he will remove them; but if there proves to be no genuine gold, then they consume like dross. [Cf: 1888 Mtl. p. 1389 para. 02] p. 451, Para. 3, [1894MS].

The Lord has his eye upon every soul. All are the purchase of the precious blood of the Son of God, and in dealing with souls valued at such a price we are to exercise kindness and forbearance, even as we would desire to have exercised toward ourselves. If those in positions of trust fail to exert this kind of influence, which is the keeping of the law of God, then by precept, by example in business lines, they mold the sentiments of those connected with them, and unless they repent, the Lord in his providence will remove them, and the results of their work will react upon themselves. When they were sowing the seed, they did not reflect that a reaping time was coming. We should never forget that whatsoever a man soweth that shall he also reap. The religion of Christ is to take possession of the whole being, and give force and power to all our faculties, renovating, cleansing, and refining. It manifests itself without parade, and high sounding words, but is shown in an upright and unselfish life. [Cf: 1888 Mtl. p. 1389 para. 03] p. 451, Para. 4, [1894MS].

Lest a single statement of the precepts of Jehovah shall be evaded or forgotten, lest we should indifferently regard their claims, God declares that to all that transgress that law they are a ministration of death. The heavenly council having arraigned and convicted the law breaker, pronounces his condemnation; and there is nothing in himself to save him from the sentence and penalty of death. "The sting of death is sin, and the strength of sin is the law." [Cf: 1888 Mtl. p. 1390 para. 01] p. 451, Para. 5, [1894MS].

I write this especially at this time because the leaven of disobedience and transgression of the precepts of Jehovah has been working in many minds, and the result is, that hearts need to be purified, refined, and sanctified, that they may become vessels unto honor. We need to preserve contrition of heart, and to say with Paul, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." "My beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord." [Cf: 1888 Mtl. p. 1390 para. 02] p. 452, Para. 1, [1894MS].

Let the words of the beloved disciple be considered and practiced: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him." If all would take heed to these words and obey them, we should

see in all our institutions a different state of things. The souls of the workers would be surrounded by an atmosphere that is healthful, like a precious odor, a savor of life unto life. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have from him, That he who loveth God will love his brother also." [Cf: 1888 Mtl. p. 1391 para. 01] p. 452, Para. 2, [1894MS].

I have been called to hear the loud voices in the determination of decisions against one and another who are chosen of God and precious. Some things in these persons did not please the men in authority, and their case was not dealt with according to the law of God, in kindness, but according to human prejudices. O so much of this work has been done by men who have not the spirit of God, but are really agents through whom Satan can perform his work. [Cf: 1888 Mtl. p. 1391 para. 02] p. 452, Para. 3, [1894MS].

Dear Nephew,--I am very glad that the Lord is meeting you where you are, but I was sorry to read your words denying any selfishness connected with your leaving the Office, and charging me with saying that the Lord had shown me things when some one had reported them to me. All that have referred to the matter have had too much respect for me, considering your relation to me, to say much in regard to them. But I have told you the truth. If you deny it, that will not prove you to be correct. My words had no influence upon you when we were at Minneapolis, and they may have no more effect now. But I have explained my meaning. [Cf: 1888 Mtl. p. 1392 para. 01] p. 452, Para. 4, [1894MS].

The spirit that leavened you at Minneapolis was with you during your service in the Office at Battle Creek; it was the confederacy formed with the very men you now condemn which led you to do many things contrary to the principles of the commandments of God. Selfishness was inwrought in your course of action, and this is why you are not connected with the Office to-day. The Lord's hand was in the whole matter. [Cf: 1888 Mtl. p. 1392 para. 02] p. 452, Para. 5, [1894MS].

That you have not been treated fairly, and in an unselfish Christlike manner, I know. The same spirit that your confederacy exercised toward others, has been exercised toward you, and it will continue to be manifest until the cleansing, refining influence of the Holy Spirit shall make a decided change in the characters of men now connected with the work of God. The management of the work will bring its own results. The spirit of God did not control you or Captain Eldridge when in the Office at Battle Creek. You would at times yield to its influence, and would do right things, but again would do things that were wrong, which I hope the Holy Spirit will bring to your remembrance, and give you true repentance for. [Cf: 1888 Mtl. p. 1392 para. 03] p. 453, Para. 1, [1894MS].

As for what you have caused me to suffer, I have no feeling in regard to myself. The distress brought upon my soul was due to the fact that

you and Captain Eldridge with others were hedging up the way, so that God's message could not come to the people. These things you have not seen in their true bearing. What you have done is not against me, but against my Saviour, who has given me my work to do. You have the matter to settle with God. But when you write me such sentences as those to which I have referred, I can but think you see things in a perverted light. [Cf: 1888 Mtl. p. 1393 para. 01] p. 453, Para. 2, [1894MS].

God help you, my dear nephew, to make deep and thorough work, that you may have a living connection with God, and then you can have a safe connection with men who are only fallible like yourself. In regard to infallibility, I never claimed it; God alone is infallible. His word is true, And in him is no variableness, or shadow of turning. [Cf: 1888 Mtl. p. 1393 para. 02] p. 453, Para. 3, [1894MS].

Love to Hattie and to yourself. I enclose copies of letters in which you may see that the testimonies has for years been in a straight line in regard to the injustice practiced by men in positions of trust toward those whom they supposed have erred. God pity their blindness. [Cf: 1888 Mtl. p. 1393 para. 03] p. 453, Para. 4, [1894MS].

Norfolk Villa, Prospect St., Granville, June 19, 1895. O-65-95--Dear Bro. Olsen:--I wish to speak to you in confidence, as a mother would speak with her son. I fear and tremble for you; I know that in your councils you are in danger of acquiescing in the schemes that come from mistaken judgment. If the Lord is in the midst of your councils, beholding your order and love and fear, and your trembling at his word, then you are prepared to do his work unselfishly; but he will not be in partnership with any unjust transaction. [Cf: 1888 Mtl. p. 1394 para. 01] p. 453, Para. 5, [1894MS].

After I gave you that matter in regard to the workings of the Office, (just before I left Battle Creek) how long was it before the men whom it reproved and warned were called together to become acquainted with the message God had given them? Months after I had committed to your trust these words which God had given, you wrote to me that you had not yet called the parties together to read to them these important reproofs, cautions, and warnings. If I had then had a thought that the matter would be thus neglected, under any consideration would have placed it before them myself. How much of the after working of selfishness, how much of the working out of wrong principles, might have been saved, the Lord alone will reveal at the right time. [Cf: 1888 Mtl. p. 1394 para. 02] p. 453, Para. 6, [1894MS].

My brother, whom I love in the Lord, it is not safe for you to link up so closely with men who you know are not in living connection with God. When I learned of these men, especially Capt. Eldridge and A.R. Henry, being depended on and called to go to California and other localities, I knew that blindness in part had happened unto Israel. And now since Capt. Eldridge and Frank Belden are disconnected from the Office, the situation in many respects is not relieved. In your councils in connection with men who you know are not standing in the clear light, how can you feel safe to enter into the confederation of the publishing work?--You must know that this means the placing of more power in the hands of these men, and bringing every other institution into subordination, to be moulded by the principles which control at Battle Creek. [Cf: 1888 Mtl. p. 1394 para. 03] p. 454, Para. 1, [1894MS].

When you are fully awake to these things, you will see and know that the reproof of God has for years been upon these responsible men, yet they have not humbled their hearts neither have they been converted, nor have they confessed where they have resisted the messages God has been giving his people. They have shown contempt for both the messenger and the message, from the time Eld. Jones and Waggoner were given a special work to do for these last days. Have you heard any confession from the lips of A.R. Henry? Have you heard any acknowledgement of his wrong course in resisting light and the messages God sends? Capt. Eldridge and Frank Belden have both confessed their wrongs. D. T. Jones, when separated from the influence of these men, who have resisted the light, confessed his wrong in resisting the Spirit of God, Have you any real evidence of repentance and conversion on the part of A.R. Henry, and yet you place upon him great responsibilities. [Cf: 1888 Mtl. p. 1395 para. 01] p. 454, Para. 2, [1894MS].

The responsibilities and the important business management that means so much to the integrity, purity, and upbuilding of the cause of God, demand that there be a wise selection of working agencies. Just as long as you hold men in office, entrusting them with the very weightiest responsibilities, and yet they are not especially led and disciplined by the Holy Spirit, you give no chance for God to work to supply the vacancies that ought to have been made long ago. [Cf: 1888 Mtl. p. 1396 para. 01] p. 454, Para. 3, [1894MS].

Your dealing with Elder Littlejohn stands in the books of heaven, "Weighed in the balances of the sanctuary, and found wanting," Your dealing with Frank Belden, whatever his position or merits, is all alike written in the books of heaven as, "Weighed in the balances of the sanctuary and found wanting," by the Watcher who marked the course of the king of Babylon. [Cf: 1888 Mtl. p. 1396 para. 02] p. 454, Para. 4, [1894MS].

When Belshazzar's period of probation closed, the Lord no longer protected him from the sure result of his own course of action. If a man puts his hand into the fire, it will be burned: the Lord does not work a miracle to save him. To reason as many will, that God ought to have prevented certain men from doing certain things, is fallacious reasoning. God sends warnings, entreaties, and reproofs, to correct that which is wrong, to justify that which is righteous: God could in a most marked manner have prevented men from doing as they have done in your council meetings; for he can destroy and make alive. But he leaves men free to choose their own course of action. A man may throw himself over a precipice or into the dark waters of the sea, and God does not work a miracle to prevent it. God did not draw back the arm of Adam, and by physical restraint make it impossible for him to take the forbidden fruit. The Lord says, Thou shalt not do this wrong: if man chooses to give his will to Satan to do that wrong, the sin and its result lie at his own door. [Cf: 1888 Mtl. p. 1396 para. 03] p. 454, Para. 5, [1894MS].

The working of matters in Battle Creek is in some things out of God's order, and if left to continue, will result in making all things spotted, stained, and unacceptable to God. The Lord said to Adam, If you eat of the fruit of the tree of knowledge, you bring death and woe into the world. If you are obedient to my word, you will be happy and

live forever. If you disobey, you will die. God did not originate sin, but he permitted it. According to the beneficence of his own nature he made man as a free moral agent, to set forth the wisdom, the love and the holiness of God, and the justice of all his doings. God proposed to take man into partnership with himself. But if, like the inhabitants of the antediluvian world, men follow their own imagination and devising, as capable of all wisdom, they will receive the result, as did the king of Babylon. They have reckoned without God, and will reap the consequences of their folly. To place in positions of responsibility men who are of a masterly, arbitrary disposition, is always wrong; for their management brings the sure result. [Cf: 1888 Mtl. p. 1397 para. 01] p. 455, Para. 1, [1894MS].

Both Elder Littlejohn and Frank Belden,--whom I mention not [Cf: 1888 Mtl. p. 1397 para. 02] as the only cases, but as representative cases, have not been treated right: they have not been treated as man should treat his fellow-man. Men have been permitted to rule whose minds are no superior naturally to the minds of these men, and their hearts were not right with God. God was not glorified by their course of action. Wrong principles were the foundation of their wrong course. [Cf: 1888 Mtl. p. 1397 para. 02] p. 455, Para. 2, [1894MS].

God has made men responsible beings, and placed them in circumstances favorable to obedience to his will. In the dignity of their God-given manhood, they are to be governed and controlled by God himself, not by any human intelligence in our world. Man is ever to acknowledge that God lives and reigns; men are never to become lords over God's heritage. They are to consider that "all ye are brethren." In the very fact that men are free moral agents, God teaches us not to be forced or compelled into any course of action, also that as responsible beings in co-partnership with God we are to represent God in character. We are to have an interest in our brother, in our neighbor, in all around. [Cf: 1888 Mtl. p. 1398 para. 01] p. 455, Para. 3, [1894MS].

The wellbeing of our child demands that we reveal the attributes of God in our own character. The child is God's by creation and by redemption. No evil course of action must be sanctioned in that little one; no evil example, in spirit, in word, in action, should be seen in the parents, to be reproduced in the child. So it is on a larger scale with men in sacred trust; they are not to bring their own spirit into their life, they are not to walk by the sparks of their own kindling, and act out the peevish disposition of a child because they do not possess self-control. A man in stature should be a man in the development of his God-given talents and ability to be used in the service of God. He should consider that he is not working for himself, but for the benefit of human beings around him. If man is careless and disconnects from Jesus Christ, the source of his strength and efficiency, he works always in Satan's lines in some way. He yields to temptation in accordance with his perverted ideas, and his course of action will be reproduced in his children, and through them in future generations. Then should not men feel the responsibility resting upon them to deal with human minds after the manner that God deals with them? The facts that God has presented in his word should make men afraid of imparting to their offspring their own unsanctified attributes of character. It is for the interest of the children under their guardianship that they live soberly, righteously, and godly in this present evil world. [Cf: 1888 Mtl. p. 1398 para. 02] p. 455,

Para. 4, [1894MS].

That which in God's dealing with us may seem to be hardship, is really mercy at every step, arousing the higher nature, and causing an abhorrence of sin and injustice, and leading us to guard against selfish practices, against artifice and injustice, against every defective trait of character. If men would practice the attributes of God, they would not have the painful consciousness of transmitting wrong tendencies and traits of character to their children, to be reproduced in their children, thus communicating the evils that might have been repressed. I merely touch upon these points now, but hope to write more fully at another time. [Cf: 1888 Mtl. p. 1399 para. 01] p. 456, Para. 1, [1894MS].

Did the Lord counsel you to devise the various means to work and control human minds? No, I tell you, no. The case of Eld. Littlejohn has been strangely mismanaged. He has appealed to me to set things right, but I have done nothing about it; it was not the time. Your course in the treatment of him was all wrong. It bears the signature of the adversary of souls. Your treatment of Frank Belden in his work was not right; it is strange fire, not the fire of God's kindling. This kind of management must come to an end, else God will work in a way that will not be pleasing to those who have done this work. These men have not been right, they needed judicious management, but those who tried to manage them needed themselves to be managed. [Cf: 1888 Mtl. p. 1400 para. 01] p. 456, Para. 2, [1894MS].

Did your devising in regard to the Gospel Primer meet the approval of God? No; the principle upon which you acted was wrong. Individual service is to be rendered to God, not to be controlled by men or by any set of men. Movements have been made which mean much in their outworking. An example has been given by men who are serving where they should not be, which is leavening your conferences. The Presidents of Conferences are being imbued with a spirit to rule, to require men to bow to their judgment, if any refuse, the course pursued toward them is such as to fill heaven with indignation. [Cf: 1888 Mtl. p. 1400 para. 02] p. 456, Para. 3, [1894MS].

How can God move upon the churches to contribute their hard earned means to be handled by men who are self-sufficient, selfish, and so arrogant and over-bearing that the frown of God is upon them? Our institutions need cleansing as did the temple when Christ was upon the earth. Man lords it over men's consciences', man dictates to his fellow-men as God. Everywhere throughout the field this spirit is leavening hearts with the same narrow and selfish purposes. Reaction must come, and who shall then set things in order? Jesus says, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Cf: 1888 Mtl. p. 1400 para. 03] p. 456, Para. 4, [1894MS].

The pure principles of the publishing institution have not been stoutly maintained. "Hath a nation changed their gods, which are yet no gods? but my people hath changed their glory for that which doth not profit." (Read Jer. 2:11-14, 21,22,34.) [Cf: 1888 Mtl. p. 1401 para. 01] p. 456, Para. 5, [1894MS].

The principles manifest in dealing with individuals, in restricting

and repressing them, are not according to the mind of the spirit of God. The Lord will not countenance this kind of work from your hands. He will not have his work and his cause bear the mark of any man's injustice. I repeat the warnings. Be sure that you display the religion of love, not of bigotry. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." If you continue to advance in the same course you have pursued in dealing with God's heritage, such a condition of things will soon be produced that God will manifest the folly and unrighteousness of men. [Cf: 1888 Mtl. p. 1401 para. 02] p. 456, Para. 6, [1894MS].

Men in sacred office ought not to be sanctioned and upheld while they are going down to the world's level, and dragging the banner of truth after them. In the name of Jesus Christ of Nazareth I urge that the world's spirit and maxims, their likings, their principles, shall not leaven the churches. Shall the principles of heaven be discarded as in the days of Noah? Shall he that departeth from evil make himself a prey to sharp, critical, designing men? In the last work, the last influence, and the last warnings of the world, shall we give the trumpet an uncertain sound? There is a broad, clear, deep line drawn by the eternal God between worldly policy and the unselfish, undeviating principles of justice, and righteousness, and equity. [Cf: 1888 Mtl. p. 1401 para. 03] p. 457, Para. 1, [1894MS].

God's servants are not to be treated as the servants of the Conference, to be bound and released at their pleasure. God is dishonored, and it is time you called a halt. The men who live out Christ is lessons in practical life are his co-workers. The man who acts upon worldly principles is serving another master. The two classes do not blend into one another imperceptibly like the colors of a rainbow; Christ's likeness and Satanic attributes stand out as distinct as midnight in contrast with midday. The Christian differs from the worldling in nature, in taste, in pursuits. The words of the prophet Malachi need to be read, the warnings heeded, and the instructions practiced. From the first word to the last this book should be our lesson sheet, in the home life, in the church, and before the world. God calls upon you, "Why halt ye between two opinions? If the Lord God serve him, if Baal, then serve him." God will not approve or bless the authorities at Battle Creek in turning things upside down, departing from the faith once delivered to the saints. Read Mal. 3:3. The whole chapter should be studied. Please read also I Sam. 2:12-17. If the extortion practiced by the sons of Eli was a sin before God, how does the sin of selfish men who have accepted \$30 a week for their labor stand in the sight of a holy God. Where is seen the practice of the self-denial and self-sacrifice of Christ? What example has been given at the very heart of the work at Battle Creek? Is it an example of devotion and self-sacrifice that may be safely followed by other institutions just as worthy? [Cf: 1888 Mtl. p. 1402 para. 01] p. 457, Para. 2, [1894MS].

God has tested men, tested their devotion, their principles. Those who have eagerly grasped all they could get, have revealed the true state of their hearts. Some have been very zealous that others who engage in the work just as earnestly as themselves shall have scarcely a chance to work in freedom with their God-given ability; all must come under the management of parties who have evidenced their willingness to have all they can possibly grasp to advantage themselves. The Lord sees all

this. Does he serve with such a spirit? No, verily no. I tell you, my brethren, blindness in part has happened unto Israel. I have chapters concerning this wrong management, but I forbear. [Cf: 1888 Mtl. p. 1403 para. 01] p. 457, Para. 3, [1894MS].

Bro. Olsen, you told me you read to the Board that which I wrote in reference to your sitting and listening to resolutions that meant oppression to others, which you said not a word in remonstrance, thus making yourself accountable for them, sanctioning them by your silence. How can you feel that you are doing God's service in sending unconsecrated men long journeys to do business in connection with the cause, thus virtually saying, "This is my reliable force, men I can trust, whose integrity is firm: they are just the same in principles as myself." These men only advance the more boldly, as there are none who dare to say, "Why do ye so?" What reason have you for putting so much dependence on A.R. Henry, Leroy Nicola, and others I might name, who in a crisis will be on the wrong side? What reason have you to think that the Lord is imparting divine wisdom to men who have revealed that they have no spiritual connection with him. [Cf: 1888 Mtl. p. 1403 para. 02] p. 457, Para. 4, [1894MS].

How much confidence have such men that you believe the light that God has been giving his people, when you make of none affect all the warnings given? Why was it that David clung to Joab, knowing that he was not a man that loved or feared God? Because Joab bound himself up with David as a man of unswerving fidelity, ready to do just what David said. But was he the man approved of God? No. David left Solomon to do a work that he should have done himself in condemning wrongs. David said concerning Joab, He must not come with peace to the grave: and yet apparently his own life was bound up with that of Joab. [Cf: 1888 Mtl. p. 1404 para. 01] p. 458, Para. 1, [1894MS].

The Lord has presented these things before me in many ways. Do not, I beg of you, pursue a course that will weaken the confidence of the people in your judgment and righteousness, and your fair square dealings with the weakest saint upon the earth. [Cf: 1888 Mtl. p. 1404 para. 02] p. 458, Para. 2, [1894MS].

The Lord permitted the men in the Review Office to have an opportunity of manifesting what character they would develop, they have shown that they could not resist the temptation to commit robbery of God, if they had a chance, confederating to take from his treasury all they could grasp; some were ready to receive more than they did. They knew that this was unjust and dishonest: are they as willing that others should have what is only their due because God has given them ability, tact, mental capacity, equal to, and in advance of, them?--No, no; they would bring under contribution to the treasury every available talent of ability to acquire means to be employed in the advancement of the work! Their tact in this line of robbery is great. They felt authorized to accept of large remuneration of their own work, while restricting others, denying them the opportunities and means Providence had offered them to labor as his instrumentalities, to carry on his work. God says, "I hate robbery for burnt offering." The men who value their own souls will, by the grace of God guard against the first tinge of unfairness in deal, the first approach to the ungodly practices of the world, the practices that prevailed in the days of Noah and Lot. The poison has been at work for a long time, and others are drinking of the cup. Wake

up, Bro. Olsen, wake up. [Cf: 1888 Mtl. p. 1405 para. 01] p. 458, Para. 3, [1894MS].

I have had this matter presented before me: If one is moved by the Spirit of God to publish a book which is adapted to supply a need, to advance the truth, and the selfish spirit which has been manifested for years by responsible men in the publishing house shall work until the book is brought under their control, and they manage to absorb all the profits themselves, the one who prepares the book is deprived of the very thing the Lord designed he should have in order to do a certain work in his vineyard. This will not be the last of such devising. The beginning is not the end. That God who gave his life for the world has instrumentalities which he will use, that you and your co-laborers little suspect. When the Lord puts his hand to the work, let men keep their hands off from the ark. I have been made to suffer keenly in more ways than one from the spirit that prevailed during my stay in Battle Creek. Night after night the Lord presented before me what would be. The council meetings were not of a character to inspire confidence in some of the leading men; they seemed to be so determined and so zealous. The Lord Jesus was looking upon some of these meetings with grieved disapproval. [Cf: 1888 Mtl. p. 1406 para. 01] p. 458, Para. 4, [1894MS].

The same spirit that led to the course of action which was pursued toward myself, has lived, and has been revealed to-ward others we know that God is not pleased with your taking so great liberties to bring individuals to the terms you have decided upon in your councils. God is not working with the men who are laying their plans to gain control of everything. The Lord would have his institutions in different parts of the world stand in union with other institutions. But one is not to swallow up the others. Each is to maintain its own individuality, and the weakest are to receive help from the institutions that have the largest revenue. The men who conduct matters in Battle Creek have much to learn on this point. God says, "I will have mercy, and not sacrifice." [Cf: 1888 Mtl. p. 1406 para. 02] p. 459, Para. 1, [1894MS].

There is a disposition to grasp everything, and to destroy individuality and ignore individual accountability; yet no confirmation has thus far been aroused. A state of things is coming in after the mould of men, and not after the Lord's order. When the truth becomes an abiding principle in the soul then we shall see the words of the prophet fulfilled; instead of the thorn, the fir tree will spring up, instead of the briar the myrtle, and life's desert will blossom as the rose. [Cf: 1888 Mtl. p. 1407 para. 01] p. 459, Para. 2, [1894MS].

We have had an experience in the work of God. There were times when the enemy came in great power to destroy: from hour to hour the men of faith had to depend on the blessings that came from God. The great topic of interest was, how to save the souls of those that were ready to perish. The great plan of salvation drew men close together in unity and love. The social intercourse was profitable. The love of the Redeemer, and the ways and means of saving perishing souls was the burden of our hearts. Holiness, and the author and finisher of our faith were the interesting subjects. Read Mal. 3:16, 17. [Cf: 1888 Mtl. p. 1407 para. 02] p. 459, Para. 3, [1894MS].

The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream if its will was crossed in any way. This is the time to restrain evil tendencies, and to stimulate the mind in favour of the right. The child should be taught self-control, and encouraged in every effort to govern itself. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 01] p. 459, Para. 4, [1894MS].

Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason on the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake of some other dainty to quiet them, but this only increases the evil. Some mothers, in their anxiety to do a great amount of work, get wrought up into such nervous haste that they are more irritable than the children, and by scolding, and even blows, they try to terrify the little ones into quietness. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 02] p. 459, Para. 5, [1894MS].

Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labour, that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 03] p. 460, Para. 1, [1894MS].

As a rule, the labour of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evening is so much extra, and the over-taxed system will suffer from the burden imposed upon it. Let parents devote the evening to their families. Lay off care and perplexity with the labours of the day, and let the evening be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love rule. This will make it attractive to the children. If the parents are continually borrowing trouble, are irritable and faultfinding, the children partake of the same spirit of dissatisfaction and contention, and home becomes the most miserable place in the world. The children find more pleasure among strangers or in the streets than at home. All this might be avoided if temperance in all things were practiced. Self-control on the part of all the members of the family will make home almost a paradise. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 04] p. 460, Para. 2, [1894MS].

Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home life is what it should be, the habits formed there will be a strong defence against the assaults of temptation when the young shall leave the shelter of home for the world. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 05] p. 460, Para. 3, [1894MS].

In devoting time and money to the outward adorning and the gratification of perverted appetite, parents are cultivating vanity, selfishness, and lust in the children. Mothers complain of being so

burdened with care and labour that they cannot take time patiently to instruct their little ones, and to sympathize with them in their disappointments and trials. Young hearts yearn for sympathy and tenderness, and if they do not obtain it from their parents, they will seek it from sources that may endanger both minds and morals. I have heard mothers refuse their children some innocent pleasure, for lack of time and thought, while their busy fingers and weary eyes were diligently engaged on some useless piece of adornment, something which could serve only to encourage vanity and extravagance in the children. Every act of the parents tells on the future of the children. "As the twig is bent, the tree is inclined." And so as the children approach manhood and womanhood, these lessons bear fruit in pride and moral worthlessness. The parents deplore the children's faults, but are blind to the fact that they are but reaping the crop from seed of their own planting. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 06] p. 460, Para. 4, [1894MS].

Do not send your little ones away to school too early. The mother should be careful how she trusts the moulding of the infant mind to other hands. Parents ought to be the best teachers of their children till they have reached eight or ten years of age. Their schoolroom should be the open air, amid the flowers and birds, and their textbook the treasures of nature. As fast as their minds can comprehend it, the parents should open before them God's great book of nature. These lessons, given amid such surroundings, will not soon be forgotten. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 07] p. 460, Para. 5, [1894MS].

The mother's position in God's sight is most exalted; for she is dealing with character, she is fashioning minds. The mothers of the present day are making the society of the future. Iniquity abounds on every hand, and if the children are saved, earnest, persevering effort must be put forth. Christ has said, "I sanctify myself, that they also might be sanctified." He wanted his disciples to be sanctified, and He made Himself their example, that they might follow Him. What if fathers and mothers should take this same position, saying, "I want my children to have steadfast principles, and I will give them an example of this in my life." [Cf: Bible Echo & Signs of the Times 01-01-94 para. 08] p. 461, Para. 1, [1894MS].

In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our lifework can never be called a failure. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-01-94 para. 09] p. 461, Para. 2, [1894MS].

"God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Calvary is the estimate that Heaven has placed upon the human soul. God gave Jesus, the richest gift of Heaven, to pay the ransom price for the human family. If the veil could be drawn aside, and we could look into eternity, we should see that which would change our opinions and our actions. We should see the glory of Jesus Christ, who is in the high and holy place, surrounded by seraphim and cherubim, with angels and principalities waiting to do his bidding. We should see that there is no heavenly being indifferent to the joys and woes of any

one of the human family. [Cf: Bible Echo & Signs of the Times 01-08-94 para. 01] p. 461, Para. 3, [1894MS].

The angels of God are commissioned to go through the length and breadth of the earth to witness the struggle of every suffering mortal against evil, and to lend to him divine aid. They look with wonder upon those who will follow the imagination of their own evil hearts; who do not wish to retain God in their knowledge, and place little restraint upon themselves in their unrighteous business and social relations. Such persons give no special encouragement to virtue, no particular sanction to methods and institutions by which the poor might receive consolation and substantial help. Thus it is that many live and die. [Cf: Bible Echo & Signs of the Times 01-08-94 para. 02] p. 461, Para. 4, [1894MS].

In view of what God has done for the world in giving his beloved Son, and commissioning all the heavenly intelligences to minister to the human race, how does Heaven look upon the work of injustice and cruelty that has been perpetrated by man against his fellow-man in originating and preserving the liquor traffic? Do those who are acting a leading part in making men drunkards, realize that they will be held accountable for their deeds, and for not having the mind that was in Christ Jesus? The world's Redeemer estimates the value of the human soul by the price which He has paid for it on Calvary. And no matter what may be the wealth, power, or position of a man in the sight of the world, no matter whether or not he has been permitted by the law of the land to sell poisonous drinks to his neighbour, he will be held accountable in the sight of Heaven for degrading the soul that has been redeemed by Christ, and will be arraigned before the judgment for lowering a character that ought to have reflected the image of God, to reflect the image of that which is below the brute creation. [Cf: Bible Echo & Signs of the Times 01-08-94 para. 03] p. 461, Para. 5, [1894MS].

Those who deal in liquor, and those who sustain the traffic, are doing a greater work to perpetuate human woe than are men through any other business in the world. But Christians cannot use intoxicating liquors, nor connect themselves in the least degree with any business that leads to the degradation and downfall of humanity. The rum-seller takes the same position as did Cain, and says, "Am I my brother's keeper?" And God says to him as He said to Cain, "The voice of thy brother's blood crieth unto Me from the ground." Rum-sellers will be held accountable for the wretchedness that has been brought into the homes of those who were weak in moral power, and who fall through temptation to drink. They will be charged with the misery, the suffering, the hopelessness, brought into the world through the liquor traffic. They will have to answer for the woe and want of the mothers and children who have suffered for food and clothing and shelter, who have buried all hope and joy. He that has a care for the sparrow, and notes its fall to the ground, who clothes the grass of the field, which today is, and tomorrow is cast into the oven, will not pass by those who have been formed in his own image, purchased with his own blood, and pay no heed to their suffering cries. God cares for all this wickedness that perpetuates misery and crime. He charges it all up to those whose influence helps to open the door of temptation to the soul. [Cf: Bible Echo & Signs of the Times 01-08-94 para. 04] p. 462, Para. 1, [1894MS].

O, how many pleasure-lovers there are who spend their thousands to please and amuse themselves, and to gratify their fancies, while the world is full of distress and poverty. The prophet thus describes their course: "Your iniquities have turned away these things, and your sins have withholden good things from you. For among my people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great, and waxen rich. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" [Cf: Bible Echo & Signs of the Times 01-08-94 para. 05] p. 462, Para. 2, [1894MS].

How different is the action of the heavenly intelligences. The angels of God are in active communication with every part of the universe, and work through a variety of channels for the blessing of every creature. Should the Lord Jesus anoint the eyes of fallen mortals, and lay open to their inspection the mysteries of his providence, they would see that, although men have practiced injustice and cruelty, and have stirred up in their fellow-men the worst passions of the human heart, although they have rejected and scoffed at the mercy of Heaven, yet not for a moment has the divine benevolence ceased to flow earthward. In every age, under every circumstance, divine goodness has worked to press back from the hearts of men the misery and evil with which Satan has sought to overwhelm the world. [Cf: Bible Echo & Signs of the Times 01-08-94 para. 06] p. 462, Para. 3, [1894MS].

The warnings and reproofs of the word of God are fearfully applicable to the people of these last days, and every one will be judged by the light and privileges of the gospel. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-08-94 para. 07] p. 462, Para. 4, [1894MS].

When the lawyer asked Jesus what he should do to inherit eternal life, the Master replied by asking, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live." To gain eternal life, it is necessary to love God supremely, and our neighbours as ourselves. We are to be our brother's keeper, not his destroyer. We are not at liberty to lead him into false paths. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 01] p. 462, Para. 5, [1894MS].

But there are many who do not regard their duty to their neighbour. Look at the breweries planted all over the land, to supply to the public that which is a deadly evil. There are drinking houses all over the cities and towns, inviting the traveller to stop and water his horses at the troughs which are so convenient, and also to come in, and spend his money for a glass of intoxicating drink. The water is a blessing to the thirsty horses, but what a curse is the liquor to the man who enters and drinks! The traveller enters the public house with his reason, walking uprightly; but look at him as he leaves; the lustre is gone from his eye, his reason is paralysed, and he reels to and fro

like a ship at sea. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 02] p. 463, Para. 1, [1894MS].

The victim of the drink habit becomes so maddened under the influence of liquor that he is willing to sell his reason for a glass of whisky. His desire for drink is so strong that it eclipses all other desires; his moral power is so weakened that he has no strength to resist temptation. He is the slave of depraved appetite; body and soul he is in slavery. He cannot distinguish between right and wrong; he does not realize that God requires his heart's best affections. The drunkard is a practical idolater; for whatever alienates the affections from the Creator, whatever weakens and deadens moral power, usurps his throne, and receives the homage that is due to Him alone. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 03] p. 463, Para. 2, [1894MS].

The liquor-dealer puts the bottle to his neighbour's lips. Instead of breaking every yoke, and letting the victims of depraved appetite go free, he binds them the faster in their chains. He robs the wife and children of the support that is their due. He takes from them a kind and sensible father, by dealing out to him a potion that makes him a madman. Under its influence the drunkard is full of cruelty and murder, and perhaps in his madness actually commits murder. Then he is brought before the courts, and those who legalized the traffic are forced to deal with the results of their own work. They permitted the sale of the intoxicating draught, and now it is necessary for them to send this man to prison or the gallows for his crime. Soul and body the man is lost, cut off from earth, and with no title to heaven; and very often his wife and children are left in poverty, to become a public charge. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 04] p. 463, Para. 3, [1894MS].

But there is a higher tribunal than that of earth; and in that tribunal the effect is traced to the cause, and the man who put the bottle to his neighbour's lips is charged with the sins committed through the influence of the draught that robbed another of his reason. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 05] p. 463, Para. 4, [1894MS].

When a ship is wrecked in sight of the shore, and the people look on powerless to save, they are shocked and pained beyond measure. They try by every means possible to save those who are perishing, and when the ship has gone down, and all is over, their minds dwell on every painful detail. But in our land a legalized demon power is at work through human instruments, and men are tempted to indulge appetite until they lose all power of self-control. Day after day, month after month, year after year, these death-traps are set in our communities, at our doors, at the street corners, wherever it is possible to catch souls; and where is the active energy, the determined effort, on the part of Christians to enlighten and save their perishing fellowmen? [Cf: Bible Echo & Signs of the Times 01-22-94 para. 06] p. 463, Para. 5, [1894MS].

Shall souls always have to struggle for the victory, and the doors of temptation open before their very faces? Shall Satan always find agents to tempt those who are weak in moral power? Drawn into these dens of evil, shall he who has resolved to quit drink be led to seize the glass again, and in the first sip of the intoxicant find every good

resolution overpowered and gone? One taste of the maddening draught, and all thought of the suffering, heart-crushed wife vanishes. The debauched father cares no more that his children are hungry and naked. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 07] p. 464, Para. 1, [1894MS].

How many frightful accidents occur through the influence of drink. A train is wrecked, or a steamer at sea meets with a disaster; and when the matter is investigated, it is found that some one had taken too much liquor. How much of this fiery draught can a man in a responsible position take, and be safe with the lives of human beings?--He can be safe only as he totally abstains. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 08] p. 464, Para. 2, [1894MS].

Physicians are responsible for making many a man or woman a drunkard. Knowing what drink will do for its devotees, they take the responsibility of prescribing it for their patients. What excuse can these physicians render for the influence they have exerted in making fathers and mothers drunkards? These parents transmit this appetite to their children, and thus the evil is perpetuated, and crime and misery increased. Thus it is that degradation, poverty, and woe are filling our world, and ignorance and evil are widespread. The sight of a drunken man, were it not so common would arouse public indignation; but human hearts are so hardened, human judgments are so perverted, that [as] men can look upon the disgusting spectacle they can see the increasing hunger, nakedness, sin, and crime, and yet remain indifferent. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 09] p. 464, Para. 3, [1894MS].

There are men who have taken high positions of trust, who have put themselves under obligations to work for the good of the people, who are untrue to these obligations. They do not love their neighbours as themselves; they neglect their duty as their brothers' keepers. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 10] p. 464, Para. 4, [1894MS].

Are not these men largely responsible for the terrible crimes, the current of deadly evil, that is the result of the liquor traffic? Is it not in their power, and their duty, to remove this deadly evil? God holds every one, and especially those in responsible positions, under sacred obligations to do his best for his fellow creatures. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-22-94 para. 11] p. 464, Para. 5, [1894MS].

The best education that can be given to children and youth is that which fits them for a life of usefulness and for the future, immortal life. This is the kind of education that should be given by godly parents, by devoted teachers, and by the church, that the youth may be fitted to become zealous missionaries for either the home or the foreign field. They should be earnestly instructed in the truths of the Bible, that they may become pillars in the church, champions for truth, rooted and grounded in the faith. They should have so rich an experience in divine things that they will never become betrayers of sacred trusts. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 01] p. 464, Para. 6, [1894MS].

We are in great need of educated ability, and the talents entrusted to

our youth should be consecrated to the service of God, and employed in his work. There should be men and women who are qualified to labour in the churches, and to train our young people for special lines of work, that souls may be brought to Jesus. The schools established by us should have this object in view; no phase of infidelity should be originated or countenanced in them. The students are to be educated in practical Christianity, and the Bible must be regarded as the highest, the most important textbook. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 02] p. 465, Para. 1, [1894MS].

The youth should be barricaded against temptation by warning and instruction. They should be taught what are the encouragements held out to them in the word of God. They should have delineated before them the perils of taking a step into the bye-paths of evil. They should be so instructed that they will set their resolution against evil, determine not to enter into any path where they could not expect Jesus to accompany them, and his blessing to abide upon them. They should be taught practical daily religion, that will sanctify them in every relation of life, in their homes, in business, in the church, in society. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 03] p. 465, Para. 2, [1894MS].

The only safety of our youth in this age of sin and crime is to have a living connection with God. They must be so educated that they will realize that it is a perilous thing to trifle with their privileges, but that God expects them reverently and earnestly to seek daily for his blessing. The blessing of God maketh rich, and He addeth no sorrow. It is a precious gift, and should be counted of so great worth that it will not be surrendered at any cost. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 04] p. 465, Para. 3, [1894MS].

My heart is stirred to its depths as I read of the prostitution of noble powers to the service of Satan. In positions of high responsibility, in official trusts, men are tempted: and corruption and crime, embezzlements, robberies, and extortions are the result. There are terrible sinks of corruption, pouring out upon the world poisonous influences that corrupt the community. In every place Satan's traps are set, that he may catch men of education, of good natural endowments, men who are capable of becoming labourers together with God, companions of angels, inhabitants of heaven,--that he may bind them to his car as his slaves, and make them instruments of working evil. Jesus has ransomed them from this bondage; yet they refuse to be set at liberty. They live as though the earth, money, position, houses, and lands were the main objects of their creation. Is it not a pitiable sight to see men of high ability living on so low a plane, for so ignoble a purpose? [Cf: Bible Echo & Signs of the Times 01-29-94 para. 05] p. 465, Para. 4, [1894MS].

How sad it is that men turn from the immortal inheritance, and live for the gratification of pride, for selfishness and display, and lose the blessings which they might have both in this life and the life to come. They might enter into the palaces of heaven, and associate on terms of freedom and equality with Christ and heavenly angels, and with the princes of God. God has given men the Light and Majesty of heaven, and with Him all of heaven's rich treasures, and He is waiting to bestow upon them the love which He gives to his only begotten Son. Even in this life He would have us enjoy everything that will ennoble,

elevate, and expand our characters; for it is his design to fit us for the heavenly courts above. And yet, incredible as it may seem, men turn from heavenly attractions, and yield themselves to him who would shut from them every glimpse of the future honour, the eternal glories of heaven, or even from a foretaste of its happiness. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 06] p. 465, Para. 5, [1894MS].

Those who accept Christ as their Saviour have promise of the life that now is, and of that which is to come. In surrendering ourselves to God to be moulded and trained by Him, we reap great advantages; for we have weaknesses of character, and we unite ourselves to One who is able to remove these defects. Our ignorance is united to infinite wisdom, our frailty to enduring might. Connected with God, drinking in his divine love, we shall find access to the hearts of men, and may become successful labourers for God and humanity; for the assurance is given that He will bless us, and make us a blessing, and this is our light, our joy, our triumph, a great reward for all our efforts. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 07] p. 466, Para. 1, [1894MS].

To all we would say, and especially to the young, For Christ's sake, let your education be shaped by the inducements of the better world. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 01-29-94 para. 08] p. 466, Para. 2, [1894MS].

For generations the prevailing system of education has been destructive to health, and even to life itself. Many parents and teachers fail to understand that in the child's early years the greatest attention needs to be given to the physical constitution, that a healthy condition of body and brain may be secured. It has been the custom to encourage sending children to school when they were mere babies, needing a mother's care. In some instances the little ones are crowded into ill-ventilated schoolrooms, where they sit in improper positions, upon poorly constructed benches, and as the result, the young and tender frames often become deformed. Little children, whose limbs and muscles are not strong, and whose brains are undeveloped, are kept confined, to their injury. Many have but a slight hold on life to begin with, and confinement in school from day to day makes them nervous, and they become diseased. Their bodies are dwarfed in consequence of the exhausted condition of the nervous system. Yet when the lamp of life goes out, parents and teachers do not realize that they were in any way responsible for quenching the vital spark. Standing by the grave of their child, the afflicted parents look upon their bereavement as a special dispensation of Providence, when it was their own inexcusable, ignorant course that destroyed the young life. Under such circumstances, to charge the death to Providence savours of blasphemy. God wants the little ones to live, and receive a right education, that they may develop a beautiful character, glorify Him in this world, and praise Him in the better world. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 01] p. 466, Para. 3, [1894MS].

Parents and teachers take the responsibility of training these children, yet how few of them realize their duty before God to become acquainted with the physical organism, that they may know how to preserve the life and health of those who are placed in their charge. Thousands of children die because of the ignorance of those who care for them. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 02] p.

466, Para. 4, [1894MS].

Many children have been ruined for life, and some have died, as the result of the injudicious course of parents and teachers, in forcing the young intellect while neglecting the physical nature. The children were too young to be in a schoolroom. Their minds were taxed with lessons when they should have been left untasked until the physical strength was sufficient to support mental efforts. Small children should be as free as lambs to run out-of-doors. They should be allowed the most favourable opportunity to lay the foundation for a sound constitution. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 03] p. 466, Para. 5, [1894MS].

Youth who are kept in school, and confined to close study, cannot have sound health. Mental effort without corresponding physical exercise, calls an undue proportion of blood to the brain, and thus the circulation is unbalanced. The brain has too much blood, while the extremities have too little. The hours of study and recreation should be carefully regulated, and a portion of the time should be spent in physical labour. When the habits of students in eating and drinking, dressing and sleeping, are in accordance with physical law, they can obtain an education without sacrificing health. The lesson must be often repeated, and pressed home to the conscience, that education will be of little value if there is no physical strength to use it after it is gained. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 04] p. 467, Para. 1, [1894MS].

Students should not be permitted to take so many studies that they will have no time for physical training. The health cannot be preserved unless some portion of each day is given to muscular exertion in the open air. Stated hours should be devoted to manual labour of some kind, anything which will call into action all parts of the body. Equalize the taxation of the mental and physical powers, and the mind of the student will be refreshed. If he is diseased, physical exercise will often help the system to recover its normal condition. When students leave college, they should have better health and a better understanding of the laws of life than when they entered it. The health should be as sacredly guarded as the character. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 05] p. 467, Para. 2, [1894MS].

Many students are deplorably ignorant of the fact that diet exerts a powerful influence upon the health. Some have never made a determined effort to control the appetite, or to observe proper rules in regard to diet. They eat too much, even at their meals, and some eat between meals whenever the temptation is presented. If those who profess to be Christians desire to solve the questions so perplexing to them, why their minds are so dull, why their religious aspirations are so feeble, they need not, in many instances, go farther than the table; here is cause enough, if there were no other. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 06] p. 467, Para. 3, [1894MS].

Many separate themselves from God by their indulgence of appetite. He who notices the fall of a sparrow, who numbers the very hairs of the head, marks the sin of those who indulge perverted appetite at the expense of weakening the physical powers, benumbing the intellect, and deadening the moral perceptions. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 07] p. 467, Para. 4, [1894MS].

The teachers themselves should give proper attention to the laws of health, that they may preserve their own powers in the best possible condition, and by example as well as by precept, may exert a right influence upon their pupils. The teacher whose physical powers are already enfeebled by disease or overwork, should pay especial attention to the laws of life. He should take time for recreation. He should not take upon himself responsibility outside of his school work which will so tax him, physically or mentally, that his nervous system will be unbalanced; for in this case he will be unfitted to deal with minds, and cannot do justice to himself or to his pupils. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 08] p. 467, Para. 5, [1894MS].

Our institutions of learning should be provided with every facility for instruction regarding the mechanism of the human system. Students should be taught how to breathe, how to read and speak so that the strain will not come on the throat and lungs, but on the abdominal muscles. Teachers need to educate themselves in this direction. Our students should have a thorough training, that they may enter upon active life with an intelligent knowledge of the habitation which God has given them. Teach them that they must be learners as long as they live. And while you are teaching them, remember that they will teach others. Your lesson will be repeated for the benefit of many more than sit before you day by day. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-05-94 para. 09] p. 467, Para. 6, [1894MS].

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Malachi 3:8-10. [Cf: Bible Echo & Signs of the Times 02-12-94 para. 01] p. 468, Para. 1, [1894MS].

We have just entered upon a new year, but little more than a month of it having passed into eternity. What has been the record of this beginning of the year? Have you been recounting the mercies you have received of God? and have you brought your offerings to Him of the abundance He has bestowed upon you? Have you even brought all the tithes into the storehouse, thus returning to the Lord that which is his own? [Cf: Bible Echo & Signs of the Times 02-12-94 para. 02] p. 468, Para. 2, [1894MS].

The property that God has entrusted to the stewardship of man, is not to be hoarded. O that men and women would arouse to this fact, and venture something for the truth's sake. Trust in God should lead us to commit the keeping of our temporal matters to Him; but too much time is spent in calculating consequences. Worldly gain, laying up treasure on earth, is the mania. But Christ said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [Cf: Bible Echo & Signs of the Times 02-12-94 para. 03] p. 468, Para. 3, [1894MS].

The worldly treasure is a lodestone to hold the thoughts and control the judgment. There are great pecuniary advantages to be gained by investing means in various worldly enterprises; and the great majority of Christian professors press on in this path. They pursue their own ends as eagerly as if to gain the world would entitle them to eternal life. They selfishly waste the substance entrusted to them, expending money needlessly for the gratification of pride. Worldly requirements,--eating, dressing, recreation, the embellishment of their houses,--use up their means. And when their tithes and offerings are called for, and their energies are needed in work for their fellow-men, they withhold from God this proof of a love that He is every way worthy to receive; for the vital energies and the impulses of the soul have been exhausted in the struggle after worldly gain. [Cf: Bible Echo & Signs of the Times 02-12-94 para. 04] p. 468, Para. 4, [1894MS].

Selfishness contracts the heart; benevolence expands it. Selfishness is a demon whose name is legion; in every age it has seemed that this demon would drive Christ and the spirit of self-sacrifice out of the world. Through its influence the church is weak when it ought to be a power. Who shall tell how many souls have been robbed of the gospel of Christ by the apathy of Christians in withholding means and personal effort? The church has thus put out her own light, and has become the by-word of infidels. [Cf: Bible Echo & Signs of the Times 02-12-94 para. 05] p. 468, Para. 5, [1894MS].

Selfishness exists everywhere, in hearts where it is least suspected. It is this curse of selfishness, in the various phases in which it is manifested, that makes so many joyless Christians. God has entrusted to them means to be used in building up his kingdom; but they are not using his gifts to his glory. They are not working in harmony with Christ; they are lovers of self more than lovers of God and his word. This is why there is often contention in the church, until faultfinding, envy, jealousy, and strife for the supremacy become the native element. Inordinate self-love lies at the foundation of so much contention in the churches. [Cf: Bible Echo & Signs of the Times 02-12-94 para. 06] p. 468, Para. 6, [1894MS].

What has Jesus done to rescue a lost world from perdition? He did not send an angel to redeem the fallen world; but for our sakes He became a "man of sorrows and acquainted with grief." The love of Christ--how deep, how broad, how full! He designed to save man by his own infinite sacrifice. The cross of Calvary was to be to men a convincing argument that his interest and theirs were identical. When He ascended to heaven, and the portals of the city were thrown open to Him with rejoicing, his plea to the Father was, "I will that they also whom Thou hast given Me, be with Me where I am, that they may behold [share] my glory." [Cf: Bible Echo & Signs of the Times 02-12-94 para. 07] p. 469, Para. 1, [1894MS].

Now those whom Christ calls his own, whom He has sacrificed so much for, will not, cannot, enjoy anything selfishly. Their interest will be identified with that of their Redeemer. To every one of them will be given opportunities to show their love for his dear name by consecrating to Him themselves and the possessions He has loaned them on trust. Jesus expects nothing less of them than that the claims of his kingdom, the boundless love he has manifested towards them, will awaken a response in their hearts, an interest that will overbalance

every worldly consideration. There must be no cessation of benevolent acts. New channels for their outflow will be opening around us in this day of preparation for the great event, the coming of Christ in the clouds of heaven. Link after link they form a golden chain of love, binding heart to heart, and all hearts to Christ's great heart of infinite love. When this love takes possession of the heart, the plans devised to spread the light of truth and extend the Redeemer's kingdom will seem too small, the most costly offering too cheap. The icy spirit of selfishness will melt away, and in its place benevolence will well up like a living fountain to overflow and bless. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-12-94 para. 08] p. 469, Para. 2, [1894MS].

For his own wise purpose, the Lord veiled spiritual truths in figures and symbols. By this means, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn Him. In parables and comparisons He found the best method of communicating divine truth, of awakening interest and arousing inquiry. In simple language He opened to his hearers spiritual truths and precious principles, that would have passed from their minds and left scarcely a trace, had He not linked them with stirring scenes of life, experience, or nature. And afterward, when his hearers saw the object or scene with which the lesson was connected, the words of the divine Teacher would be recalled. [Cf: Bible Echo & Signs of the Times 02-19-94 para. 01] p. 469, Para. 3, [1894MS].

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional; but the formal tone of their instruction indicated that they saw in the doctrines of the sacred oracles no vital power. They offered no food for the hungry sheep and lambs. They presented no new truth, uttered no words that reached the longing of the soul. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the common people nor the learned could understand. [Cf: Bible Echo & Signs of the Times 02-19-94 para. 02] p. 469, Para. 4, [1894MS].

Before the days of Christ men asked in vain, "What is truth?" The Jewish rabbis presented the requirements of the law as a wearying round of exactions, just as many in our day present it as a cold, rigid code of commands. They professed to speak to the people in the place of God; but superstition buried the light, the glory, the far-reaching claims of his law. Divine truth was thus silenced by its professed interpreters, and contention, jealousy, and prejudice divided the people that were called by the name of God. Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to the people in his oracles. [Cf: Bible Echo & Signs of the Times 02-19-94 para. 03] p. 469, Para. 5, [1894MS].

Then was a teacher sent from God, even Him who was the Way, the Truth, and the Life. Christ came to unveil divine truth to the world, to restore it in all its original freshness and beauty. He gave fresh manna to the hungry soul. He presented the pure, rich truths of heaven to shine amid the moral darkness and gloom of earth. God had said, "Let there be light," and the light of the glory of God was revealed in the

face of Jesus Christ. [Cf: Bible Echo & Signs of the Times 02-19-94 para. 04] p. 470, Para. 1, [1894MS].

Jesus taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a doubt in his utterances. He spoke as one who fully understood his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly stated truths, how could they understand the deep mysteries of God? Jesus did not disdain to repeat old, familiar truths; for He was the author of these truths. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, He separated from the companionship of error; and, showing them as precious jewels in their own bright lustre, He reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was one which finite man could not do, nor even comprehend. Only the divine Hand could take the truth, which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God and be the salvation of humanity. [Cf: Bible Echo & Signs of the Times 02-19-94 para. 05] p. 470, Para. 2, [1894MS].

It was Christ who spoke the law on Mount Sinai, and He knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defined the law, and sought to inculcate on the minds of his hearers its far-reaching claims. His instructions came as a new revelation to the people; and the teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened their eyes to behold wondrous things out of God's law. The law of God is immeasurable in breadth, dignity, and glory. It has been the foundation of his throne from the beginning; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy, just, and good. And yet the religious world have set aside this law, as did the Jews, to exalt the traditions and commandments of men. [Cf: Bible Echo & Signs of the Times 02-19-94 para. 06] p. 470, Para. 3, [1894MS].

The Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Christ was manifested as the Saviour of men, the embodiment of this light. To know Him, to be instructed by Him is true wisdom. A man may have a knowledge of the Scriptures which will not make him wise unto salvation. If his knowledge, begun in ambition, is carried forward in pride, he flatters himself in vain that he is a Christian. The fruit of the Spirit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom He died. By Mrs. E. G. White.

[Cf: Bible Echo & Signs of the Times 02-19-94 para. 07] p. 470, Para. 4, [1894MS].

One of the first things to be considered, is the preaching of the word. The truth should be preached in simplicity, and ministers should try, as far as possible, to imitate the manner of Christ's teaching. If the truth is spoken in simplicity, and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savour of life unto life; if rejected, they are a savour of death unto death. [Cf: Bible Echo & Signs of the Times 02-26-94 para. 01] p. 471, Para. 1, [1894MS].

We cannot plead temptation as an excuse for spiritual weakness; for God has provided that we shall not be tempted above that we are able to bear, but that with every temptation He will make a way of escape. If we live wholly for Him, we shall not allow the mind to indulge in selfish imaginings, thus giving place to the tempter, and in no case can Satan obtain control over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and, by catching away the good seed sown in the heart, make the truth of none effect. He will sow his tares, and cause them to grow until they yield an abundant harvest. [Cf: Bible Echo & Signs of the Times 02-26-94 para. 02] p. 471, Para. 2, [1894MS].

We cannot plead that we have less light than had God's ancient people; for we have the truth and the light that was given to them; it has come down to us as an hereditary trust, to be given to all peoples and tongues. Because they were not doers of the word, and knew not the time of their visitation, they became an astonishment and a reproach before the world. Can we expect that the Lord will favour us more than He favoured them, and will establish us as a praise in the earth, if we are not obedient to his law? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." [Cf: Bible Echo & Signs of the Times 02-26-94 para. 03] p. 471, Para. 3, [1894MS].

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty stricken condition. In this portrayal He has presented before all that claim to believe the law of God, that they need to buy of Him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels through which his blessings could flow to the world. We know not how much more tolerable it will be in the day of judgment for those who have been prevented from hearing the truth of God, and from working for Him, because of the unfaithfulness of his people, than for the unfaithful ones to whom great light has been given. They have failed to manifest the spirit of self-denial, and have not acted their part on their sphere, as Christ acted his part in his sphere, to save the perishing souls of men. Could such persons be expected to have a vigorous spiritual life? [Cf: Bible Echo & Signs of the Times 02-26-94 para. 04] p. 471, Para. 4, [1894MS].

God is testing his people. He will see whether their spiritual life is weak and languishing, or vigorous and abounding. All who bear the proving will be counted worthy to be members of the royal family, children of the heavenly King. [Cf: Bible Echo & Signs of the Times 02-26-94 para. 05] p. 471, Para. 5, [1894MS].

But "let him that thinketh he standeth take heed lest he fall." Many are blinded to their true condition. They believe that they are in favour with God, that they are rich and increased in goods, and have need of nothing. But when the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, will they venture to plead that they have done many good works, that should balance the past in the golden scales of the sanctuary?-- No; for they are spiritually wretched and miserable and poor and blind and naked. The True Witness says to such, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: Bible Echo & Signs of the Times 02-26-94 para. 06] p. 472, Para. 1, [1894MS].

Let us heed the message of the True Witness, given to us in warning. If we have sinned, "we have an Advocate with the Father, Jesus Christ the righteous." He, our substitute and surety, stands before the mercy seat, pleading our cause in the courts of God. And in sympathy with their loved Commander, all the heavenly intelligences have an intense interest in all that concerns us. Will it not work us good to comprehend this fact, that the angels are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life? [Cf: Bible Echo & Signs of the Times 02-26-94 para. 07] p. 472, Para. 2, [1894MS].

Why are the chosen of God, his elect people, so silent upon the wondrous theme of redeeming love? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually cry, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O, may our sluggish energies be quickened, that we may reveal to a perishing world the matchless depths of a Saviour's love. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-26-94 para. 08] p. 472, Para. 3, [1894MS].

"Not slothful in business, fervent in spirit, serving the Lord," is the exhortation of Paul to his Roman brethren. The first part of this injunction is quoted by many as an excuse for continually over-taxing their mental and physical powers in the pursuit of gain, while they entirely overlook the requirement to be "fervent in spirit, serving the Lord." [Cf: Bible Echo & Signs of the Times 03-05-94 para. 01] p. 472, Para. 4, [1894MS].

There are strong temptations to worldliness, and they will continue to exist while society is in its present state,--while gold is power, and a man is measured by his wealth and position. Many are fascinated by these alluring temptations. They see that the possession of wealth

gives power and influence, and they would rather be ranked among those who enjoy the luxury and position that money gives, than among those who possess true goodness and nobility of character. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 02] p. 472, Para. 5, [1894MS].

Among professed Christians even there are many who are selfish and grasping, and who love themselves better than they love their neighbour or their God. They appear before the world almost entirely in the character of business men, grasping for worldly gain. They are not known as humble, devoted, self-sacrificing Christians, kind and true-hearted in all the relations of life. They say, "God does not expect us to carry strict religious principles into our business affairs. Business is business, and religion is religion." And so the plainest and most positive injunctions of the word of God are deliberately set aside for worldly wisdom and maxims. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 03] p. 472, Para. 6, [1894MS].

The man who takes this selfish course denies the faith, and strengthens and confirms the ungodly in their impenitence, by making them believe that religion is all a pretense. He does not "seek first the kingdom of God, and his righteousness," and he cannot claim the promise that all things needful shall be added unto him. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 04] p. 473, Para. 1, [1894MS].

Gold is not the standard of judging with God. Jesus asks, "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?" Surely this is an exorbitant price to pay for the fleeting treasures of earth. Success here is terrible failure. He who judges correctly in the light of eternity, calls those who are rich in worldly possessions, while they are not rich toward God, poor, wretched, blind, and miserable. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 05] p. 473, Para. 2, [1894MS].

Why will not men and women pursue a sensible course? All have some cherished object that absorbs the mind. They need employment. There is no virtue in indolence. The idle are encompassed by as great perils as beset those who are overtaxed with care. While excessive labour destroys physical and mental vigour, do-nothings rust from inaction. We are to be "not slothful in business." [Cf: Bible Echo & Signs of the Times 03-05-94 para. 06] p. 473, Para. 3, [1894MS].

But no one has a right to so load himself down with a multitude of cares that he cannot obey the injunction to be "fervent in spirit, serving the Lord." However lawful the business prosecuted may be of itself, it must not be allowed to unduly absorb the mind and occupy the time. God will not accept a divided heart. His law requires supreme love to God, and unselfish love to our neighbour. Those who allow mind and body to become so worn down by constant and excessive labour that this law is disregarded, commit sin. They are serving other gods before the God of heaven; for when some other object usurps the devotion that belongs to God, that object becomes an idol. That to which is given the freshest hours of the day, the closest thought and study, the greatest skill, is that which is dearest and most valued. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 07] p. 473, Para. 4, [1894MS].

"Not slothful in business, fervent in spirit, serving the Lord," says the apostle. Here we find the straight, safe path, which escapes alike the entanglements of worldliness and the evils resulting from want of occupation. Jesus is acquainted with the human heart; He knows its longings, and the Bible is given us, not to check these desires, but to direct them into the proper channel. This holy word does not forbid activity; it does not leave men to lead aimless lives; it presents before them objects worthy of their best efforts. The Bible shows the pleasure-seeker the path of peace and joy; it directs the aspirations of the ambitious. If wealth is the object of desire, it unfolds treasures that will never disappoint,--unsearchable riches, imperishable as the throne of the Eternal. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 08] p. 473, Para. 5, [1894MS].

The psalmist observed the righteous and the wicked. He saw the difference between their courses of conduct, and in the principles that governed them. Of the worldling he says, "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." But of the righteous he says, "Mark the perfect man, and behold the upright; for the end of that man is peace." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-05-94 para. 09] p. 473, Para. 6, [1894MS].

Jesus said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And 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." [Cf: Bible Echo & Signs of the Times 03-12-94 para. 01] p. 474, Para. 1, [1894MS].

The question has been asked, How can there be an agreement between the statement, "I came not to send peace, but a sword," and the song sung by the angels when Christ was born in the manger at Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men"? The song of the angels is in harmony with the words of the prophet Isaiah, who, when he predicted the birth of Christ, declared Him to be the Prince of peace. The gospel is a glorious message of peace and good will to men; the blessing that Christ came to bring was that of harmony and peace. He left His throne of glory, and clothed His divinity with humanity, that He might bring back from apostasy to loyalty to God the children of men, and bind their hearts together and to the heart of Infinite Love. He came to present to a fallen world the remedy for sin, so that whosoever should believe on Him should not perish, but by becoming one with Him and the Father should have everlasting life. In this way He establishes the Christian brotherhood, and unites His followers in one faith,--faith in Him as their personal Saviour. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 02] p. 474, Para. 2, [1894MS].

The condition of the world at the time when Christ came into the walks of men, was no exceptional condition. At that time the Scriptures had been buried beneath the traditions of men, and Christ declared that

those who professed to interpret the word of God were ignorant both of the Scriptures and of the power of God. By misapplication and misinterpretation of the sacred oracles, the religious teachers had shut away the light that was to illuminate the precious utterances from heaven. Jesus revealed the pure truth in contrast with error, but those who professed to be teachers of truth in their own nation, not being accustomed to gaze upon truth, and not seeing in the divine Teacher that which they looked for of pomp and worldly splendour, turned from Him; for it was not purity of heart and life that they desired. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 03] p. 474, Para. 3, [1894MS].

Christ presented to His countrymen and to the world brightness, beauty, and holiness, the divine nature, by which they might be bound close to the heart of Infinite Love; He brought light into the world to dispel spiritual darkness, and to reveal truth. But they would not receive the heavenly gift. The apostle inquires, "Who hath bewitched you, that ye should not obey the truth?" It is through the deceptive working of Satan that fatal delusions have been brought even into the religious world, and error and falsehood have been accepted instead of the light of truth. When light is rejected, darkness covers the earth, and gross darkness the people. Men professing the name of Christ have worked against His cause, and the blessing brought to men at infinite cost has been turned into a curse; for when truth is rejected because it is out of harmony with the corruption of the natural heart, it becomes a sword to destroy. The truth, which was to restore and renew, is a destroyer of evil; and when evil is persistently cherished, it becomes a destroyer of the sinner also. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 04] p. 474, Para. 4, [1894MS].

Strife and opposition have been the sure result of resistance on the part of men, incited by evil angels, to God's plan of mercy. Man's perversity, his resistance of the truth, makes the mission of Christ appear to be what He announced to His disciples,--the sending of a sword upon the earth; but the strife is not the effect of Christianity, but the result of opposition in the hearts of those who will not receive its blessings. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 05] p. 475, Para. 1, [1894MS].

From the first presentation of Christianity to the world, there has been a deadly warfare instituted against it. Its messengers have been hated, pursued, imprisoned and put to death, because they would not yield to the power of apostasy, and become one with Satan and his angels. They counted not their lives dear unto themselves, if only the truth might be revealed. But from the throne, as in the case of Stephen, Jesus in sympathy and tender love bends down, marking from His divine dwelling-place the earnest witnesses for truth, and the defenders of the faith once delivered to the saints. Those who suffer for the truth know the value of a pure gospel, a free Bible, and liberty of conscience. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 06] p. 475, Para. 2, [1894MS].

Animosity to truth has not passed away, it exists in our own day. Families have been divided by the truth, and bitter persecution has been borne by those who have taken their stand on the side of truth. Many have realized the force of the words, "I am come to set a man at variance against his father, and the daughter against her mother, and

the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." This prophecy was not limited to any time or place; but has been acted out over and over in the history of the world, and is re-enacted in our own day. Some have to meet persecution, and we should never cease to pray for those who endure opposition from their own families, and who keep silent. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 07] p. 475, Para. 3, [1894MS].

Many lives have been lost in planting the cross of Christ in heathen lands; but the blood of the martyrs has been as seed from which has sprung up those who have carried on the great work. Vast changes have been wrought, and it has been demonstrated in the face of opposition, that Christianity never degrades the receiver, but on the contrary elevates, refines, and ennobles the character. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-12-94 para. 08] p. 475, Para. 4, [1894MS].

Christ is the way, the truth, and the life. He says, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ is drawing all unto Himself; but not all respond to His drawing. If all would yield to His influence, there would be no variance, no discordant notes in society or in the household; and He would never have said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Some respond to the heavenly drawing. The truth convicts them, and they repent. They surrender themselves in obedience to Christ's will, and find in Him the highest realization of their hopes, and in Him their troubled souls find rest and peace. He stands before them as the perfect pattern, and they seek to be like Him. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 01] p. 475, Para. 5, [1894MS].

But perhaps while one member of the family gives his heart to God, others do not. They are still under the control of the Saviour's worst enemy, and they feel annoyed and angry that division has come into their household. He who has accepted Christ is no less dutiful than before; on the contrary, he is more kind, more faithful, more affectionate, because his nature is being purified, sanctified, and ennobled by the truth. But the Master of the Christian and the master of the unbeliever are in deadly conflict; and so the contest goes on in many homes. While the Christians are pleading earnestly with God that their relatives and friends may be drawn to Christ, while their hearts are breaking with longing that their loved ones may share His joy and peace, the hearts of the unbelieving are bound as with fetters to Satan's car, and they are asking, as did Pharaoh, "Who is the Lord, that I should obey His voice?" Again and again Jesus has knocked at the door of their hearts, and asked admission; but they have locked the door, and refused to receive Him. They cherish pride, envy, and hatred, and contention springs from these evil passions. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 02] p. 476, Para. 1, [1894MS].

Satan deceives the soul with false pretensions. He leads the unbelievers to think that they are badly used, treated unkindly. He perverts the judgment and misleads the mind, so that the very best

motives of those that serve God are misinterpreted; their actions are misjudged, and they themselves are persecuted. Christ is the believer's hope and consolation, the one about whom his best affections are woven. He confesses Christ in word and deed, in spirit and actions, and the enmity that is created in the unbelieving heart against the children of God is not against men simply, but against Christ. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 03] p. 476, Para. 2, [1894MS].

Christ, the Sun of Righteousness, came to shed His bright beams into every heart and home. He longs to give those who do not understand Him correct views of His character, to take away their burden of sin and resistance, and give them rest. Truth has everything in it that is commendable. The divine Comforter is full of pity and sympathy; He seeks to woo men to God, to direct their attention to Christ as He really is, full of mercy, compassion, and pardoning love. But he comes to the impenitent heart early and often with His message of salvation, only to be rejected. Men make the sad mistake of refusing its offered peace. Satan interposes his hellish shadow between Christ and the soul, and the sinner sees not Jesus, desires not the Lord of life and glory. He does not realize that Jesus alone can quiet the tempest that Satan has created in the human soul, and give him peace and rest. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 04] p. 476, Para. 3, [1894MS].

Jesus says, " He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me. And he that taketh not up 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." The words that Christ addressed to His disciples, were addressed to us as well as to them. He presents before us the unwearied conflict that we must have on this earth as long as time shall last. We are to place no person before Christ in our affections. If a person who has been convicted by the Spirit of God smothers his convictions, and continues to trample under foot the commandments of the Lord, and reject the truth of God simply because he sees it will bring disunion into his family relations, he shows that he loves the peace that is not of Christ, but of the world. He prefers to be in harmony with the world rather than to be in unity with Christ. But in order to have the peace of Christ, it is necessary to place Christ and His service first. Those who yield their convictions of truth to please father or mother, sister or brother, husband or wife or children, prove themselves unworthy of Christ. They do not discern His excellency, and therefore they shun the cross. But there is a cross to be lifted by every one who by faith accepts a crucified and risen Saviour. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 05] p. 476, Para. 4, [1894MS].

The announcement that there should be enmity between Satan and the seed of the woman, was very unwelcome to the prince of evil; for it was the promise of a Redeemer. Satan thought to induce men, as he had angels, to stand on his side, and join in rebellion against God; and with men as his allies, he planned to control the earth, and wage war against the King of heaven. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 06] p. 477, Para. 1, [1894MS].

Whenever a soul falls in love with Jesus, every other affection is placed in subservience to this pure, refining principle of heavenly

love. Pride, passion, and ambition, which have held sway over the natural heart, are surrendered to Jesus Christ. With Paul the converted soul can say, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I might win Christ." [Cf: Bible Echo & Signs of the Times 03-19-94 para. 07] p. 477, Para. 2, [1894MS].

The world's Redeemer was scorned as a deceiver, hunted down as a malefactor, and shall those who become the servants of Christ expect to be treated any better than was their Lord? If they work the works of Christ, relatives and friends will rise up against them. They will persecute, forsake, and betray them. Let the believer not become discouraged because of the things he must suffer. Let his only anxiety be that hatred is kindled against him for no other reason than that of faithfulness in the discharge of his duty for Christ's sake. The true child of God will say, I know I have to do with God, who trieth the heart, and hath pleasure in uprightness. I will set the Lord ever before me, and follow in the footsteps of Jesus. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-19-94 para. 08] p. 477, Para. 3, [1894MS].

The Love of God a Constraining Motive.--There always have been, and always will be to the end of time, two classes on the earth,--the believers in Jesus and those who reject Him. The truth will be a savour of life unto life to those who believe. However wicked, abominable, and corrupt he may be, the sinner will be purified by faith in Him, made clean by the doing of His word. But the same truth will be to the unbeliever a savour of death unto death. [Cf: Bible Echo & Signs of the Times 03-26-94 para. 01] p. 477, Para. 4, [1894MS].

Argument will fail to convince the sinner of his responsibility to God. Learning and talent will fail to convince the soul. But the presentation of the love of God has a convincing power above that of argument, debate, or eloquence. The love of Christ, as expressed in self-denial, self-sacrifice, and death, as He bowed low under the sins of humanity, touches the sympathies and melts the stubborn heart. The fact that the Son of God, innocent and pure, suffered for sin; that the guiltless bore the punishment of the guilty, the just endured the penalty for the unjust, breaks the heart; and as Jesus is lifted up, conviction strikes to the soul, and the love that prompted the bestowal of the infinite gift of Christ, constrains the repenting one to surrender all to God. The seed of gospel truth has been dropped into his heart; and he beholds a love that is without a parallel, pledging a personal Saviour, and with Him every needed blessing. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Cf: Bible Echo & Signs of the Times 03-26-94 para. 02] p. 477, Para. 5, [1894MS].

Those who receive Christ are melted and subdued by the manifestation of His love in His humiliation, suffering, and death in their behalf. They behold Him as their substitute and surety, as pledging Himself to accomplish their full salvation through a plan that is consistent with the justice of God, and which vindicates the honour of His law. But there are some who are stirred with strong emotion as they view the humiliation of Jesus, who shrink from following in His footsteps when

they understand that they must be sharers in His humiliation and suffering. When Jesus asks the surrender of self without reserve, when He asks compliance with His government, and that they shall walk in humble obedience and implicit trust, their nature rebels. "No," says the proud heart; "we want to keep our independence." But this is the very thing that Jesus wants you to have. It was that you might be freed from the slavery of sin that He died on Calvary's cross. He died that through faith in Him, you might be free indeed, and stand fast in the glorious liberty of the children of God. [Cf: Bible Echo & Signs of the Times 03-26-94 para. 03] p. 478, Para. 1, [1894MS].

Contemplate the sufferings of your Redeemer, and you will find that a check will be put upon sin. Every sin that is committed is a re-enacting of Christ's humiliation, a re-opening of His wounds. Those who refuse to look upon Jesus lifted up upon the cross, who will not deny the inclination of their perverse hearts, who will not give up what they term their independence, their freedom to serve the author of sin as they please, will find their hearts filled with bitterness against those who accept Jesus as a personal Saviour. To them Christians will seem their enemies and injurers, and the gospel a sword. [Cf: Bible Echo & Signs of the Times 03-26-94 para. 04] p. 478, Para. 2, [1894MS].

Paul writes. "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." There is a mutual suffering here presented on the part of the Christian and the world. The world sees no charm in Jesus, and the Christian sees in Him matchless charms, and expresses his love, saying, "Thy gentleness hath made me great." Christians realize the blessing that comes upon those who hunger and thirst after righteousness; for they are filled. The blessing comes upon those who desire entire conformity to the will of God, who desire to know Christ and to reflect His image. Through the merits of Jesus Christ, they realize that nothing is reserved in the heart of God for them but the fountain of the water of life,--tender mercy, loving-kindness, infinite compassion. Jesus changes place with the sinner who believes, and the Father loves the followers of Christ, even as He loves His Son. He who receives the truth, has his heart filled with peace and joy as he contemplates Jesus. [Cf: Bible Echo & Signs of the Times 03-26-94 para. 05] p. 478, Para. 3, [1894MS].

But how different is the case of him who refuses to receive the salvation purchased at infinite cost. He refuses to look upon the humiliation and love of Jesus. He plainly says, "I will not have this man to reign over me." To all who take this attitude, Jesus says, "I came not to send peace, but a sword." Families must be divided, in order that all who call upon the name of the Lord may be saved. All who refuse His infinite love, will find Christianity a sword, a disturber of their peace. The light of Christ will cut away the darkness that covers their evil doings; and their corruption, their fraud, their cruelty will be exposed. Christianity unmask the hypocrisies of Satan, and it is this unmasking of his designs that stirs his bitter hatred against Christ and His followers. [Cf: Bible Echo & Signs of the Times 03-26-94 para. 06] p. 478, Para. 4, [1894MS].

Satan has woven his spell even over the professed church of Christ, and many who claim to believe in Christ seem to be in the stupor of

death. But the Lord has not left them to slumber on; He has sent them a message to arouse them from their carnal security. A part of these professors arouse and repent, and do their first works; but those who take comfort in their legal religion, in their form of godliness that is devoid of the power, feel that they have been personally rebuked and injured by the repentance of those who have aroused and returned unto the Lord. Instead of humbling their hearts and confessing their backsliding, they resist and oppose the message the Lord has sent. They oppose their finite wisdom against the wisdom of the Infinite. They allow their prejudices and passions to hold sway; they work on Satan's side of the question. Thus the advocates of truth are brought into an unexpected conflict, and they are forced to bear witness to the truth, and to resist the hostility and hatred of those who would make the truth of God of none effect. Thus dissension comes in like a sword to divide believers and unbelievers. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 03-26-94 para. 07] p. 479, Para. 1, [1894MS].

In one of His confidential talks with His disciples, a short time before His crucifixion, Jesus bequeathed to His followers His legacy of peace. He said, "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The peace that Christ bequeathed to His disciples, and for which we pray, is the peace that is born of truth, and which cannot be banished by divisions caused by the truth. Without may be wars and fightings, jealousies, envies, hatred, strife; but these do not affect the peace of Christ, for it is that which the world neither gives nor takes away. His peace was that which was born of love for those who were plotting His death. But peace cannot be gained by a compromise of principle, and Christ did not for an instant seek to purchase it by a betrayal of sacred trusts. His heart was overflowing with love to every human being He had made; but this deep love did not lead Him to cry, "Peace and safety," when there was no safety for the sinner. Christ understood the strength of Satan's temptations; for though sinless, He was tempted in all points like as we are. But He never lessened the guilt of sin. He was the Saviour, the Redeemer of the world, and came to save His people from their sins. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 01] p. 479, Para. 2, [1894MS].

The love of Christ should have been discerned by those He came to save, in as much as He became poor that we through His poverty might be made rich. Jesus came to the world with an embassy of mercy. He was sent by the Father, not to condemn the world, but that the world through Him might be saved, and to all that believe in Him He gave power to become the sons of God. In the rich loveliness of His character, zeal for God was always apparent. His righteousness went before Him, and the glory of the Lord was His rearward. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 02] p. 479, Para. 3, [1894MS].

Christ hated one thing only, and that was sin. But although He represented in His spotless character the character of His Father, yet the world hated and refused Him. The human heart loves sin and hates righteousness, and this was the cause of the hostility of the world to Jesus. The atmosphere that surrounded His soul was so pure, so elevated, that it placed the hypocritical rabbis, priests, and rulers in their true position, and revealed them in their real character as claiming sanctity, while misrepresenting God and His truth. If Christ had given license to men to exercise their evil passions, they would

have hailed this great miracle-worker with shouts of applause; but when He reproved sin, made open war upon selfishness, oppression, hypocrisy, pride, covetousness, and lust, they hunted Him down as a malefactor. He endured the contradiction of sinners against Himself until at last they cried out, Away with this fellow, and give us Barabbas. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 03] p. 479, Para. 4, [1894MS].

Jesus could have been at peace with the world only as He left the transgressors of the law unreprieved, unrebuked. And He has said, "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also." The followers of Christ must often proclaim a message that is in direct opposition to the people's sins, prejudices, and customs; they are called upon to "reprove, rebuke, exhort with all longsuffering and doctrine." Those who faithfully carry out this commission will be charged by the world with being the disturbers of its peace; they will be accused of stirring up strife and creating divisions. But they will only be bearing the reproach that fell on Christ, who denounced unrighteousness, and whose very presence was a rebuke to sin. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 04] p. 480, Para. 1, [1894MS].

It is impossible for any one to become a true follower of Jesus without distinguishing himself from the worldly mass of unbelievers. If the world would accept of Jesus, then there would be no sword of dissension; for all would be disciples of Christ, and so in fellowship one with another, and their unity would be unbroken. But this is not the case. Here and there an individual is true to the convictions of his conscience, and he is often compelled to stand alone in the family or in the church to which he belongs, and perhaps finally, because of the course of those with whom he associates, to separate himself from their companionship. The line of demarkation is made distinct. One stands upon the word of God; the others upon the traditions and sayings of men. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 05] p. 480, Para. 2, [1894MS].

There will never be any true unity existing between those who stand under the banner of the archdeceiver, and those who stand under the bloodstained banner of Prince Emmanuel. The followers of Christ may follow the things that make for peace; they may earnestly desire to overcome the spirit of discord with the spirit of kindness and love; but the enemy will stir up his agents to bring about strife and division. It is a grave mistake on the part of those who are children of God to seek to bridge the gulf that separates them from the children of darkness by yielding principle, by compromising the truth. It is surrendering the peace of Christ to make peace with the world, to fraternize with the world. The sacrifice is too costly to be made, to have peace with the world by giving up the principles of truth. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 06] p. 480, Para. 3, [1894MS].

Those who have the mind of Christ will let the light shine forth to the world in good works, but that light will bring about a division. Shall the light therefore be hid under a bed or under a bushel, because it will mark a distinction between the followers of Christ and the world? It must be made apparent that the believers in the truth are antagonistic to the serpent and to his seed. It was the purity of the

character of Christ that stirred up the enmity of a profligate world. His spotless righteousness was a continual rebuke to their sin and uncleanness; but no principle of truth was compromised by Christ to win the favour of the world. Then let the followers of Christ settle it in their minds that they will never compromise truth, never yield one iota of principle for the favour of the world. Let them hold to the peace of Christ. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-09-94 para. 07] p. 480, Para. 4, [1894MS].

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil." [Cf: Bible Echo & Signs of the Times 04-16-94 para. 01] p. 480, Para. 5, [1894MS].

There is a law which was abolished, which Christ "took out of the way, nailing it to His cross." Paul calls it "the law of commandments contained in ordinances." This ceremonial law, given by God through Moses, with its sacrifices and ordinances, was to be binding upon the Hebrews until type met antitype in the death of Christ as the Lamb of God to take away the sin of the world. Then all the sacrificial offerings and services were to be abolished. Paul and the other apostles laboured to show this, and resolutely withstood those Judaizing teachers who declared that Christians ought to observe the ceremonial law. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 02] p. 481, Para. 1, [1894MS].

But Christ Himself declares that He came not to destroy the law of ten precepts, which was spoken from Sinai. He says, "Verily I say unto you," --making the assertion as emphatic as possible,--"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Here He teaches not merely what the claims of God's law had been and were then, but that these claims should hold so long as the heavens and the earth remain. This testimony should forever settle the question. The law of God is as immutable as His throne. It will maintain its claims upon all mankind in all ages, unchanged by time or place or circumstances. The ritual system was of altogether a different character, and typified the death of Christ as a sacrifice for the broken precepts of the moral law. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 03] p. 481, Para. 2, [1894MS].

"I am not come to destroy," Christ says, "but to fulfil,"--"to magnify the law and make it honourable," as Isaiah, hundreds of years before, had prophesied respecting the Messiah's work. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 04] p. 481, Para. 3, [1894MS].

"To fulfil the law." In His own life the Saviour gave the children of men an example of perfect obedience. In His teachings He made clear and distinct every precept of the divine law; He swept away the rubbish of erroneous tradition with which the Jews had encumbered it; He illustrated and enforced its principles, and showed in all its particulars the length and breadth and height and depth of the righteousness required by the law of God. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 05] p. 481, Para. 4, [1894MS].

The Pharisees were dissatisfied with the teachings of Christ. The practical godliness which He enjoined condemned them. They desired Him to dwell upon the external observances of the ceremonial law, and the customs and traditions of the fathers. But Jesus taught the spiritual

nature of the law, and made clear its far reaching claims. Love to God and to men must live in the heart and control the life, as the spring of every thought and every action. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 06] p. 481, Para. 5, [1894MS].

There is perfect harmony between the law of God and the gospel of Jesus Christ. "I and My Father are one," says the great Teacher. The gospel is the good news of grace, or favour, by which man may be released from the condemnation of sin, and enabled to render acceptable obedience to the law. The gospel points to the moral code as a rule of life. That law, by its demands for undeviating obedience, is continually pointing the sinner to the gospel for pardon and peace. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 07] p. 481, Para. 6, [1894MS].

Says the great apostle, "Do we then make void the law through faith? God forbid. Yea, we establish the law." And again he declares that the "law is holy, and the commandment holy, and just, and good." Enjoining supreme love to God, and equal love to our fellow-men, it is indispensable alike to human happiness and the glory of God. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 08] p. 482, Para. 1, [1894MS].

The words of Christ are both explicit and comprehensive. "Whosoever"--minister or laymen, wise or ignorant--"shall break one of these least commandments"--wilfully or presumptuously, as did Adam and Eve--is included in the condemnation. Breaking one of the commandments makes man a commandment-breaker. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." No excuse can avail for him who strictly obeys nine of the precepts of God's law, but ventures to break one because it is for his profit or convenience to do so. God demands implicit obedience to all His requirements. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 09] p. 482, Para. 2, [1894MS].

"And shall teach men so." This is a point worthy of careful consideration. Christ foresaw that men would not only break the commandments of God themselves, but would teach others to break them. Some are not content with doing this by example; they defend sin, and pervert the word of God to justify the transgressor. Such persons will have no part with the people of God. But the greatest guilt rests upon the professed watchmen, who do not hesitate to speak evil of the law, and even to make those who are ignorant of the Bible believe that they are fallen from grace if they keep it. "All we have to do," say they, "is to believe in Christ, come to Christ." [Cf: Bible Echo & Signs of the Times 04-16-94 para. 10] p. 482, Para. 3, [1894MS].

While we point the sinner to Jesus as the one who can take away sin, we must explain to him what sin is, and show him that he can be saved from his sins, but not in them. He must be made to realize that "sin is the transgression of the law." Paul made the inquiry, many years after the death of Christ, "Is the law sin? God forbid. Nay, I had not known lust, except the law had said, Thou shalt not covet." Thus Paul exalts the moral law. When this law is practically carried out in everyday life, it is found indeed to be the wisdom of God. It serves to detect sin. It discovers the defects in the moral character, and shows sin to be exceeding sinful, revealing it in all hideousness. Through obedience to its requirements, Christian character is perfected. [Cf: Bible Echo

& Signs of the Times 04-16-94 para. 11] p. 482, Para. 4, [1894MS].

God's law is a copy of His mind and will. The sins forbidden there could never find a place in Heaven. It was love that prompted God to express His will in the ten precepts of the decalogue. Afterward He showed His love for man by sending prophets and teachers to explain and illustrate His holy law. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 12] p. 482, Para. 5, [1894MS].

God has given man a complete rule of life in His law. Obeyed, man shall live by it, through the merits of Christ. Transgressed, it has power to condemn. The law sends men to Christ, and Christ points them back to the law. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-16-94 para. 13] p. 482, Para. 6, [1894MS].

"Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." [Cf: Bible Echo & Signs of the Times 04-23-94 para. 01] p. 483, Para. 1, [1894MS].

It is not enough to contemplate the glory of Christ; we should speak of His excellences. Isaiah not only beheld His glory, but he also spake of Him. While David mused, the fire burned; then spake he with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wonderful plan of redemption, the glory of the only begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that whosoever believeth in Him should not perish, but have everlasting life, and have no words by which to extol the Saviour's glory? We cannot become partakers of His love, and give no expression to our reverence and adoration. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 02] p. 483, Para. 2, [1894MS].

As believers behold Christ, they will be led to assemble together and to speak one to another words that will express their fervent love. They will say, "He is the chiefest among ten thousand," "Yea, He is altogether lovely." "In His temple doth every one speak of His glory." The sweet singer of Israel praised Him upon the harp, singing, "I will speak of the glorious honour of Thy majesty, and of Thy wondrous works." "And men shall speak of the might of Thy terrible acts; and I will declare Thy greatness. They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness. . . . They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." This will be the character of the conversation of those who fear the Lord and think upon His name. God is represented as listening to their words, and writing them in a book. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 03] p. 483, Para. 3, [1894MS].

John, the beloved disciple, bore a living testimony, saying, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it,

and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. 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." [Cf: Bible Echo & Signs of the Times 04-23-94 para. 04] p. 483, Para. 4, [1894MS].

Surely, those who speak one to another of the goodness of the Lord are highly privileged. Peter exclaims, "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 marvellous light." We have rich themes for thought and conversation; and those who are subjects of the grace of God, upon whom the bright beams of the Sun of Righteousness are shining, are to be God's witnesses. Should they hold their peace, the stones would immediately cry out. God will be glorified. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 05] p. 483, Para. 5, [1894MS].

When the members of the church are one with Christ, there will be union one with another, and this unity will be a living testimony to the world of the power of the gospel. Why can we not see from the lessons of Christ, and especially from His prayer for the unity of believers, that Christians must be perfect in unity in order to represent the glory of their Redeemer? As believers in Christ, we are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." [Cf: Bible Echo & Signs of the Times 04-23-94 para. 06] p. 484, Para. 1, [1894MS].

The believer in Christ should understand that dissension and division in the church are brought about through the working of the powers of darkness, in order that those who profess to be children of God may not present the oneness for which Christ prayed. God's people greatly dishonour His name, and misrepresent His truth, when they manifest a lack of love one for another. As love for God grows cold, they lose the childlike simplicity that knits heart to heart in loving tenderness. Hardheartedness comes in, and there is a drawing away one from another. When we fail to love others as Christ has loved us, Jesus can do little for us; for His words and spirit are not permitted to enter into the heart. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 07] p. 484, Para. 2, [1894MS].

Many are in darkness, and know not the cause; they are not at peace with God, they are not one with Christ nor in unity with their brethren. By their words and actions they testify that they do not desire to be in union with those who do not exactly meet their mind, even though they are believers. They seem to think that they are at liberty to act out the natural feelings of the heart. All who entertain evil surmisings and cherish ill feelings to others, need to be converted. They need to learn to live by every word that proceedeth out of the mouth of God. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 08] p. 484, Para. 3, [1894MS].

Love for one another is not to be manifested by praise and flattery, but by true fidelity. The love of Christ will lead us to watch for souls; and if we see one in danger, we shall tell him so plainly and kindly, even at the risk of his displeasure. The religion of Christ is not to be controlled by impulse. We need to pray much, and lean wholly upon God. We need to hold the truth with firmness, and in all righteousness; but while we speak the truth with fidelity, we should speak it in love, as it is in Jesus. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 09] p. 484, Para. 4, [1894MS].

"A new commandment I give unto you, That ye love one another." How much?--"As I have loved you, that ye also love one another." Do we regard this commandment sufficiently? Do we permit it to control mind and heart, and mould the character? "By this shall all men know that ye are My disciples, if ye have love one to another." Thus believers are to bear to the world the credentials which will testify that they are indeed the children of God. Jesus says, "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 perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Cf: Bible Echo & Signs of the Times 04-23-94 para. 10] p. 484, Para. 5, [1894MS].

What can I present before my brethren and sisters in Christ, that is more important for their study and practice than the Saviour's prayer for His disciples? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to these words of Christ? Is it not time we sought for the unity for which the Saviour prayed? Shall we not open our hearts to the melting love of Jesus? May the Lord unite the hearts of all that believe His word, in that oneness for which Christ prayed, that we may be one, even as He and the Father are one. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-23-94 para. 11] p. 485, Para. 1, [1894MS].

"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 04-30-94 para. 01] p. 485, Para. 2, [1894MS].

The scribes and Pharisees had built up a wall of separation between their nation and every other people. They passed by the publicans and sinners, as though communication with them would bring upon them some moral defilement. Imagine their contempt of Christ when He received publicans and sinners and ate with them. The Lord desired to break down the wall of separation; for He loved the souls that had never known a better way. He is no respecter of persons, and willeth not the death of any sinner, but would that all men might come unto Him and live. [Cf: Bible Echo & Signs of the Times 04-30-94 para. 02] p. 485, Para. 3, [1894MS].

In this age, as then, there are lost sheep to be sought and saved. There are many who need personal labour. No prophet, like John the Baptist, has cried out the message of warning to them. No one has pointed them to "the Lamb of God, which taketh away the sin of the world." But this is not because the Lord has no interest in these souls

who are ready to perish, represented as lost sheep. The Lord is not chargeable with neglect. Look to Calvary and answer decidedly, No, no. The Lord has made every provision to save men in giving His Son. Jesus thought it not robbery to be equal with God, for in Him dwelleth all the fulness of the Godhead bodily. When He claimed the highest prerogatives, He did not make an empty boast. Yet when He was among men, He did not call together a concourse of people, and sound a trumpet before Him, and command attention. The great Teacher came in simplicity, though He was the light of the world. He taught the people in plain, simple words, which all could understand. He said, "As the Father knoweth Me, even so know I the Father. . . . 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. I and My Father are one." "All things that the Father hath are Mine." With the familiarity and ease of eternal habitude, Jesus lays His hand on the throne of God. [Cf: Bible Echo & Signs of the Times 04-30-94 para. 03] p. 485, Para. 4, [1894MS].

In giving Jesus to the world, God gave all heaven in one gift. Then why is it, when God has left nothing undone that could be done, that there are not more brought from darkness to light?--It is because the human will does not cooperate with the divine intelligences. If the Lord's will and way were carried out, humanity would be reached through humanity, and every lost prodigal would be brought home, and saved through the grace of our Lord Jesus Christ, who tasted death for every man. Sin would no longer exist. But it is humanity that bars the way. It is for lack of the co-partnership of man, because of rebellion, that the way is blocked up. The revelation of God's truth comes to us through human agents. Christ came to the world as the Son of man. This was the only way in which He could reach humanity. "Ye are labourers together with God." Man must cooperate with Jesus Christ. Those who are building up a Christlike character will not, cannot, withhold their interest from the work of aiding Christ in seeking and saving that which is lost. [Cf: Bible Echo & Signs of the Times 04-30-94 para. 04] p. 485, Para. 5, [1894MS].

In this work man is brought into cooperation with God, and is to work as God works for the salvation of fallen men. What are we individually doing to let our light shine to others? It is the neglect of men in failing to cooperate with Jesus that leaves the world so long unreclaimed. Jesus has said of His followers, "As Thou hast sent Me into the world, even so have I sent them into the world." As Christ represented the Father, so He has commissioned His believing ones to represent Him in character. We are to show forth His self-denial and self-sacrifice, and to establish His kingdom in righteousness. We are to speak the words that Christ has spoken, and do the works that Christ has done. The work of Christ was not to destroy, but to save. He gave His disciples lessons that are of the highest value; for through their words many are to come to the knowledge of Bible truth, and teach others also the lessons which they have learned. The disciples were to know that they were not simply combating the influence of finite enemies, but that they were also contending with demons. Light and darkness were in opposition, truth and delusion, good and evil, heaven and hell. Satanic, supernatural agencies were united with evil men to corrupt and destroy. [Cf: Bible Echo & Signs of the Times 04-30-94

para. 05] p. 486, Para. 1, [1894MS].

The publicans and sinners, so despised by the Pharisees, were drawn to Christ, and their hearts were awakened to ask, "What is truth?" The Pharisees closed their eyes and their ears, lest they should see and hear and be converted from the error of their ways, and thus be saved. As those who are bound in sin struggle to burst the bands that enchain them, they are led to fly to Christ, the only begotten of the Father, full of grace and truth. The sinful, repenting soul becomes hopeful, follows Jesus, and catches the words from His lips. [Cf: Bible Echo & Signs of the Times 04-30-94 para. 06] p. 486, Para. 2, [1894MS].

It will be profitable to contemplate the divine condescension, the sacrifice, the self-denial, the humiliation, the resistance the Son of God encountered in doing His work for fallen men. Well may we come forth from contemplation of His sufferings exclaiming, Amazing condescension! Angels marvel, as with intense interest they watch the Son of God descending step by step the path of humiliation. It is the mystery of godliness. It is the glory of God to conceal Himself and His ways, not by keeping men in ignorance of heavenly light and knowledge, but by surpassing the utmost capacity of men to know. Humanity can comprehend in part, but that is all that man can bear. The love of Christ passes knowledge. The mystery of redemption will continue to be the mystery, the unexhausted science and everlasting song of eternity. Well may humanity exclaim, Who can know God? We may, as did Elijah, wrap our mantles about us, and listen to hear the still, small voice of God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-30-94 para. 07] p. 486, Para. 3, [1894MS].

The love that was manifested in the life and character of Christ is no narrow, selfish affection. You are to be constrained by His love to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to your hand. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The work ever before the minister of Christ is to preach the gospel, both to those that are nigh, and "in regions beyond." It involves self-denial, and necessitates cross-bearing. This kind of work, that will lead us continually to be faithful home missionaries and to press forward into new fields, must be carried on more and more as we near the close of earth's history. The gospel is not to be restricted to any time, or confined to any place. The world is the field for the gospel minister, and the whole human family is his congregation. When he has finished giving a discourse, his work is only just entered upon; for the word of life is to be presented from house to house. The truth must be carried from city to city, from street to street, from family to family. Every method by which access may be gained to the homes of the people must be tried; for the messenger must become acquainted with the people. The truth must be carried from province to province, from kingdom to kingdom. The highways and byways must be thoroughly gleaned, and the message must spread from continent to continent, until the whole earth is belted with the gospel of our Lord Jesus Christ. [Cf: Bible Echo & Signs of the Times 05-21-94 para. 01] p. 486, Para. 4, [1894MS].

Ministers and missionaries must ever keep in view the "regions beyond." The Saviour has said of His people, "Ye are the light of the world." The truth is to be proclaimed; the light is to shine forth in

clear, steady rays. Self-denial, self-sacrifice, whole-heartedness, must be put into the work; the light must shine forth until precious souls are brought to take their stand on the Lord's side. Then the worker is to press on into the "regions beyond," where souls are to be gathered, and precious light shine amid the moral darkness that enshrouds the people. Thus must the truth be preached until the minds of those who sit in darkness as under the pall of death, are enlightened, and elevated, and broadened. Every worker must stand at his post of duty, not only to preach, but to come close to souls, to become acquainted with them at their homes, as did Jesus, working unselfishly, devotedly, until the work is well bound off. When one company is raised up to carry light to the community, openings will be seen that invite the labourers into the "regions beyond." The workers for God will ever be pressing onward, ever depending upon the guidance of the Holy Spirit. [Cf: Bible Echo & Signs of the Times 05-21-94 para. 02] p. 487, Para. 1, [1894MS].

The Lord will not approve of ministers spending much of their time with churches that already believe the truth. When they preach to those who understand the truth for this time, and labour with them, devoting their time to the flock, they teach the people to depend upon them in their various perplexities. It is needful that our churches should be visited by ministers, but the churches must not expect that the minister is to hold them up and make them believe. By such a course the church is weakened rather than strengthened. Ministers have a work to do that will call them away from believing companies; for they are to bear the warning message to those who have never heard the truth for this time. [Cf: Bible Echo & Signs of the Times 05-21-94 para. 03] p. 487, Para. 2, [1894MS].

The minister who presents to the people the third angel's message must not think that he is called upon to bring in various ideas to charm the senses of the people, but from the very introduction of his work he is to present the truth in its sacred, solemn character. He is to let his hearers understand that he bears a message of warning that is to test the world, and prepare a people for the great day of the Lord. Pleasing tales and anecdotes may attract the people, and churches may be raised up, and attracted and bound to the messenger; but the practical truth in the heart, the possession of the faith that works by love and purifies the soul, may be wanting. It will be more difficult to mould and reshape a church that has been so fashioned, than to go forth and preach in regions beyond; for those who have accepted a theory of the truth have not been transformed by the Holy Spirit. God's workmen must not follow after the world's practices and customs in the least. Any course that the minister shall pursue that will lead the people to look to him and depend upon him, is not after the working of the Holy Spirit. The pure word of God alone must be preached to the people in clear lines, and its convincing, controlling power on heart and life will alone transform the character and save the soul. "The word of the Lord endureth forever." "The entrance of Thy words giveth light; it giveth understanding unto the simple." The "simple" here mentioned are not those who are devoid of reasoning powers, but those who are not puffed up with self-conceit. The simple are those who are emptied of self, and in whom the vacuum has been supplied by the Holy Spirit, which brings every power of body and soul into subjection, and moulds and fashions the character after the divine pattern. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-21-94 para. 04] p. 487,

Para. 3, [1894MS].

Christ to be Presented.--The word of God alone endures forever. Its influence alone leads upward to God, and the professed heralds of the cross of Christ must present the lessons of Christ. They must learn from the word of God how to present these lessons to the people in the very way in which Christ presented them, bringing to bear upon human hearts eternal realities, and warning them to flee from the wrath to come, and to lay hold of eternal life. In their ignorance souls are perishing out of Christ; they do not realize how offensive sin is in the sight of God, and nothing can arouse them but the clean-cut truth of God's word. Then let not the messengers of truth turn from the word of God to present the feeble, insipid matters that are largely presented from popular pulpits as food for the flock of God. The truth has been perverted, and smooth things have been spoken; pleasing performances have been substituted for the truth of God. These things have diverted the mind from truth and righteousness, and have caused men to drop eternal realities out of their reckoning. The truth of God is not changeable, uncertain, and powerless. It is truth presented in its purity that alone can convict and convert the sinner, and turn him from the error of his ways. The word of God is the only fixed, changeless thing that the world knows. Like its Author in character, it is "the same yesterday, today, and forever." It not only causes men to discern what is truth, but it unmask the soul, and presents men to themselves as perishing sinners, and calls upon them to repent and to be converted, that their sins may be blotted out, and stand no longer against them. [Cf: Bible Echo & Signs of the Times 05-28-94 para. 01] p. 488, Para. 1, [1894MS].

Let every minister consider the peril of souls out of Christ, and let his labours be untiring to plant the truth in the hearts of his hearers; then the Holy Spirit will do that which man cannot do,--water the seed sown, and give the increase. Unless the truth is presented in its purity and enthroned in the heart, the hearer of the truth will not experience a thorough transition from darkness to light, from sin, which is the transgression of the law, to obedience and conformity to the character of God, which is expressed in His law of righteousness. Let the messengers of God go weighted with the burden of truth, with the words of the living God, bearing a message of warning, and giving the trumpet a certain sound. Let them set forth the message for this time with such solemnity that men will feel that it is essential to have the truth enthroned in the heart. Christ prayed for His disciples, "Sanctify them through Thy truth; Thy word is truth." [Cf: Bible Echo & Signs of the Times 05-28-94 para. 02] p. 488, Para. 2, [1894MS].

The end of all things is at hand, and the world is to be warned. Eternity must be urged upon the people. Their attention must be called away from the things of this world, and attracted to everlasting realities. It is a time when the most poisonous errors are prevailing among men, working the destruction of souls, and O, may God bless His messengers who do feel the burden and the importance of the message which He has given them to bear to the world. In all their labours, let them educate their hearers from the very first. Let them present to them the precious pearls of truth; let them not confine their work to that of mere sermonizing, but let them minister to the people. Let them visit their hearers at their homes, not waiting for invitations, but going as sent of God. Invite yourself to the people's homes; in

meekness and humbleness of mind seek admission, and then present to the people a sin-pardoning Saviour. The minister, when visiting at the homes of the people, should not spend the precious time in mere talk upon common themes of conversation; but he should watch for an opportunity to introduce them to his best Friend. Too often men and women are indifferent and careless in regard to that which concerns their spiritual interests, but even to this class, a word in season may be as seed dropped into good soil. [Cf: Bible Echo & Signs of the Times 05-28-94 para. 03] p. 488, Para. 3, [1894MS].

Every one has his work. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt save thyself, and them that hear thee." The ministers of Jesus Christ will have more than a mere casual interest for the people. They will seek to know the state of their spiritual being, even as a physician seeks to understand the physical difficulties of his patients. They will engage in personal conversation, and adapt their counsel to every individual case according to the needs of the soul. This personal work cannot be looked upon as of secondary importance. The minister is the appointed under-shepherd of the flock of God, and it is his business to minister to the sin-sick, the tempted, and the erring. [Cf: Bible Echo & Signs of the Times 05-28-94 para. 04] p. 489, Para. 1, [1894MS].

This very work is needed among all classes and in all places. It is the character of the work to be done in "regions beyond." In different places are families and individual members of families who have left their native land, and are sojourners and strangers in a strange land. In leaving their own country and coming to a new place, they have failed to form new church relations, and have grown cold to their best Friend, and have drawn away from Him at the very time when they most needed His presence. They have given up calling upon their strong and mighty Helper, because many perplexities have engaged their minds, and cares have come in between their souls and Jesus, who has assured them that He is a present help in every time of need. They do not pray; they do not lay hold upon Him who is mighty to save unto the uttermost all who come unto God by Him, believing that He is, and that He is a rewarder of them that diligently seek Him. This class need Jesus, and the ministers should educate them, pointing them, as did John, to the "Lamb of God, which taketh away the sin of the world." If they will only come to Jesus, He will hear them. Present to such souls not doctrinal points, but a living Saviour, and open to them the Scriptures, showing them the way to find Jesus, He who has promised to heal all their backslidings. Thus great good may be accomplished. [Cf: Bible Echo & Signs of the Times 05-28-94 para. 05] p. 489, Para. 2, [1894MS].

If ministers who are called upon to preach the most solemn message ever given to mortals, evade the truth, they are unfaithful in their work, and are false shepherds to the sheep and the lambs. The assertions of man are of no value. Let the word of God speak to the people. Let those who have heard only traditions and maxims of men hear the voice of God, whose promises are Yea and Amen in Christ Jesus. If the character and deportment of the shepherd is a living epistle to the people of the truth which he advocates, the Lord will set His seal to the work. True friendships will be formed with the people, and the shepherd and the flock will become one, united by a common hope in Christ Jesus. [Cf: Bible Echo & Signs of the Times 05-28-94 para. 06]

p. 489, Para. 3, [1894MS].

The love of Christ is not a fitful feeling, but a living principle, and it is not only to be expressed in words, but to be lived out in the life, and to be made manifest as an abiding power in the heart. Where this love exists, there will be unity; and in unity there is strength. The love of Christ warms the heart of both teacher and learners, and they are quickened together by the Holy Spirit. They all drink from the same fountain, and are all moved by the motive power that comes from love to Christ, which is revealed in good works for Jesus, and for those who have been purchased by the infinite price of His own precious blood. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-28-94 para. 07] p. 489, Para. 4, [1894MS].

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live." [Cf: Bible Echo & Signs of the Times 06-11-94 para. 01] p. 490, Para. 1, [1894MS].

An important question was addressed to Christ by this lawyer: "What shall I do to inherit eternal life?" The answer is direct and positive: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thy neighbour as thyself." Jesus presented the whole law of God, and said, "This do, and thou shalt live." The first four commandments of the law grow out of our relation to God, and demand the loving loyalty of our whole hearts. The last six grow out of our relations to our fellow-man, and require us to regard his interests as our own. The keeping of these commandments comprises the whole duty of man, and presents the conditions of eternal life. Now the question is, Will man comply with the requirements? Will he love God supremely and his neighbour as himself? There is no possible way for man to do this in his own strength. The divine power of Christ must be added to the effort of humanity; "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." [Cf: Bible Echo & Signs of the Times 06-11-94 para. 02] p. 490, Para. 2, [1894MS].

Repentance toward God for our failure to keep His law, is the first step in the Christian life, while faith toward our Lord Jesus Christ claims the merits of His blood for the remission of sins that are past, and makes us partakers of the divine nature. The carnal heart, that "is not subject to the law of God, neither indeed can be," is made spiritual, and exclaims with Christ, "I delight to do Thy will, O my God; yea, Thy law is within my heart." We cannot afford to make any mistakes in this matter, for our eternal interests are at stake. A correct faith will be made manifest in godly works, and will bring the whole life into harmony with the law of God. Faith and works must go hand in hand. When, through the goodness of God, our attention has been called to the demands of God's commandments, and light shines on us from His word, we are to believe and obey from the heart. [Cf: Bible Echo & Signs of the Times 06-11-94 para. 03] p. 490, Para. 3,

[1894MS].

An infinite price has been paid for our redemption, and ought we not to bestir ourselves to search the chart and prove to our souls that we are in the highway cast up for the righteous, and walking in the path of humble obedience? We are warned to "make straight paths for our feet, lest that which is lame be turned out of the way." We are examples to others, and if we pursue a wrong course, and lead others away from the path of right, we shall be held accountable. [Cf: Bible Echo & Signs of the Times 06-11-94 para. 04] p. 490, Para. 4, [1894MS].

We can see the importance, then, of having true faith, for it is the motive power of the Christian's life and action; but feeling is not faith, emotion is not faith. We must bring our works and thoughts and emotions to the test of the word, and true faith will be profoundly impressed by the voice of God, and will act accordingly. If people would only search the Scriptures more diligently, false doctrines and heresies would be fewer. The test is written: "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: Bible Echo & Signs of the Times 06-11-94 para. 05] p. 490, Para. 5, [1894MS].

Every one who will follow Christ will keep the commandments of God. The question will arise, Is this convenient for me? But if you flatter yourself that God does not require you to keep His commandments because it interferes with your convenience, you make a sad mistake. Another leader is commanding you, instead of the Captain of your salvation. Jesus suffered and withstood the severest temptations, and finally yielded His life on Calvary's cross, to demonstrate to every member of the human family that the law of God is immutable, and that not one jot or tittle can be put aside. The cross is a monument of its immutability; and thus it is demonstrated before all worlds, and before the angels, and before all men, that the law cannot cease to exert eternal jurisdiction. It sustains the throne of God, and is the rule of His government. If God could have changed one iota of His law, Jesus need not have come to our world to suffer and die; but He who was equal with the Father came and suffered even the death of the cross, to give man another probation. [Cf: Bible Echo & Signs of the Times 06-11-94 para. 06] p. 491, Para. 1, [1894MS].

Then if this great and infinite sacrifice has been made in our behalf, let us ask ourselves, What are we doing? Do we say, "Believe, believe on Christ, and that is all"? If we have not the faith that works by love, and purifies the soul from every stain of sin, then we have a spurious faith. Christ is not the minister of sin. And what is sin? The only definition given in God's word is, "Sin is the transgression of the law;" and the apostle Paul declares, "Where no law is, there is no transgression." The law is the great standard that will measure every man's character. [Cf: Bible Echo & Signs of the Times 06-11-94 para. 07] p. 491, Para. 2, [1894MS].

God has given us the revelation of His will, and we shall be without excuse if we do not study the sacred word. Hear what the voice of the true Shepherd says to you, and walk in the path of obedience and love. "This do," said Jesus, "and thou shalt live." We cannot afford to lose eternal life. May God grant that we may meet you around the throne of

God, to sing with you the song of redemption in the kingdom of glory.
By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-11-94
para. 08] p. 491, Para. 3, [1894MS].

From Shiloh, Hannah quietly returned to her home at Ramah, leaving the child Samuel to be trained for service in the house of God, under the instruction of the high priest. From the earliest dawns of intellect, she had taught her son to love and reverence God, and to regard himself as the Lord's. By every familiar object surrounding him, she had sought to lead his thoughts up to the Creator. When separated from her child, the faithful mother's solicitude did not cease. Every day he was the subject of her prayers. Every year she made, with her own hands, a robe of service for him; and as she went up with her husband to worship at Shiloh, she gave the child this reminder of her love. Every fibre of the little garment had been woven with a prayer that he might be pure, noble, and true. She did not ask for her son worldly greatness, but she earnestly pleaded that he might attain that greatness which Heaven values,--that he might honour God and bless his fellow-men. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 01] p. 491, Para. 4, [1894MS].

What a reward was Hannah's! and what an encouragement to faithfulness is her example! There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine Pattern. The world teems with corrupting influences. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil and turn from the good. Let every mother go often to her Saviour with the prayer, "Teach us how we shall order the child, and how we shall do unto him." Let her heed the instruction which God has given in His word, and wisdom will be given her as she shall have need. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 02] p. 491, Para. 5, [1894MS].

"The child Samuel grew on, and was in favour both with the Lord, and also with men." Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God nor honoured their father; but Samuel did not seek their company nor follow their evil ways. It was his constant endeavour to become what God would have him. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 03] p. 492, Para. 1, [1894MS].

Samuel was placed under the care of Eli, and the loveliness of his character drew out the warm affections of the aged priest. He was generous and helpful, respectful and affectionately obedient, and Eli, pained by the waywardness of his own sons, found rest, and comfort, and blessing in the presence of his charge. It was a singular thing that between the chief magistrate of the nation and the simple child so warm an affection should exist. [Cf: Bible Echo & Signs of the Times 06-18-

94 para. 04] p. 492, Para. 2, [1894MS].

It was not customary for the Levites to enter upon their peculiar services until they were twenty-five years of age; but Samuel was made an exception to this rule. Young as he was when brought to minister in the tabernacle, he had duties to perform according to his capacity. Every year saw more important trusts committed to him; and while he was yet a child, a linen ephod was placed upon him as a token of his consecration to the work of the sanctuary. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 05] p. 492, Para. 3, [1894MS].

Samuel's duties when he first went to Shiloh were very humble, and not always pleasant; but they were performed to the best of his ability, and with a willing heart. His religion was carried into every duty of life. He regarded himself as God's servant, and his work as God's work. His efforts were accepted, because they were prompted by love to God and a sincere desire to do His will. It was thus that Samuel became a co-worker with the Lord of heaven and earth. And God fitted him to accomplish a great work for Israel. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 06] p. 492, Para. 4, [1894MS].

If children were taught to regard the humble round of everyday duties as the course marked out for them by the Lord, as a school in which they were to be trained to render faithful and efficient service, how much more pleasant and honourable would their work appear. To perform every duty as unto the Lord, throws a charm around the humblest employment, and links the workers on earth with the holy beings who do God's will in heaven. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 07] p. 492, Para. 5, [1894MS].

Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. The hand that hung the worlds in space is the hand that wrought with delicate skill the lilies of the field. And as God is perfect in His sphere, so we are to be perfect in ours. The symmetrical structure of a strong, beautiful character is built up by individual acts of duty. And faithfulness should characterize our life in the least as well as in the greatest of its details. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 08] p. 492, Para. 6, [1894MS].

The youth of our time may become as precious in the sight of God as was Samuel. By faithfully maintaining their Christian integrity, they may exert a strong influence in the work of reform. Such men are needed at this time. God has a work for every one of them. Never did men achieve greater results for God and humanity than may be achieved in this our day by those who will be faithful to their God-given trust. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-18-94 para. 09] p. 492, Para. 7, [1894MS].

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: Bible Echo & Signs of the Times 06-25-94 para. 01] p. 493, Para. 1, [1894MS].

Thus Jesus invites the weary and care-laden sons and daughters of Adam

to come to Him with their heavy burdens. But many who hear this invitation, while sighing for rest yet press on in the rugged path, hugging their burdens close to their heart. Jesus loves them, and longs to bear both them and their burdens in His strong arms. He would remove the fears and uncertainties that rob them of peace and rest; but they must first come to Him, and tell Him the secret woes of their heart. He invites the confidence of His people as the proof of their love. The gift of the humble, trusting heart is precious to Him. If His people would come to Him in the simplicity and confidence of a child to its parents, they would find relief in the divine touch of His hands. [Cf: Bible Echo & Signs of the Times 06-25-94 para. 02] p. 493, Para. 2, [1894MS].

Jesus is our compassionate Saviour. Why will we not accept His gracious offer of mercy, believe His words of promise, and not make the way of life so hard? As we travel the road cast up for the ransomed of the Lord to walk in, let us not overcast it with doubts and gloomy forebodings, and pursue our way murmuring and groaning, as if forced to an unpleasant, exacting task. The ways of Christ are ways of pleasantness, and all His paths are peace. If we have made rough paths for our feet, and taken heavy burdens of care in laying up treasures upon the earth, let us now change, and follow the path Jesus has prepared for us. [Cf: Bible Echo & Signs of the Times 06-25-94 para. 03] p. 493, Para. 3, [1894MS].

It is our duty to love Jesus; He has a right to command our love, but He invites us to give Him our heart. His invitation is to a pure, holy, and happy life,--a life of peace and rest, of liberty and love,--and to a rich inheritance in the future, immortal life. Which will we choose--liberty in Christ, or bondage and tyranny in the service of Satan? Why should we reject the invitation of mercy, refuse the proffers of divine love? If we choose to live with Christ through the ceaseless ages of eternity, why not choose Him now as our most loved and trusted friend, our best and wisest counsellor? [Cf: Bible Echo & Signs of the Times 06-25-94 para. 04] p. 493, Para. 4, [1894MS].

It is our privilege to have daily a calm, close, happy walk with Jesus. We need not be alarmed if the path lies through conflict and suffering. There will be battles with the powers of darkness, severe struggles against selfishness and inbred sin. Wickedness prevails at the present time. The perils of the last days thicken around us; and because wickedness abounds, the love of many waxes cold. This need not be. The meekness and lowliness of Christ, cherished in the heart, will give moral power to every soul; and the victories gained daily through trust in Christ, and persevering, untiring effort in well-doing, will give us the peace which passeth understanding. [Cf: Bible Echo & Signs of the Times 06-25-94 para. 05] p. 493, Para. 5, [1894MS].

We should seek to obtain the excellence of Christ. In the face of temptation, we should school ourselves to firm endurance, nor should we allow one murmuring thought to arise, although we may be weary with toil and pressed with care. Some have passed through afflictions with light undimmed. Their hope and faith are strong, because acquired through conflict. If it were not for these heroes of faith, who have learned to endure, and to suffer and be strong, the outlook would indeed be discouraging. How could we know how to sympathize with the burdened, the sorrowing, and the afflicted, and to afford them the help

they need, if we had never experienced similar trials ourselves? [Cf: Bible Echo & Signs of the Times 06-25-94 para. 06] p. 493, Para. 6, [1894MS].

The shortness of time is frequently urged as an incentive for seeking righteousness and making Christ our friend. This should not be the great motive with us; for it savours of selfishness. Is it necessary that the terrors of the day of God should be held before us, that we may be compelled to right action through fear? It ought not to be so. Jesus is attractive. He is full of love, mercy, and compassion. He proposes to be our friend, to walk with us through all the rough pathways of life. [Cf: Bible Echo & Signs of the Times 06-25-94 para. 07] p. 494, Para. 1, [1894MS].

We can never have a clear appreciation of the value of our Redeemer until, by an eye of faith, we see Him taking upon Himself our nature, the capacity to suffer as we do, and then reaching to the very depths of human wretchedness, that by His divine power He might save even the vilest sinner. Jesus died that the sinner might live,--that God's justice might be preserved, and guilty man pardoned. The Son of the Highest suffered shame on the cross, that sinners might not suffer everlasting shame and contempt, but be ransomed, and crowned with eternal glory. Why is it that we have so little sense of sin, so little penitence? It is because we do not come nearer to the cross of Christ, and our conscience becomes hardened through the deceitfulness of sin. [Cf: Bible Echo & Signs of the Times 06-25-94 para. 08] p. 494, Para. 2, [1894MS].

There is a work before us to subdue the pride and vanity that seek a place in our hearts, and through penitence and faith to bring ourselves into familiar and holy converse with Christ. We must not shrink from the depths of humiliation to which the Son of God submitted in order to raise us from the degradation and bondage of sin to a seat at His right hand. We must deny self, and fight continually against pride. We must hide self in Jesus, and let Him appear in our character and conversation. While we look constantly to Him whom our sins have pierced and our sorrows have burdened, we shall acquire strength to be like Him. Our lives, our deportment, will testify how highly we prize our Redeemer, and the salvation He has wrought out for us at such a cost to Himself. And our peace will be as a river while we bind ourselves in willing, happy captivity to Jesus. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-25-94 para. 09] p. 494, Para. 3, [1894MS].

It is in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus; for he has no strength of his own, and let him assert his liberty. Let him believe that the Lord has spoken truth, and trust in Him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to Me, I will in nowise cast out." Look upon Jesus. "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Bible Echo & Signs of the Times 07-02-94 para. 01] p. 494, Para. 4, [1894MS].

It is your privilege to believe that Christ has borne your sins; for

God hath laid on Him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice. [Cf: Bible Echo & Signs of the Times 07-02-94 para. 02] p. 494, Para. 5, [1894MS].

All legalism, all the sorrow and woe by which you may encompass yourself, will not give you one moment of relief. You cannot rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you; but the sinless One has taken your place, and though undeserving, He has borne your guilt. By accepting the provision God has made, you may stand free before Him in the merit and virtue of your Substitute. [Cf: Bible Echo & Signs of the Times 07-02-94 para. 03] p. 494, Para. 6, [1894MS].

Christ is the friend of sinners. When the scribes and Pharisees accused Him of eating, with publicans and sinners, Jesus said, "I came not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for He is the greatest of Saviours. Lift up your head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." [Cf: Bible Echo & Signs of the Times 07-02-94 para. 04] p. 495, Para. 1, [1894MS].

You have been pronounced a sinner, and Christ has announced Himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel, and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent was uplifted, and when by one look they might be healed? Would you not have exclaimed, "why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they may receive healing!" But is it not as inconsistent for you to refuse to look at the crucified Saviour? Heed the invitation: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [Cf: Bible Echo & Signs of the Times 07-02-94 para. 05] p. 495, Para. 2, [1894MS].

Why should the repenting sinner forsake his thoughts?--It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonouring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that He gave His

only begotten Son, that whosoever believeth in Him [as his personal Saviour, and accepts Him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the "whosoever may believe." But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts. God says: "For My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." [Cf: Bible Echo & Signs of the Times 07-02-94 para. 06] p. 495, Para. 3, [1894MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Moses prayed that God would show him His glory, "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." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that He is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief and in bitterness of soul; but the power to cleanse the vilest sinner is vested wholly in Him who can save unto the uttermost. [Cf: Bible Echo & Signs of the Times 07-02-94 para. 07] p. 495, Para. 4, [1894MS].

God does not ask you to feel that Jesus is your Saviour, but to believe that He died for you, and that His blood now cleanseth you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in Him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe He saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that could not fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come unto me that ye might have life." Oh, how He longed to save them; for while we were yet sinners (not waiting for us to make ourselves good), Christ died for us. [Cf: Bible Echo & Signs of the Times 07-02-94 para. 08] p. 496, Para. 1, [1894MS].

Take the word of Jesus as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even though it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? 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?" By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-02-94 para. 09] p. 496, Para. 2, [1894MS].

The work of the mother is an important one. Amid the homely cares and trying duties of everyday life, she should endeavour to exert an influence that will bless and elevate her household. In the children committed to her care, every mother has a sacred charge from the Heavenly Father; and it is her privilege, through the grace of Christ, to mould their characters after the divine pattern, to shed an influence over their lives that will draw them toward God and heaven. If mothers had always realized their responsibility, and made it their first purpose, their most important mission, to fit their children for the duties of this life and for the honours of the future, immortal life, we would not see the misery that now exists in so many homes. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 01] p. 496, Para. 3, [1894MS].

The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream, if its will was crossed in any way. This is the time to rebuke the evil spirit. The enemy will try to control the minds of our children, but shall we allow him to mould them according to his will? These little ones cannot discern what spirit is influencing them, and it is the duty of the parents to exercise judgment and discretion for them. Their habits must be carefully watched. Evil tendencies are to be restrained, and the mind stimulated in favour of the right. The child should be encouraged in every effort to govern itself. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 02] p. 496, Para. 4, [1894MS].

Regularity should be the rule in all the habits of children. Mothers make a great mistake in permitting them to eat between meals. The stomach becomes deranged by this practice, and the foundation is laid for future suffering. Their fretfulness may have been caused by unwholesome food, still undigested; but the mother feels that she cannot spend time to reason upon the matter and correct her injurious management. Neither can she stop to soothe their impatient worrying. She gives the little sufferers a piece of cake or some other dainty to quiet them, but this only increases the evil. Mothers often complain of the delicate health of their children, and consult a physician, when, if they would but exercise a little common sense, they would see that the trouble is caused by errors in diet. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 03] p. 496, Para. 5, [1894MS].

I was seated once at the table with several children under twelve years of age. Meat was plentifully served, and then a delicate, nervous girl called for pickles. A bottle of chow-chow, fiery with mustard and pungent with spices, was handed her, from which she helped herself freely. The child was proverbial for her nervousness and irritability of temper, and these fiery condiments were well calculated to produce such a condition. The oldest child thought he could not eat a meal without meat, and showed great dissatisfaction if it was not given him. The lad had not been provided with work, and he spent the greater portion of his time in reading that which was useless or worse than useless. He complained almost constantly of headache, and had no relish for simple food. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 04] p. 497, Para. 1, [1894MS].

Parents should provide employment for their children. Nothing will be a more sure source of evil than indolence. Physical labour, that brings healthful weariness to the muscles, will give an appetite for simple, wholesome food. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 05] p. 497, Para. 2, [1894MS].

Jesus, the Son of God, in labouring with His hands at the carpenter's trade, gave an example to all youth. Let those who scorn to take up the common duties of life remember that Jesus was subject to His parents, and contributed His share toward the sustenance of the family. Few luxuries were seen on the table of Joseph and Mary, for they were among the poor and lowly. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 06] p. 497, Para. 3, [1894MS].

Parents should be an example to their children in the expenditure of money. It is not necessary to specify here how economy may be practiced in every particular. Those whose hearts are surrendered to God, and who take His word as their guide, will know how to conduct themselves in all the duties of life. They will learn of Jesus, who is meek and lowly of heart; and in cultivating the meekness of Christ, they will close the door against innumerable temptations. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 07] p. 497, Para. 4, [1894MS].

They will not be studying how to gratify appetite and the passion for display, while so many cannot even keep hunger from the door. The amount daily spent in needless things, with the thought, "It is only a trifle," seems very little; but multiply these littles by the days of the year, and as the years go by, the array of figures will seem almost incredible. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 08] p. 497, Para. 5, [1894MS].

I might admonish parents to teach their children strict economy. Teach them that money spent for that which they do not need, is perverted from its proper use. He that is unfaithful in that which is least, would be unfaithful in much. If men are unfaithful with earthly goods, they cannot be intrusted with the eternal riches. Set a guard over the appetite; teach your children by example as well as by precept to use a simple diet. Teach them to be industrious, not merely busy, but engaged in useful labour. Seek to arouse the moral sensibilities. Teach them that God has claims upon them, even from the early years of their childhood. Tell them that there are moral corruptions to be met on every hand, that they need to come to Jesus and give themselves to Him, body and spirit, and that in Him they will find strength to resist every temptation. Keep before their minds that they were not created merely to please themselves, but to be the Lord's agents for noble purposes. Teach them, when temptations urge into paths of selfish indulgence, to look to Jesus, pleading, "Save, Lord, that I be not overcome." Angels will gather about them in answer to their prayers, and lead them into safe paths. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-03-94 para. 09] p. 497, Para. 6, [1894MS].

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. . . . Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone." While

they were engaged in this sacrilegious feast, a bloodless hand traced opposite the king, characters of writing that could not be read or interpreted by any of the magicians or wise men of the court. "Then the king's countenance was changed, and his thoughts troubled him." But if they could not understand the writing, why were they so troubled? The writing on the wall gave evidence that there was a witness to their evil deeds, a guest not invited or welcome to their idolatrous feast, and His presence convicted of sin, and foretold doom and disaster. Before them passed, as in panoramic view, the deeds of their evil lives, and they seemed to be arraigned before the judgment, of which they had been warned. [Cf: Bible Echo & Signs of the Times 09-17-94 para. 01] p. 498, Para. 1, [1894MS].

Daniel is remembered now, and brought to the banqueting hall. The servant of God sees the evidences of the degradation and idolatry of the feast, so suddenly brought to an end; but Daniel was not disconcerted in the presence of the king and his lords. [Cf: Bible Echo & Signs of the Times 09-17-94 para. 02] p. 498, Para. 2, [1894MS].

Daniel reviewed the past, bringing before Belshazzar the light which he had received from the history and judgment of Nebuchadnezzar. "And thou his son O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." [Cf: Bible Echo & Signs of the Times 09-17-94 para. 03] p. 498, Para. 3, [1894MS].

Then the writing on the wall was read and interpreted. Belshazzar heard the irrevocable sentence: "God hath numbered thy kingdom, and finished it." "Thou art weighed in the balances, and art found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Belshazzar was without excuse, for abundant light had been given him to reform his life. But he lost all the benefits of the knowledge by his course of self-indulgence; he did not meet the mind of God, as a man or a king, and because of this the kingdom had been taken from him. He who has power to set up and to tear down, gave the kingdom to another. [Cf: Bible Echo & Signs of the Times 09-17-94 para. 04] p. 498, Para. 4, [1894MS].

In the history of Nebuchadnezzar and Belshazzar, God speaks to the people of today. The condemnation that will fall upon the inhabitants of the earth in this day will be because of their rejection of light. Our condemnation in the judgment will not result from the fact that we have lived in error, but from the fact that we have neglected Heaven-sent opportunities for discovering truth. The means of becoming conversant with the truth are within the reach of all; but, like the indulgent, selfish king, we give more attention to the things that charm the ear, and please the eye, and gratify the palate, than to the things that enrich the mind, the divine treasures of truth. It is through the truth that we may answer the great question, "What must I do to be saved?" [Cf: Bible Echo & Signs of the Times 09-17-94 para. 05] p. 498, Para. 5, [1894MS].

On every page of God's word the injunction to obedience is plainly written, and yet how often His commands are lightly regarded or wholly set aside! The command for the observance of the holy Sabbath of the Lord is placed in the very bosom of the decalogue, and is so plain that none need err as to its import, and yet it is treated with as great profanation as were the sacred vessels at the feast of Belshazzar. The condemnation of those who trample upon God's holy Sabbath will not come because they have conscientiously observed the first day of the week, but because they neglected opportunities for searching the Scriptures and learning, not what man has said, not what the ministers say, not what the fathers have said, but what saith the infinite God! What day has God specified as His holy day? What did He command men to honour when He spoke with an audible voice from Sinai? That voice is to be obeyed above every other; the edicts of kings and nations are void before a command of God. The Lord of hosts commands our obedience. [Cf: Bible Echo & Signs of the Times 09-17-94 para. 06] p. 499, Para. 1, [1894MS].

In the transgression of Eve there are important lessons for us to learn. Eve was deceived by a strange voice telling a story that contradicted the plain statements of the word of God, and she accepted the words of the deceiver as the words of truth; she believed a lie, and suffered the consequences of her deception and transgression. So it is with the sons and daughters of Eve in our day. It is not the voice of God or of Christ which declares to you that the law of God is not binding; for Jesus has said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Again He said, "I have kept my Father's commandments." [Cf: Bible Echo & Signs of the Times 09-17-94 para. 07] p. 499, Para. 2, [1894MS].

The fact that you conscientiously believe a lie will not save you from ruin, when the truth might have been yours. You can be saved in honest obedience to the truth; but if God vouchsafes to you the privilege of knowing and obeying the truth, and you neglect so great salvation, your very privileges will be recorded against you, to appear for your condemnation in the judgment. God has sent His ministers, His lightbearers, who hold forth the word of life; He has given you His word, He has sent His Son to be your Saviour and example, and you will be without excuse if you fail to appropriate the promises of God and become His obedient child. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-17-94 para. 08] p. 499, Para. 3, [1894MS].

"Watch ye therefore, and pray always," is the injunction of Christ to His disciples. Again we read in the inspired word, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." [Cf: Bible Echo & Signs of the Times 09-24-94 para. 01] p. 499, Para. 4, [1894MS].

God has made it our duty to pray. The riches of the universe belong to Him. He has all temporal and spiritual treasures at His command, and can supply every want from His abundant fulness. We receive our breath

from Him; every temporal blessing that we enjoy is His gift. We are dependent upon Him not only for temporal blessings, but for grace and strength to keep us from falling under the power of temptation. We daily need the Bread of Life to give us spiritual strength and vigour, just as much as we need food to sustain our physical strength and give us firm muscles. We are compassed with weakness and infirmities, doubts and temptations; but we can come to Jesus in our need, and He will not turn us away empty. He invites, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." This is no doubtful, uncertain promise, but a positive one. If we come to Him, we shall not be disappointed. Yet how unwilling we seem to accept the gracious invitation. When in trouble, we too often go for help to our brethren, who are no wiser nor stronger than ourselves; but if we would go to Jesus, if we would take our troubles to Him in prayer, we should find rest, and peace, and courage. The wisdom that God gives is unerring; His strength is sufficient for all our needs. Let us lay our burdens at the feet of Jesus, and according to His promise. He will take the weary load, and encircle us in the arms of His love. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 02] p. 499, Para. 5, [1894MS].

The reason that we do not realize greater help is because there is lack of earnest fervent devotion. Jesus reproved the Pharisees for drawing near to God with their mouth, and honouring Him with their lips, while their hearts were far from Him. "God is a Spirit; and they that worship Him must worship in spirit and in truth." We must have a deep, earnest sense of our needs. We must feel our weakness and our dependence upon God, and come to Him with contrition of soul and brokenness of heart. Our petitions must be offered in perfect submission; every desire must be brought into harmony with the will of God, and His will must be done in us. We must not pray in a doubting, halfhearted manner, but with full assurance of faith. When we come to Him in this manner, Jesus will listen to our prayers, and will answer them; but if we regard iniquity in our hearts, if we cherish any darling sin, we may be assured that no blessing will be given in response to our prayers. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 03] p. 500, Para. 1, [1894MS].

Faith takes God at His word, with or without feeling. It "is the substance of things hoped for, the evidence of things not seen." We can believe our fellowmen, and can we not trust the word of God? When we go to Him for wisdom or grace, we are not to look to ourselves to see if He has given us a special feeling as an assurance that He has fulfilled His word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. How do I know that Jesus hears my prayers?--I know it by His promise. He says He will hear the needy when they cry unto Him, and I believe His word. He has never said to the "seed of Jacob, seek ye Me in vain." [Cf: Bible Echo & Signs of the Times 09-24-94 para. 04] p. 500, Para. 2, [1894MS].

If we walk in the light, we may come to the throne of grace with holy boldness. We may present the promises of God in living faith, and urge our petitions. Although we are weak, and erring, and unworthy, "the Spirit helpeth our infirmities." But too often our prayers are moulded by coldness and backsliding. Those who do not deny self and lift the cross of Christ, will have no courage to approach a heart-searching

God. We must learn to watch unto prayer, and to be importunate. We must accustom ourselves to seek divine guidance through prayer; we must learn to trust in Him from whom our help cometh. Our desires should be unto God; our souls should go out after Him, and their attitude should always be that of supplication. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 05] p. 500, Para. 3, [1894MS].

When we have offered our petition once, we must not then abandon it, but say, as did Jacob when he wrestled all night with the angel, "I will not let Thee go, except Thou bless me, " and like him we shall prevail. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 06] p. 500, Para. 4, [1894MS].

There are many who are surrounded with clouds of darkness. They try to do something themselves, some great and good work which will win the favour of God and make them happy, but they neglect the very work that they should do. But the path of happiness is the path of obedience. We should in no case blind our eyes to our true condition, and then pray in a loose, general manner. Prayers of this kind rise no higher than the petitioner's head, and bring no answer of mercy, because they are dictated by no sense of need. Says the apostle, Examine yourselves, whether ye be in the faith; prove your own selves." Inquire into the character of your thoughts, purposes, temper, words, and deeds. Compare your experience with the declarations of Scripture, and see whether you are gathering with Christ or scattering abroad. See if your life testifies that you are in the faith. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 07] p. 500, Para. 5, [1894MS].

We should search the Scriptures daily; for the word of God is our unerring guide. We are here in a world of doubt and skepticism. The law of God is made void, unbelief seems to be in the very air we breathe; and to resist all these influences, and battle successfully against the powers of darkness, requires strong faith and earnest prayer. But amid all these opposing influences, we may repose in God with perfect confidence. I once read of an eagle that had left her home in the Alps, and clouds dark and heavy intervened between her and her home in the towering cliffs. She seemed bewildered, and with loud screams flew first one way and then another against the over-hanging clouds. Suddenly, with a shrill scream of determination, she darted upward through the dense clouds into the clear sky above. The clouds were beneath her, and she was again in her mountain home. And so may we rise above the clouds of skepticism, and dwell in the clear sunshine of God's presence. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 08] p. 501, Para. 1, [1894MS].

It is only by watching unto prayer, and the exercise of living faith, that the Christian can preserve his integrity in the midst of the temptations that Satan brings to bear upon him. But "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Talk to your heart constantly the language of faith: "Jesus said He would receive me, and I believe His word. I will praise Him; I will glorify His name." Satan will be close by your side to suggest that you do not feel any joy. Answer him: "This is the victory that overcometh the world, even our faith.' I have everything to be glad of; for I am a child of God. I am trusting in Jesus. The law of God is in my heart; none of my steps shall slide." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-24-94 para. 09] p. 501,

Para. 2, [1894MS].

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, sheep, and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." [Cf: Bible Echo & Signs of the Times 10-01-94 para. 01] p. 501, Para. 3, [1894MS].

These were the words Christ spoke at the first cleansing of the temple; and at the second cleansing, just prior to His crucifixion, He said unto them, "It is written, My house shall be called the house of prayer; but ye made it a den of thieves. "That was a very decided statement of condemnation. Why was it that Christ's indignation was stirred as He came into the temple courts?--He saw in it the dishonour of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercations between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic. As Christ's eye swept over that scene, His appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Him. When once their attention was called to Him, they could not withdraw their eyes from His face; for there was something in His countenance that awed and terrified them. Who was He?--A humble Galilean, the son of a carpenter who had worked at His trade with His father; but as they gazed upon Him, they felt as though they were arraigned before the judgment bar. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 02] p. 501, Para. 4, [1894MS].

What was it that He saw as He looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached for the poor. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 03] p. 502, Para. 1, [1894MS].

In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as He took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which He spoke, as He said, "Take these things hence," and

overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon Him as though spellbound; for divinity flashed through humanity. Such dignity, such authority shone forth in the countenance of Christ, that they were convicted that He was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction, that He was one sent of God. Some said, "He is the Messiah," and those to whom He revealed Himself were indeed convicted that He was the Teacher sent of God. But those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against Him. The money-changers, who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at His action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track, The priests, the rulers, and the traffickers in merchandise also fled in dismay. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 04] p. 502, Para. 2, [1894MS].

When Christ expelled those who had sold doves, He said, "Take these things hence." He did not drive the doves out as He had the oxen and the sheep, and why?--Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in its courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 05] p. 502, Para. 3, [1894MS].

The priest and rulers fled in terror and awe; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who He was. They did not know that He was a representative of the Father; that He had clothed His divinity with humanity; and yet they had a consciousness of His divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with grief that the temple service had been polluted and had misrepresented His character and mission. In His pitying love He longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be the guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and rulers, recovering from their dismay, said, "We will return, and challenge Him, and ask Him by what authority He has presumed to expel us from the temple." [Cf: Bible Echo & Signs of the Times 10-01-94 para. 06] p. 502, Para. 4, [1894MS].

But what a scene met their eyes as they reentered the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find relief from their affliction and their sin. They had heard of this man Jesus, they had heard a rumour concerning His compassion and love. They had heard how He had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry for pity went up from their lips. One after another they began to relate the story of their affliction,

and He bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in His arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased, and comfort to the afflicted. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 07] p. 503, Para. 1, [1894MS].

When the priests entered the temple, they heard acclamations of joy, and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children praise their deliverer, and give thanks to Him who had brought comfort and relief, health and peace. He gave them an evidence of His divine mission. He was doing the very work which it had been prophesied that the Messiah would do. He had opened the book of the prophet Isaiah in the synagogue at Nazareth, and had read the description of His mission: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Cf: Bible Echo & Signs of the Times 10-01-94 para. 08] p. 503, Para. 2, [1894MS].

The priests and rulers and scribes ought to have known that He was the anointed of the Lord; for they claimed to be expositors of the prophecies. The Holy Spirit also brought the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed the heart to conviction; for they did not like Him. They questioned, What business had He to interrupt their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, "What sign showest Thou, that Thou doest these things?" Had He not given them a sign? Had He not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus. On their way to the temple, they had given vent to their hatred, and had said that they would kill Him, and be rid of the troubler. When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." Their hearts were full of avarice and selfishness; they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression. Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful, or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 09] p. 503, Para. 3, [1894MS].

When Christ said, "Destroy this temple," He was referring to Himself; for they had just been talking of putting Him to death. Then said the Jews, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" They were speaking of the temple at Jerusalem, but "He spake of the temple of His body. When therefore He

was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said." But the Jews did not believe on Him. They hated Him; for He had interfered with their gain getting, and they knew that He read their hearts as an open book. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 10] p. 504, Para. 1, [1894MS].

"Now when He was in Jerusalem at the passover, in the feast day, many believed in His name when they saw the miracles that He did." He gave them Heaven's evidence of His divine mission; but He "did not commit Himself unto them, because He knew all men, and He needed not that any should testify of man; for He knew what was in man." He had to watch them continually; for they were ever on His track, seeking for something by which they might accuse Him. The question is today, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ, and made His Father's house, not a house of prayer, but a den of thieves? [Cf: Bible Echo & Signs of the Times 10-01-94 para. 11] p. 504, Para. 2, [1894MS].

As Christ talked with the scribes and Pharisees, His prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God would no longer be exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, He saw the inhabitants of the world just previous to His second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, "As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." What was it caused the destruction of the people in the world before the flood?--It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even so shall it be in the day when the Son of man is revealed." (*Concluded next week.*) By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-01-94 para. 12] p. 504, Para. 3, [1894MS].

The heart of Christ was ever touched with human woe. It was His tenderness of heart that caused Him to come to earth to bring salvation to our world; it was love that led Him to step down from His throne, to lay aside His royal robe, and clothe His divinity with humanity. Every voice ought to be proclaiming, "Behold the Lamb of God, which taketh away the sin of the world." In the highways, in the byways, the people of God should be making known the message of truth. Some will hear, and be converted, and some will not. In the time of Christ there were many priests that believed on Him; but they would not acknowledge Him for fear they would be turned out of the synagogues. They feared disgrace if they followed in the footsteps of Christ. The mission of Christ was to seek and to save that which was lost, and we thank God that there are a few who love Him, and will take their position upon the commandments of God, even though it places them on the unpopular side. We are glad that we have been able to unite our mites together, and to

erect a house in which to worship God. Let us praise Him with heart, and soul, and voice. You have taken hold of the truth for the truth's sake, and have decided to obey the word of God. You have embraced the seventh-day Sabbath according to the commandment of God, which says, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: Bible Echo & Signs of the Times 10-08-94 para. 01] p. 504, Para. 4, [1894MS].

It requires moral courage to take a position to keep the commandments of the Lord. An opposer of the truth once said that it was only weak-minded people, foolish, ignorant persons, who would turn away from the churches to keep the seventh day as the Sabbath. But a minister who embraced the truth replied, "If you think it takes weak-minded persons, just try it." It takes moral courage, firmness, decision, perseverance, and very much prayer to step out on the unpopular side. We are thankful that we can come to Christ as the poor suffering ones came to Him in the temple. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 02] p. 505, Para. 1, [1894MS].

We hope that this house will be a house of prayer, and that those who enter here will realize that they are coming to meet with God. Christ has said, "Where two or three are met together in My name, there am I in the midst." We do not expect to be able to furnish you with a minister always; but you must have root in yourselves. You must learn to draw for yourselves from the fountain of life. You have not dared to trample under foot the commandments of God, and have stepped out on unpopular truth, let the result be what it may. Will the Saviour ever turn away to leave you to struggle alone?--No, never. But He never told His disciples that they should have no trials, no self-denial to endure, no sacrifices to make. The Master was a man of sorrows, and acquainted with grief. "Ye know the grace of our Lord Jesus Christ, how that though He was rich, yet for your sakes He became poor, that ye through His poverty, might be rich." We thank God that in your poverty, you can call God your Father. Poverty is coming upon this world, and there will be a time of trouble such as never was since there was a nation. There will be wars and rumours of wars, and the faces of men will gather paleness. You may have to suffer; but God will not forsake you in your need. He will test your faith. We are not to live to please ourselves. We are here to manifest Christ to the world, to represent Him and His power to mankind. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 03] p. 505, Para. 2, [1894MS].

We have been hewn as rough stones from the quarry of the world. Will He leave us with our rough edges, leave us to practice close dealing, and to manifest selfishness?--Never. He brings us into His workshop to be hewed and squared, polished and finished, for the heavenly building; for you are to be framed into a holy temple unto the Lord. When the truth is received, the rough character changes, and worldliness, selfishness, and pride are worked out of the heart. The office of the Holy Spirit is to work the man; it is not our place to work the Holy Spirit. If we are ignorant when brought into the truth, we are not to remain so. Was Christ ignorant? He was the greatest Teacher the world

ever saw. He chose the unlearned fishermen to be His disciples, in order that they might learn of Him, and become wise unto salvation. Why was it that He did not choose the scribes and the Pharisees?--It was because He could not trust them. He said of them, "In vain do they worship Me, teaching for doctrines the commandments of men." Why is it that the Lord does not choose the learned and the popular today, and work with the churches?--It is because they follow the same course as did the scribes and the Pharisees. But the greatest Teacher the world ever knew says to you, "Come unto Me, all ye that labour and are heavy laden, and I [the Son of the infinite God] will give you rest." But there is something more. He continues, "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: Bible Echo & Signs of the Times 10-08-94 para. 04] p. 505, Para. 3, [1894MS].

Christ said, "I have kept My Father's commandments, and abide in His love." Christ is testing us today to see if we will be obedient to the law of God as He was, and be fitted up for the society of heavenly angels. God wants a loyal people. Rebellion originated in heaven; but it is not to be found there again. If we are willing to inquire for the way of the Lord to do justice and judgment, to seek mercy, and to walk humbly with our God, we shall hear Him say, "Child, come up higher." He has builded for us a city, and He is not ashamed to call us brethren. He will gather the strangers and pilgrims to Himself. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 05] p. 506, Para. 1, [1894MS].

We hope that this house will be a place where the honour of God shall dwell. Let every one who comes to worship here surrender himself to God, with all the affections and desires, Satan will try to work upon human hearts to cause dissension among brethren, to weaken faith. Faith! of course we want it. Faith and works go together, and faith is made perfect by works. We want the faith that works, that works by love, by the love we have for Jesus Christ. If our hearts are all aglow with love for Him as our personal Saviour, we shall do the work of God. Dissensions will not enter here; for you will be one as Christ is one with His Father. Your old passions will be put away, the soul temple will be cleansed by the work of the Holy Spirit, and Christ will abide in the heart, and through Him we shall be able to do all things. Standing under the broad shield of Omnipotence, we do not feel that we are in the minority; God is a majority. Wherever we may go, we shall remember those who worship here, and shall pray that others may unite with you. We are to consider that Christ has set us to be a light amid the moral darkness of the world. We are not to misinterpret the character of God, we are not to be fretful, to speak out what we think, to blame and criticise and censure others; but we are to let the Holy Spirit fashion the character after the similitude of Christ. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 06] p. 506, Para. 2, [1894MS].

Now, let us see what Jesus will do for us if we let Him. In His prayer for His disciples He said, "And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves." Is it possible to have joy in obeying Christ? It is the only real joy that any soul can have. You may have what you call "a good time," and laugh and joke; but your joy will be only a foolish gratification of a mind that is not well balanced by the Spirit of God.

Christ continued, "I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Do you expect that the world will love you when you go contrary to the customs and traditions of the world? Do you expect to be treated better than was the Master of the house? [Cf: Bible Echo & Signs of the Times 10-08-94 para. 07] p. 506, Para. 3, [1894MS].

"Sanctify them through Thy truth; Thy word is truth." You have received the truth; now do not feel that you must hide it under a bushel. Let it be known to others; let it shine forth, that others may be saved, may be sanctified through it. Be a living example, be under the control of the Spirit of Christ. Jesus says, "Neither pray I for these alone, but for them also which shall believe on Me through their word." This tells you your duty. The word of those who believe is to be as seed sown in the hearts of others, that will spring forth and bear fruit unto life eternal. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 08] p. 506, Para. 4, [1894MS].

Christ prayed for the unity of His people: "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." What a oneness is here represented! In this unity, divine credentials are presented to the world that they may believe in Jesus. "And the glory which Thou gavest Me, I have given them [that is, the character which Christ has, His righteousness]; that they may be one even as we are one." Christ within is the glory of God, the hope big with immortality and eternal life. "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; that the world may know"--and now comes the greatest assertion that has ever been made in behalf of His people--"that Thou hast sent Me, and hast loved them as Thou hast loved Me." Can we take that in? The God of heaven loves us as He loves His Son. All the world is in rebellion against God; but those who struggle, who strive, who agonize to enter in at the strait gate, are beloved of God with peculiar tenderness, and they shall find the broad path; for "Thy commandment is exceeding broad." "The law of the Lord is perfect, converting the soul." [Cf: Bible Echo & Signs of the Times 10-08-94 para. 09] p. 507, Para. 1, [1894MS].

When the worldly man is brought in connection with the converted people of God, he realizes that they have been transformed in character, and thus they glorify God. Of them Jesus says, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory [they are to behold His divinity, His oneness with the Father which He had from the beginning], which Thou hast given Me; for Thou lovedst Me before the foundation of the world." Christ said to His disciples, "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. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." [Cf: Bible Echo & Signs of the Times 10-08-94 para. 10] p. 507, Para. 2, [1894MS].

"O righteous Father," the world knows all about Thee. Is that the way it reads? Does all the world know about you, brethren? Jesus says, "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." Praise God, brethren, with heart and soul and

voice. Even when amid trials, we should be the happiest people on the earth, because our life is hid with Christ in God, and when He shall appear, we also shall appear with Him in glory. We are not living for the applause of the world; we are living for the future, immortal inheritance. We are heirs of God, and joint-heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. When sorrow takes hold of your soul, when you are persecuted and afflicted, lift up your head; for your redemption draweth nigh. You are to have a life that measures with the life of God. You are not to seek to meet the world's standard, but to be commandment-keepers, to be members of the royal family, children of the heavenly King, and to enjoy eternal riches. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 11] p. 507, Para. 3, [1894MS].

Climb the ladder of progress heavenward. Christ is the ladder, whose base is on the earth, and whose topmost round reaches to the highest heaven. God is above the ladder, and His glory is shining on every round. You must climb the ladder by clinging to Christ, and finally reach His everlasting kingdom. I pray you in the name of Christ, put on every piece of the armour of God, and fight manfully the battles of the Lord. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." When you are met with sneers and ridicule, rejoice that your names are written in the books of heaven, that you are to be made immortal, to have an abundant entrance into the kingdom of heaven, because you are law-abiding citizens of the heavenly country. You shall see the King in His beauty, and dwell with Him, and have a life that runs parallel with the life of Jehovah. (Concluded.) By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-08-94 para. 12] p. 507, Para. 4, [1894MS].

The best test of the Christianity of a home is the type of character that results from its influence. The very first work of parents is to secure the blessing of God in their own hearts, and then bring this blessing into their homes. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 01] p. 508, Para. 1, [1894MS].

God commanded the Hebrews to teach their children His requirements, and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent,--one that was not to be delegated to another. In the place of stranger lips, instruction was to come warm from the loving hearts of father and mother. Thoughts of God were to be associated with all the events of daily life; the mind was to be trained to see God alike in the scenes of nature and the words of revelation. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 02] p. 508, Para. 2, [1894MS].

Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his "grandmother Lois and his mother Eunice" the truths of Holy Writ. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 03] p. 508, Para. 3, [1894MS].

In Christian homes a bulwark should be built against temptation. Satan is using every means to make crime and degrading vice popular. We cannot walk the streets of our cities without encountering glaring notices of crime presented in some novel, or to be acted at some theatre. The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can arouse passion is brought before them in exciting stories. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 04] p. 508, Para. 4, [1894MS].

There is need of relaxation; but temperance should be exercised in amusements, as in every other pursuit. The character of these amusements should be carefully and thoroughly considered. He who seeks pleasure among those that know not God, is placing himself on Satan's ground, and inviting his temptations. Every youth should ask himself seriously, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? shall I cease to have His glory before me? [Cf: Bible Echo & Signs of the Times 10-15-94 para. 05] p. 508, Para. 5, [1894MS].

Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card-table, Satan employs to break down the barriers of principle, and open the doors to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 06] p. 508, Para. 6, [1894MS].

There are modes of recreation that are highly beneficial to both mind and body. Wise parents will find abundant means for the entertainment and diversion of their children, from sources not only innocent but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit. Every nerve and sense will respond to the expressions of God's love in His marvellous works. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 07] p. 508, Para. 7, [1894MS].

Let parents, in the home life, seek to exemplify the love and beneficence of the Heavenly Father. Let the home be full of sunshine. Let home love be kept alive, that in after years the children may look back on the home of their childhood, where their minds were trained and their characters moulded, as a place of peace and happiness next to heaven. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-15-94 para. 08] p. 509, Para. 1, [1894MS].

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." [Cf: Bible Echo & Signs of the Times 10-22-94 para. 01] p. 509, Para. 2, [1894MS].

After the resurrection, two of the disciples, while travelling to Emmaus, were talking over the disappointed hopes occasioned by the

death of their beloved Master. Christ Himself drew near, unrecognized by His sorrowing disciples. Their faith had died with their Lord, and their eyes, blinded by unbelief, did not discern the risen Saviour. Jesus, walking by their side, did not reveal Himself abruptly. He accosted them as fellow-travellers, and asked them the subject of their conversation, and why they were so sad. Astonished at the question, they inquired if He were indeed a stranger in Jerusalem, and had not heard that a prophet mighty in word and in deed had been taken by wicked hands and crucified. And now it was the third day since Jesus died; and strange reports had been brought to their ears that He had risen; and had been seen by certain of the disciples. But Jesus said to 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 the prophets, He opened to them the scriptures concerning Himself. Had they been familiar with these, they would have understood concerning His life, His suffering, and His death and resurrection. Their faith would have been sustained, their hopes would have remained unshaken; for the treatment Christ would receive from those He came to save was plainly stated. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 02] p. 509, Para. 3, [1894MS].

The apostle tells us, "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." There is power in the word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 03] p. 509, Para. 4, [1894MS].

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the word of God. The injunction of our Saviour, "Search the Scriptures," should be religiously regarded by every one who professes His name. Parents should make the Book of God their constant guide. They should not plead trifling excuses for not interesting themselves in its study with their children. But instead of seeking first the kingdom of God and His righteousness, they often exalt the temporal above the spiritual and eternal. This example of forgetfulness of God and neglect of His word, moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the word given of God to be a lamp to our feet and a light to our path. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 04] p. 509, Para. 5, [1894MS].

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the sacred word. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students that you may guide them wisely. Follow Christ's injunction, "Search the Scriptures," then will you gain spiritual strength yourselves, and be able rightly to instruct your

children. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 05] p. 510, Para. 1, [1894MS].

"They are they that testify of Me,"--of the Redeemer, Him in whom our hopes of eternal life are centred. The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy word is truth." If we are to be sanctified through the truth, we must have an intelligent knowledge of God's will as revealed in His word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 06] p. 510, Para. 2, [1894MS].

By searching the written word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding,--"by looking unto Jesus, the author and finisher of our faith,"--he becomes changed into the same image. Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ,--His words, His habits, and His lessons of instruction,--we instinctively copy the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us "chiefest among ten thousand," the one "altogether lovely." [Cf: Bible Echo & Signs of the Times 10-22-94 para. 07] p. 510, Para. 3, [1894MS].

"The fear of the Lord is the beginning of wisdom" But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are today in insane asylums whose minds became unbalanced by novel reading, which results in air castle building and a sickly sentimentalism. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 08] p. 510, Para. 4, [1894MS].

The Bible is the book of books. Practice its precepts, and it will be to you life and health. "For the Lord giveth wisdom; out of His mouth come knowledge and understanding." "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul, discretion shall preserve thee, understanding shall keep thee." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-22-94 para. 09] p. 510, Para. 5, [1894MS].

The sad fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 01] p. 510, Para. 6, [1894MS].

The five foolish virgins represent the careless, indolent, self-

satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in sparks of their own kindling. We are all exhorted to be diligent, that we make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 02] p. 511, Para. 1, [1894MS].

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honour, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. But what does the word of God define it to be? John writes, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 03] p. 511, Para. 2, [1894MS].

God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion. Repentance is an intense hatred of sin in all its forms. Phariseeism permits of self-complacency, and those who are self-righteous appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 04] p. 511, Para. 3, [1894MS].

We are not under a system of mere requirements, mere justice, and unsympathizing rigour. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 05] p. 511, Para. 4, [1894MS].

He who is truly repentant, he who is regenerated, hates sin. All

manner of selfishness is distressing to him. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ, the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 06] p. 511, Para. 5, [1894MS].

Those who are represented by the foolish virgins have not the sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders; one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." [Cf: Bible Echo & Signs of the Times 11-05-94 para. 07] p. 512, Para. 1, [1894MS].

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, or fail to appreciate it, because we do not cherish light that comes to us, will be to build upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human, but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences! [Cf: Bible Echo & Signs of the Times 11-05-94 para. 08] p. 512, Para. 2, [1894MS].

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralysed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 09] p. 512, Para. 3, [1894MS].

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed His coming; but the wise roused themselves at the message of His approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took

hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set on things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays into the moral darkness of the world. They glorified God, because they had grace in their hearts, and did the very work that their Master did before them,--went forth to seek and to save those who were lost. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-05-94 para. 10] p. 512, Para. 4, [1894MS].

"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." 1 John 3:1,2. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 01] p. 513, Para. 1, [1894MS].

To see Christ as He is, is one of the greatest blessings that can ever come to fallen humanity; and to know Him is to know the Father also. But how few today know the precious Saviour as He is! How few know Him and the Father! Many acknowledge Jesus as the world's Redeemer, but they know Him not as a personal Saviour; this is essential,--the knowledge of God in Jesus Christ. "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The knowledge of God is eternal life, and this knowledge is received only through Christ. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 02] p. 513, Para. 2, [1894MS].

"Every man that hath this hope in Him purifieth himself." What hope?--Of seeing Jesus as He is, the living faith that lays hold of the arm of the infinite God, the faith that takes Christ as our personal Saviour. A casual view of Christ will not save one soul. Do you know Him by the vital connection of faith? He came to our world in order that, by taking human nature upon Himself, He might bring man into close connection with the living God. No angel could do this work; had an angel come from glory, who could have endured the light of his presence? After Christ was crucified, and laid in Joseph's new tomb, a great stone was rolled before the opening of that tomb, and a seal was put upon it, so that no man could steal away His body, and say that He had risen. But lo, a mighty angel from the heavenly courts is commissioned to roll away the stone. Clothed with the panoply of heaven, he parts the darkness from his track, and as the light rests upon the Roman guards, they fall as dead men to the earth. They cannot endure the light of his glory. Had Christ come with even the glory of the heavenly angels, His presence would have extinguished humanity. Fallen men could not have endured His glory. But He laid aside the royal crown and the royal robe; He clothed His divinity with humanity, that humanity might touch humanity. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 03] p. 513, Para. 3, [1894MS].

There was a wondrous work for Him to perform when He came to our earth. Satan seemed to be having things his own way. He claimed the

earth as his, and styled himself the prince of this world. Christ came to dispute his claim, and to rescue the human race from his oppressive power. He came to break every yoke, to let the oppressed go free, to heal the wounds that sin had made. This was the work of the only begotten of the Father. Humanity was possessed with the power of demons; and Christ came to break the chains of sin. He came to demonstrate before angels and men, that through divine power, united with human effort, man could keep all the commandments of God. He could be complete in Christ. The battlefield was right here. In this little world, the conflict went on between the Prince of life and the prince of the powers of darkness. Which should triumph? All the heavenly intelligences were looking upon Christ, and taking cognisance of the battle. Christ was disputing the authority of Satan, and Satan was following Him at every step, bent upon overthrowing Him with temptations, determined to weary out and exhaust the love and forbearance of Christ toward the human family, that he himself might be able to ruin every one of them, and thus triumph over God. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 04] p. 513, Para. 4, [1894MS].

When Christ came, John, the forerunner, proclaimed Him just as He is. Pointing to Jesus, he said, "Behold the Lamb of God, which taketh away the sin of the world." That is His work. Will you let Him take away your sins, or will you cling to them as a precious acquisition? Sin is the transgression of the law. Will you transgress the commandments of God? Will you trample them under foot, and publish, as Satan has done, that God has no law? He has a law to govern the heavenly intelligences; and He has a law to govern this kingdom upon the earth which Christ came to wrest from the hands of the usurper. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 05] p. 514, Para. 1, [1894MS].

When John prepared the way for the Messiah, his voice was lifted up in the wilderness. Why did he not go to men in the cities where they were?--For the very reason that it was next to impossible to arrest the attention of people who were all absorbed in the delusive enchantments of this world. He calls them away from the feverish excitement of the world, and brings them into the wilderness, where they can behold God in nature. There the God of nature imbued John with His Holy Spirit to give them the warning that was to prepare the way for the Messiah, to bear the message of mercy to our world, "Repent; for the kingdom of heaven is at hand." [Cf: Bible Echo & Signs of the Times 11-12-94 para. 06] p. 514, Para. 2, [1894MS].

Christ was baptised by John in Jordan, and as He came up out of the water after His baptism, the heavens were opened, and the glory of God, symbolized by a dove of burnished gold, encircled Him, and from the highest heaven were heard the words, "This is My beloved Son, in whom I am well pleased." This was an assurance to John that Christ was the Son of God. And what do these words say to us, to every member of the human family, whatever our country or position? To every one of us they are words of hope and mercy. Through faith in the provision God has made in the behalf of man, you are accepted in the Beloved,--accepted through the merits of Jesus. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 07] p. 514, Para. 3, [1894MS].

Many who read this account fail to comprehend its significance. It means that in behalf of humanity the prayer of Christ cleaved its way

through the hellish shadow of Satan, and reached to the very sanctuary, the very throne of God. That prayer was for us; the answer was for us, it testifies that you are accepted in the Beloved. That very prayer that entered heaven, bears upward your prayers, my prayers, and the prayers of every soul that comes to God with a hungering and thirsting after righteousness. The merit of Jesus, His righteousness, gives fragrance to our prayers as holy incense that ascends to God. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 08] p. 514, Para. 4, [1894MS].

This is the very work that has been going on in our world since the gospel was first proclaimed in Eden. "The seed of the woman shall bruise the serpent's head." The weakest child of God, the most oppressed, may find in Jesus hope, mercy, and love without a parallel. Faith in Christ brings to us infinite power. We may lay hold upon the divine nature, having escaped the corruption that is in the world through lust. Therefore not one soul needs to faint, not a soul needs to be discouraged. Whatever may be your weakness, however you may be compassed with infirmities, there is hope for you in God. Our precious Saviour came to save to the uttermost every soul that will come unto Him. He descended to the very depths of human woe; for our sake He became poor, that we through His poverty might be made rich; rich in earthly treasure?--No. He made the world, it is His, and He placed it in its proper position as subordinate. God and eternity are to be exalted as supreme. To those whose minds are engrossed with earthly things, He lifts the voice of warning, He presents eternity to our view. He opens before you heaven, the threshold brightened with His glory, and the glory streaming through the open door. Thank God, the door is ajar. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 09] p. 514, Para. 5, [1894MS].

Mothers who have the care of children, train them for Jesus. The gates are ajar, and every mother's prayer, every mother's tears, every mother's entreaty for her children, is marked in heaven. The children and youth are the younger members of the Lord's family. The work resting upon mothers is to fashion these children after the similitude of the divine pattern,--to place the impress of God upon the character. Instead of taking these children to the horse race, the theatre, or the dance hall, give them to Him who gave His life that He might bring them to the heavenly courts, and crown them with glory, honour, and immortality. I entreat you, as parents, do not neglect the solemn responsibility that is resting upon you. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 10] p. 515, Para. 1, [1894MS].

Why is it that iniquity has reached such a height in our world, and that children and youth are so generally irreligious?--It is because fathers and mothers have thought more of reaching the standard of the world than God's great standard of righteousness. Will it pay? "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?" You cannot afford to sin. "Every man that hath this hope in him purifieth himself, even as He is pure." There is something for us to do to prepare for the future, immortal life. We are to do His commandments, just as He has given them in His word. (*Concluded next week.*) By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-12-94 para. 11] p. 515, Para. 2, [1894MS].

Christ has gone to prepare mansions for you. Make Him your dependence, your trust. Brethren and sisters, fathers and mothers, are you purifying your souls in your sphere, as God is pure in His sphere? We lift the standard, and point you to it. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 01] p. 515, Para. 3, [1894MS].

You may say, " I see the battlements of heaven, but how am I to reach it? I see the glory that floods the threshold, but how am I to enter within? What shall I do that I may win eternal life?" Read the answer in the history of Jacob. Because of his sin, Jacob was a wanderer from his father's house, a poor, discouraged, disconsolate man, as all sinners are when they see themselves in their true character. Jacob saw himself as he was. "Oh, " he said, "I love God, but I have cut myself off from Him; no hope now of my having the inheritance of the firstborn." At night, as he lies down on the cold earth with a rock for a pillow, an angel comes to the discouraged man, and opens before him the provision whereby he can be reconciled to God, can enter the portals of bliss, and have everlasting life. He sees a ladder, the base of it standing firmly upon the earth, its topmost round reaching to the highest heaven, and God above it, flashing the light of His glory the whole length of the ladder, upon which angels of God are descending and ascending. This is a representation of Christ. He comes to our earth, and meets men where they are; through His own merits He connects helpless man with the infinite God; through the sacrifice of Himself He draws the fallen race unto Him, and imparts to the repentant sinner the divine nature, that we may honour our Creator upon the earth. He gives us power to climb every round of the ladder into the portals of glory. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 02] p. 515, Para. 4, [1894MS].

This was the import of the vision that Jacob saw. When he awoke, he said, "Surely the Lord is in this place; and I knew it not. . . . This is none other but the house of God, and this is the gate of heaven. " What a happy man he was. And any one who receives light from the throne of God can but be filled with praise and thanksgiving to the Lord. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 03] p. 515, Para. 5, [1894MS].

Christ is the ladder that is let down in our path today, and that reaches to the battlements of heaven, to the very threshold of glory. Now the question is, Will you climb the ladder? Jesus Christ is our pattern, the great standard of moral character. Will you follow His example, or will you choose to follow the example and practice and customs of the world? [Cf: Bible Echo & Signs of the Times 11-19-94 para. 04] p. 516, Para. 1, [1894MS].

Fathers and mothers, will you let your children go into all the amusements of the world? The enemy will surround them with attractions that in the end will afford no satisfaction; they will bring only weariness, disappointment, and sorrow. Will you place their hands in the hands of the world? Will you teach them to dress after its fashions, to pattern after its customs, or will you educate them to know God, and Jesus Christ whom He has sent? Shall Christ have died in vain for your children? [Cf: Bible Echo & Signs of the Times 11-19-94 para. 05] p. 516, Para. 2, [1894MS].

Is there not enough in nature to reveal God's love, and draw our

hearts to Him? Look at the lofty trees; look at the spires of grass that clothe our earth with its green velvet carpet; look at the flowers which our God has provided because He is a lover of the beautiful. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 06] p. 516, Para. 3, [1894MS].

When I was in Colorado some years since, I visited an art gallery, and there were groups of people standing before the pictures as if entranced, and praising the human artist. At evening as I was walking through the town, I saw the glory of the sunset. The bright beams were shining upon the snowcapped mountains, and it seemed as if the portals of heaven were opened, and its glory were streaming through. Persons were continually passing along the street, but none looked at the sight. My companion and myself were gazing upon it in rapture. I could discern in it heaven's beauty; I could see heaven's glory shining from the gates ajar, that we might conceive the beauty of what was within. But the crowds did not look upon the scene. That is the way God is treated. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 07] p. 516, Para. 4, [1894MS].

How many go out into the garden with their children, and as they point them to the beautiful flowers say, "This is an expression of the love of God to you"? This would lead their minds up through nature to nature's God. Would not this be far more profitable to your children than taking them to all the shows and amusements of a demoralizing nature that would absorb their attention so that they forget God? [Cf: Bible Echo & Signs of the Times 11-19-94 para. 08] p. 516, Para. 5, [1894MS].

A solemn responsibility rests upon you who have brought children into the world. You are to educate, and train, and discipline them. Show them how to make the world better and nobler; teach them to seek that which will elevate and ennoble, instead of running into all the amusements and selfish expenditure of money. You may say, "It is my money." But no, it is not your money at all. It is God's money. It is lent you in trust, that you may feed the hungry and clothe the naked; that you may elevate humanity, teaching them, line upon line, precept upon precept, here a little, and there a little, patiently, perseveringly, kindly, with the love of Christ in your hearts. In the home teach your children true courtesy; teach them how to keep busy and be helpful; teach them that they are not in this world as mere butterflies, but to form a character after the pattern of Christ, and that they may have that life which measures with the life of God, an immortal inheritance, incorruptible and undefiled, and that fadeth not away. Christ has told you what to seek as that which is precious in the sight of Heaven. He says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament or a meek and quiet spirit, which is in the sight of God of great price." [Cf: Bible Echo & Signs of the Times 11-19-94 para. 09] p. 516, Para. 6, [1894MS].

We want a life that shall endure after this life of sin and sorrow and affliction shall close. I point you to Jesus; I point you to His word. If you will educate and train your children here for the future, immortal life, whom do you have to help you?--Christ Himself. He has said, "Suffer little children to come unto Me, and forbid them not; for

of such is the kingdom of heaven." This is our work. And then, fathers and mothers, you have the children entrusted to you of God, to help you in missionary efforts. Every soul who has tasted of the love of God, every soul who has given his life to Christ, is to be refined in character, and to be transformed into the image of Christ's purity. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 10] p. 517, Para. 1, [1894MS].

Fathers and mothers are the teachers of their children; and if they realize their responsibility, they will be learners in the school of Christ, to be educated in the home life. Then they can take their children with them into the church, to hear the living testimony borne of the Spirit of God that is preparing them for the future, immortal life. They are not to be swayed independent of God, but are to stand in moral power, uninfluenced by the iniquity that abounds in this degenerate age. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 11] p. 517, Para. 2, [1894MS].

It is high time that we begin to inquire, Will my work bear the scrutiny of God? Shall I hear 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." "Who for the joy that was set before him, endured the cross, despising the shame, and is forever set down at the right hand of God." We want to be with Christ at the right hand of God. We want that which was Christ's joy, the joy of being a blessing to humanity. We must be uplifters, not destroyers. We must not have a character that will destroy the property for which Christ has given His life. He wants us not to be counteractors of His work, but co-labourers with Him. "Ye are labourers together with God." This you will be when you walk in Christ's lines, when you separate your children from the poisonous and contaminating influence of this corrupt age, and bring them into the society of Christ, into the light of His example. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 12] p. 517, Para. 3, [1894MS].

God help the fathers and mothers. He is ready to do this, He is willing to do it, He wants to do it. Will you come to Him? Christ has placed His cross between earth and heaven. Here mercy and truth have met together, and righteousness and peace have kissed each other. Here is salvation for the human race. It is here that you are to bring your sins. Sinners, roll them into the sepulchre, come to Jesus in repentance, and find mercy and forgiveness. You may let your name be traced in honour by the world, and it will soon be effaced; but if written in the book of life, it will be immortalized among the heavenly angels. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 13] p. 517, Para. 4, [1894MS].

It becomes us to consider what road we are travelling. Is it the road that leads heavenward, or the one that leads to perdition? The gift of God is eternal life, and we want you to have life and happiness and peace. A crown of immortal glory is presented to every one who will overcome the world, the flesh, and the devil. This is the warfare. Christ will stand to help you at every step. Angels of God will be round about you. The heavenly instrumentalities are working with men; Christ has given His divine nature to man, and all may lay hold upon it by faith; through the merits of Christ, every soul may win eternal life. Will you have it? [Cf: Bible Echo & Signs of the Times 11-19-94

para. 14] p. 517, Para. 5, [1894MS].

I see matchless charms in Jesus. I behold in Him all that my soul desires; it is immortal glory, and we want you to have it. We want you to see the King in His beauty, and to dwell forever in His presence. We ask you to give to Jesus your mental, your moral, your physical powers; lay all at His feet, use all in His service. Live to win souls to Christ. He has given His life for you, will you not give your life to Him, and let Him use it for His name's glory? Then you will have peace here, and an eternal reward at His coming. When the dead shall come forth from the tomb, you can shout victory over death and the grave. The gates of heaven will be open before you, and the eternal reward will be yours. Is not this enough? Will you not determine that Christ shall not have died for you in vain? (*Concluded.*) By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-19-94 para. 15] p. 518, Para. 1, [1894MS].

The knowledge of God which Jesus brought to our world and unfolded to man, we are not to retain as our own peculiar treasure, without imparting it to our fellow-men. The priceless knowledge of God, which through His word has been committed to us, has not been given to us to remain a useless possession. We are to impart to others the knowledge of the fact that to know God and Jesus Christ whom He hath sent is eternal life. We are privileged not only to place ourselves under the bright beams of the Sun of Righteousness, but to invite others to admire His loveliness, to dwell upon His charms, and to become partakers of the riches of His glory. The Holy Spirit teaches us how to use every faculty to the glory of God in imparting a knowledge of His word. Especially should no opportunity be lost in helping the youth and children to become intelligent in the study of the Scriptures. Such a knowledge will do more to bar the way against ungodliness than we can now imagine. With such a barrier erected, they will be able to meet the foe with Christ's words, "It is written." There is a great work to be done for the young, and every son and daughter of God may act a prominent part in it, and thus be partakers of the reward that will be given to the faithful workers. [Cf: Bible Echo & Signs of the Times 12-03-94 para. 01] p. 518, Para. 2, [1894MS].

Christ is to dwell in the heart by faith: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." If this is your experience, you will certainly represent to the world the fact that "ye are complete in Him." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." [Cf: Bible Echo & Signs of the Times 12-03-94 para. 02] p. 518, Para. 3, [1894MS].

The Jews were blinded and confused by their own superstition. They were of those described by the prophet when he says, "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." They had so far separated from God that they knew not the Father, and could not recognize the Father's image in His representative. "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." Jesus said to the Jews, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" [Cf: Bible Echo & Signs of the Times 12-03-94 para. 03] p. 518, Para. 4, [1894MS].

Christ was the centre and the glory of the ancient dispensation. From time to time He drew aside the vail and revealed the glory behind it. Isaiah had an unclouded view of this glory when he described the Lord sitting upon the throne that was high and lifted up, and His train filled the temple. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." [Cf: Bible Echo & Signs of the Times 12-03-94 para. 04] p. 519, Para. 1, [1894MS].

The seraphim dwelt in the presence of Jesus, yet they veiled with their wings their faces and their feet. They looked upon the King in His beauty, and covered themselves. When Isaiah saw the glory of God, his soul was prostrated in the dust. Because of the unclouded vision he was graciously permitted to behold, he was filled with self-abasement. This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession. As the increasing glory of Christ is revealed, the human agent will see no glory in himself; for the concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives. [Cf: Bible Echo & Signs of the Times 12-03-94 para. 05] p. 519, Para. 2, [1894MS].

The Jews knew not God, nor Jesus Christ, whom He had sent. They had lost the truths presented to them by both patriarchs and prophets, and did not recognize Christ, in whom dwelt all the fulness of the Godhead bodily. Was it not strange that the only people who claimed to be the chosen people of God were in such darkness by departing from God that they did not recognize the Prince of life, who was the foundation of their system of worship, the very one who was symbolized by their sacrificial offerings? Well may we see the force of the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." It is not safe to commit this work of searching the Scriptures to any other man to do for us, however learned he may be. If he has not a living connection with God, he will mislead the mind, and cause the destruction of many souls. "Can the blind lead the blind? shall they not both fall into the ditch?" By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-03-94 para.

06] p. 519, Para. 3, [1894MS].

God is King, He is high and lifted up, and the train of His glory fills the temple. God is to be feared, He alone is to be worshipped. His laws are holy; they are the foundation of His government in heaven and earth. How weak and foolish is the position taken by finite opposers of His government, as they declare that the law of the Governor of all intelligences is abolished. Who put these words into the mouth of men? Certainly it is not the One who is mighty in counsel; for God will never contradict Himself. [Cf: Bible Echo & Signs of the Times 12-17-94 para. 01] p. 519, Para. 4, [1894MS].

God has seen fit plainly to present in His holy word the consequences of the sin of Adam, which opened the floodgates of woe upon our world, that men might be warned not to do as did Adam. The penalty of sin is death; and to listen to the deceitful temptations of Satan, to venture in the path of transgression, is to imperil the soul. We are not to follow the words of men, however wise they may appear to be, unless their testimony is in harmony with a "thus saith the Lord." Temptations will come to us in the most seductive guise, but it is at our peril that we turn from the plain command of God to follow the assertions of men. [Cf: Bible Echo & Signs of the Times 12-17-94 para. 02] p. 519, Para. 5, [1894MS].

It is never safe for us to enter into controversy with Satan, or to linger to contemplate the advantages to be reaped by yielding to his suggestions. Sin is blinding and deceiving in its nature. Disobedience to God's commandments is too terrible to be contemplated for a moment. Sin means dishonour and disaster to every soul that indulges in transgression of God's holy law, which is immutable. [Cf: Bible Echo & Signs of the Times 12-17-94 para. 03] p. 520, Para. 1, [1894MS].

Although the consequences and the penalty of transgression of God's law have been clearly presented in the word of truth, many are proving disloyal to the God of heaven, and are teaching their children and the world at large by both precept and example, that the law of God is no longer binding upon the human family. Thus they are cutting souls adrift from the great moral standard of righteousness. Light is being presented from the Scriptures on this vital question, and those who give no heed to the light will have to suffer the fatal consequences of their indifference to the heavenly message. [Cf: Bible Echo & Signs of the Times 12-17-94 para. 04] p. 520, Para. 2, [1894MS].

No one need be blinded by any delusion. He who makes the word of God his guide and counsellor, and will listen to no voice that would lead him to take the words of men instead, will always dwell safely. Let him bring the principles of the law of God into his life to regulate and control his conduct, and his life will be a success. He will grasp the righteousness of Christ by faith, and, becoming a partaker of the divine nature, will thus become a doer of the divine law. But let him remember that there is no madness in our world so disastrous as that which leads men to live in rebellion against God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-17-94 para. 05] p. 520, Para. 3, [1894MS].

We have a work to do in the world; and if we are followers of Christ, day by day, and hour by hour, we shall copy the model, and by precept

and example teach others to be Christlike. Every one of us is exerting an influence for good or for evil; for no man liveth unto himself. Each one composes a part of the great web of humanity, and is continually exerting a secret, silent influence in spirit, word, or action. If we are converted to God, we shall with heaven-born wisdom seek to put to the best use our capabilities and powers in such a way that we shall glorify God, and benefit humanity. The influence of unselfish work is as far-reaching as eternity. [Cf: The Home Missionary 08-01-94 para. 01] p. 520, Para. 4, [1894MS].

But the truth must be brought into the inner sanctuary of the soul. We must by living faith grasp the arm of Omnipotence; for Christ has said, "Without me ye can do nothing." But if we are laborers together with God, we shall be able to do all things. We shall be tested, we shall be proved to see what kind of material we have brought into our character building. If we have brought material into our life and character that is not of a divine order, this will be made manifest in the moral warfare in which every soul will be called upon to act a part. The truth cannot be justly sustained or defended by words that arouse the unbeliever to resistance and contention. The true spirit that controls the heart will be revealed in a company where ideas are presented that are opposed to ideas that others hold. If those who stand in defense of truth are under the control of the Spirit of Christ, they will be calm and self-possessed, kind and courteous, and will not be betrayed into the use of harsh language. They will not be accusers of those who honestly differ from them in opinion, nor regard their own ideas as infallible, and thus be led to look upon all those who differ with them as enemies and apostates. They will not make them the subjects of jest and ridicule. [Cf: The Home Missionary 08-01-94 para. 02] p. 520, Para. 5, [1894MS].

The defendants of the faith once delivered to the saints, must ever come to Jesus and learn of him who is meek and lowly in heart. He says, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We testify that the yoke of Christ is not grievous to the wearer; for he who bears it, no longer follows his own will, nor does his own pleasure. In difficulties he looks to his Master to direct his course, and follows not the way of his own choosing. The more trying the circumstances under which he is placed, the more closely will he press to the side of Jesus. He understands that God alone is his helper. [Cf: The Home Missionary 08-01-94 para. 03] p. 521, Para. 1, [1894MS].

If a brother or a sister has followed a wrong course, the true Christian will not speak to others of the wrong he sees in them, but will feel as Christ feels toward them,--a feeling of pity and sorrow, a longing, tender compassion; for he loves their souls. He will not make a jest of their mistakes, or meet them in the spirit of Satan. He will not talk much, for his soul is filled with tender compassion, and his words, his deportment, will testify of the character which he bears. He who is a devoted child of God will reveal this fact in his association with others. [Cf: The Home Missionary 08-01-94 para. 04] p. 521, Para. 2, [1894MS].

Never let him who is named as a child of God, meet another who differs with him in his religious faith with a spirit of ridicule. This was the

spirit the persecutors of Protestants had when dealing with those whom they termed "heretics." They could not show where dissenters were in error from "the law and the testimony," and therefore they resorted to ridicule, and some of the faithful found it more difficult to bear a sneer, than to face their enemies in open conflict. Soldiers in the army of Jesus Christ have turned cowards before ridicule, and Satan has worked through cold, unconsecrated professors of his name, to intimidate those with the weapon of jest, who never would have been turned from their loyalty to God if the rack, the stake, the dungeon, and death alone had threatened them. [Cf: The Home Missionary 08-01-94 para. 05] p. 521, Para. 3, [1894MS].

Let no one from among us ever stoop to the use of ridicule when dealing with men who do not believe our doctrines. When this is done, it is evident that the would-be defender of truth is filled with self-importance and self-righteousness and with the very spirit that prompted the Pharisees to reject the light which God had graciously given them from heaven. When those who are claiming to investigate the Scriptures for truth, cease to have the meekness and the lowliness of Christ, and form a confederacy to resist every doctrine and view that differs from what they have regarded as truth, then Satan himself presides in their assemblies; and when this is the case, all who are brought within the sphere of their influence are leavened with the spirit of doubt, of questioning, and of unbelief, even as were the Pharisees in the days of Christ. All heaven is looking down upon the people who are to be defenders of truth, to see if they will follow the same course of action as did the Pharisees, and as have all the churches when new rays of light have been sent to them in messages of warning and exhortation. The Pharisees rejected Christ because he did not come in the very manner in which they had flattered themselves that he would come, and as a consequence, they were fettered in chains of their own forging, and bound themselves in doubt, in questioning, in criticism and unbelief, and worked their own eternal ruin. Mrs. E. G. White. [Cf: The Home Missionary 08-01-94 para. 06] p. 521, Para. 4, [1894MS].

There is danger that when the Lord shall send his people special light, they will also place themselves on the side of the Pharisees. But let not one of the people who have had advanced light, take the position that they have all the light that is to be revealed for all time, and that there are no further rays to shine upon their pathway from the word of God. The more our people search the Scriptures, the more will be revealed the rich and precious gems of truth. Will those who have felt the spirit of oppression from their brethren in the churches, do that which they condemn in others? Will they do as did the self-righteous Pharisees? Will they meet argument with ridicule, jest, and sarcasm? Will they say of the light-bearer as the Pharisees did of the world's Redeemer, "He hath a devil"? Will they be ready to forbid his message, "because he followeth not with us"? Will the messenger whom the Lord shall send with special light be treated with ridicule and contempt, as Paul was treated by the heathen, who said, "Let us hear what this babblers hath to say"? [Cf: The Home Missionary 09-01-94 para. 01] p. 522, Para. 1, [1894MS].

When we are called upon to differ with others, or others express their difference from our opinion, we should manifest a Christian spirit, and keep this fact prominent that we can afford to be quiet and fair; for

the truth will bear investigation. The more it is studied, the more will its light shine forth. The Lord frowns upon everything that savors of harshness and severity, and puts his rebuke upon those who cast contempt and reproach upon those who differ with them in opinion, placing them in the worst possible light. All Heaven looks upon those who do this as Heaven looked upon the Pharisees, and pronounces them as ignorant both of the Scriptures and the power of God. The enemies of truth cannot make truth error. They may trample upon the truth, and think that because they have cast it down, and covered it with rubbish, it is overcome; but God will move upon some of his faithful ones to do as Christ did when he was upon earth,--brush away the rubbish, and restore the truth to its appropriate setting in the framework of truth. [Cf: The Home Missionary 09-01-94 para. 02] p. 522, Para. 2, [1894MS].

In companies where the truth is a matter of discussion, there will be those who will oppose everything that they have not held as truth; and while they flatter themselves that they are only battling with error, they have need to hear with unprejudiced ears, that they may understand what is truth, and not misrepresent and misinterpret that which is spoken. They have the example of the men in all ages who have fought against truth, and who in so doing, have rejected the council of God against themselves. Heavy will be the responsibility that will rest upon men who have had great light, and great opportunities, and who have yet failed to be wholly on the Lord's side. Should they venture to be wholly on the Lord's side, they would be preserved in integrity, even when they were called upon to stand alone. He would enable them to stand courageously, in purity and fairness, contending for uncorrupted principles of righteousness. He would sustain them in battling for the right because it is right, though justice were fallen in the street, and equity could not enter. They would understand what would be pure and undefiled, and in accordance with the life of Christ, and would not turn from the purest principles of Christianity in spirit, word, or action, even though they stood in opposition not only to ignorance, but to those who were cultivated and experienced, and who used the weapons of sophistry to silence them. Through all this strife of error against truth, they would be preserved, and enabled to keep such a course that their enemies could not gainsay or resist them. They would stand as a rock to principle, refusing to compromise with any man, and yet preserving the spirit that would characterize every Christian. [Cf: The Home Missionary 09-01-94 para. 03] p. 522, Para. 3, [1894MS].

He who is a follower of Christ will distinguish between the sacred and the common, and will cling to the true evidence of a man's character and work, for Christ has said, "By their fruits ye shall know them." The Christian will move forward amid all manner of opposition. He will despise flattery because it is born of Satan. He will detest accusation because it is the weapon of the evil one. They will not cherish envy or indulge in self-exaltation because these are the characteristics of the adversary of God and man. They will not be found as spies; for Satan used the despised Jews in doing this work against Jesus. They will not follow their brethren with a flood of questions as the Jews followed Christ for the purpose of entangling him in his words, and provoking him to speak of many things in order that they might make him an offender for a word. [Cf: The Home Missionary 09-01-94 para. 04] p. 523, Para. 1, [1894MS].

Human nature is still human nature, and the tempter is unchanged. He

works by the old methods to produce the results of the past, and ruin thousands of souls as he has in the past. We are not safe at any time, or in any place except as we are closely united with Christ, unless we are constantly praying for wisdom from above to resist temptation, and overcome in the conflict. And whenever you see men lifted up in self-sufficiency, feeling no need of seeking God for help and grace, you may be sure whatever may be their profession, that they have placed themselves on Satan's side of the question. They are moved upon by his power, and their life-actions will produce the fruits of evil. Therefore "watch and pray, lest ye enter into temptation." E. G. W. [Cf: The Home Missionary 09-01-94 para. 05] p. 523, Para. 2, [1894MS].

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Lord compels no man, woman, or child to give of their substance or their service. He gives us his word, and that reveals to us his requirements. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity [as if compelled to give]; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." [Cf: The Home Missionary 10-01-94 para. 01] p. 523, Para. 3, [1894MS].

The source of all power is presented before us, the One who is rich in resources, so that we "having all sufficiency in all things may abound to every good work." The Lord is bestowing his goods upon his people, and he expects that every individual will make him corresponding returns. We should keep before the mind the fact that Jesus is soon coming, and that solemn obligations rest upon us who have received the light of truth; for we are to let our light shine forth to others who are in darkness. No one will be approved of God if he waits in idle expectancy, dwelling upon the theory or doctrine of Christ's second coming, yet doing little to impart the light which God has graciously given him. Those who have received of the heavenly gift are required of God to impart the same to others. [Cf: The Home Missionary 10-01-94 para. 02] p. 523, Para. 4, [1894MS].

There is great work to be done in warning the world, not alone by precept, but by example. The soul must be prepared through the purifying influence of the truth for the coming of our Lord and Saviour in the clouds of heaven. This great event is before us. The end is near, and words of warning must be given to those who are nigh at hand, and to those who are afar off. We cannot be guiltless before God if we do not show our faith by our works. We should heed the exhortation given to Timothy, "Take heed unto thyself and unto the doctrine; continue in them [having no changeable, fitful experience]: for in doing this thou shalt both save thyself and them that hear thee." "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." This is the work that every converted soul will aim to do, because God had made him the depository of sacred trusts. [Cf: The Home Missionary 10-01-94 para. 03] p. 523, Para. 5, [1894MS].

We are not to be idle. Those who are not consecrating all their powers to the ministry of the word, are not to be careless in the use of their time. God has made them responsible agents, and they are to be earnest workers, ever keeping the great day of God in view. Those who have not

the burden of bearing to the world the solemn truths for this time, are to use their God-given time and ability in becoming channels of light to those who sit in darkness. Have they physical strength? They are guilty before God if they do not use that strength. They should work with their hands, and acquire means for the support of their own families and to supply the treasury of God, which is being continually drawn upon in order to sustain those who give their whole time to the teaching of the truth, going to those who are in darkness, whether they be nigh at hand or in regions beyond. To every man God has given his work. Those who have not felt the responsibility resting upon them to use their God-given faculties in active labor, are not doing their duty, even though they have a competency, and are not actually compelled to labor for a livelihood. God has given them hands and brain power, and he expects them to use both. For this they were created, and useful employment will bring its own daily reward in improved health and spirits. No one is to be idle. Christ said, "My Father worketh hitherto, and I work." [Cf: The Home Missionary 10-01-94 para. 04] p. 524, Para. 1, [1894MS].

There are many who are absorbed in worldly business, and they do not give the Lord that devotion which is essential for their spiritual improvement. They tax brain, bone, and muscle to the uttermost, and gather to themselves burdens which lead them to forget God. Their spiritual powers are not exercised along with their physical powers, and every day they are on the losing side, growing poorer and poorer in heavenly riches. [Cf: The Home Missionary 10-01-94 para. 05] p. 524, Para. 2, [1894MS].

There is another class who meet with loss because they are indolent, and spend their powers in pleasing themselves, in using their tongues, and letting their muscles rust with inaction. They waste their opportunities by inaction, and do not glorify God. They might do much if they would put their time and physical strength to use by acquiring means with which to place their children in favorable positions to acquire knowledge; but they would rather let them grow up in ignorance than to exercise their own God-given ability to do something whereby their children might be blessed with a good education. Such men and women are being weighed in the balances of the heavenly sanctuary and found wanting. [Cf: The Home Missionary 10-01-94 para. 06] p. 524, Para. 3, [1894MS].

There is something for every one to do in this world of ours. The Lord is coming, and our waiting is to be not a time of idle expectation, but of vigilant work. We are not to spend our time wholly in prayerful meditation, neither are we to drive and hurry and work as if this were required in order that we should gain heaven, while neglecting to devote time to the cultivation of personal piety. There must be a combination of meditation and diligent work, as God has expressed it in his word, we are to be "not slothful in business; fervent in spirit, serving the Lord." Worldly activities are not to crowd out the service of the Lord. The soul needs the riches of the grace of God, and the body needs physical exercise, in order to accomplish the work that must be done for the promulgation of the gospel of Christ. [Cf: The Home Missionary 10-01-94 para. 07] p. 524, Para. 4, [1894MS].

Those who cultivate a spirit of idleness commit sin against God every day; for they do not put to use the power God has given them with which

to bless themselves, and to be a blessing to their families. Parents should teach their children that the Lord means them to be diligent workers, not idlers in his vineyard. They must make a diligent use of their time, if they are to be useful working agents, acting their part in the vineyard of the Lord. They are to be faithful stewards, improving every intrusted gift of power that has been bestowed upon them. Let the indolent man and woman consider the fact that God does not design that one class shall carry all the burden of labor, and another class do nothing to share in the work. To every man God has given his work, and each one is to act his part in the great work for humanity. In this way human agents will fulfill the purpose of God. Thus the lamp of the soul will not be neglected, if time is taken to pray and to search the Scriptures. The allotted task may be done, and the lamp of the soul be kept trimmed and burning. [Cf: The Home Missionary 10-01-94 para. 08] p. 525, Para. 1, [1894MS].

The Bible is a revelation of the divine will and purpose of God. Those who follow its teachings are doers of the words of Christ, and by this means they bring solid timbers into their character building. Let us heed the words of inspiration, which exhort us to "be pitiful, be courteous." Boaz represented the character of the Christian gentleman. Like Abraham, he commanded his household after him to keep the way of the Lord to do justice and judgment. He showed courtesy to all his servants, and as he passed among his workmen in the field, he said unto the reapers, "The Lord be with you. And they answered him, The Lord bless thee." Here is a lesson for both masters and servants, for employers and the employed. The servants are strengthened in their hearts to do righteously, to be faithful to masters who manifest respectful kindness and courtesy towards them. Christians should be the most courteous people in the world. [Cf: The Home Missionary 12-01-94 para. 01] p. 525, Para. 2, [1894MS].

We have not been made merely to please ourselves, to center our thoughts, our praise, our gifts and offerings upon ourselves. As we have opportunity, we are to do good unto all men, and especially unto those who are of the household of faith. The poor and suffering who believe in Jesus Christ have the first claim upon our thoughts and ministry. They have the first claim to words of consolation and gifts of comfort. It is a Christian's duty to seek to help them for Christ's sake, doing good works in the name and for the love of Jesus, loving souls for whom Christ died. At the last great day when each case has been decided for eternal life or death, that which has been done to bless or to curse suffering humanity will be found to be registered as done unto Christ himself. The Son of God has identified his interest with that of suffering humanity. If we are partakers of his divine nature, we shall have his mind, and represent his character in deeds of love and mercy toward others. [Cf: The Home Missionary 12-01-94 para. 02] p. 525, Para. 3, [1894MS].

Those who claim to be Christians, misrepresent Christ to the world when they live to gratify themselves, to indulge every wish, to purchase unnecessary things for their imaginary wants, and pass by those who are in real want. They exalt themselves to a place of supremacy, and say in their heart, "I am better than you. Your servile work makes you of less value in society than myself." It is the duty of every human agent whether rich or poor to be a channel through which the Lord can send his beneficence flowing to the needy, the oppressed,

and suffering, for whom he died. A weighty responsibility rests upon all who name the name of Christ; for to them it is given to receive power to become the sons of God, to act as members of the royal family, children of the heavenly King. [Cf: The Home Missionary 12-01-94 para. 03] p. 525, Para. 4, [1894MS].

Through the gift of God to the world, there is provision made that all who believe in him should not perish, but have everlasting life. O what love, what matchless love! Should we not train the lips to speak forth the praises of him who hath called us out of darkness into his marvelous light? If this work of rich grace has been wrought for us, have we not abundant reason to praise God? Let us train and educate our powers to do work of the highest service for him who hath not withheld his only begotten Son from us; but in his holy life has given to every one of us a pattern by which to shape our lives. Let us look unto Jesus until an ambition is awakened in our souls to form a refined, pure, lofty character after the divine similitude. Let us press onward and upward. God expects every one who claims to be his child to reveal to the world not their natural, hereditary, sinful character, but a representation of the character of Christ. The Christian is to be in the world, but not of the world. He is not to look occasionally to the Pattern, but continuously to behold the Lamb of God. He is to be careful that he make no false representation of the religion of Christ, which he has professed to accept. He is to barricade himself with high resolves to be good, and to do good as did Jesus. As he bows in humble worship before God, he makes the pledge that through the grace of Christ he will resist every temptation to evil, and will keep his morals pure. He will not violate the law of God, which is a transcript of his holy character. [Cf: The Home Missionary 12-01-94 para. 04] p. 526, Para. 1, [1894MS].

The truth is all important, and must be carried to regions beyond, and every follower of Christ must take upon him the responsibility of doing his part in supplying the necessary funds to support the laborers in their work of lifting up the standard of truth in the dark regions where the precious light has not yet penetrated. Every one who names the name of Christ should pray and work. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . . And God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work: . . . Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." [Cf: The Home Missionary 12-01-94 para. 05] p. 526, Para. 2, [1894MS].

The Spirit of God is moving upon souls in the byways and in the highways and hedges, and the human agent is to co-operate with divine intelligences in saving the souls of men. The Lord would have the light penetrate to those places where there are persons like Cornelius, whose prayers and alms are coming up as a memorial before God, who fear and love God. The precious truth for these last days is to reach these souls in order that they may join the army of workers, and let light shine forth from their households to the homes of others who are in the darkness of error. There are many in our world who are living up to all the light they have, and are serving God the best they know how; but in

searching the Scriptures, they realize that there is a work to be done for them and for their neighbors. They are struggling to attain spiritual power; but as yet they are only beginning to see the glimmerings of greater light. They are praying with tears that God will send them the greater light which by faith they discern afar off, which they realize will increase their usefulness. [Cf: The Home Missionary 12-01-94 para. 06] p. 526, Para. 3, [1894MS].

We call upon our people in the name of the Lord to awaken to their duties and their responsibilities. O that the power of God may move upon human hearts, and that his rich grace may set in motion the larger and smaller streams of benevolence. It is thus that the world will know that the truth of God awakens in hearts the energy and benevolence that Christ exemplified in his life. It is thus that the earth will be lightened with the glory of God. The glory of God will shine forth when every one who has accepted the Lord Jesus, Heaven's best gift, is found doing his best to save his own soul and the souls of others. The Lord has enriched the world with a gift so large, so valuable, that there is nothing more held in reserve to give. Christ has linked his interest with that of humanity, and he asks that humanity become one with him for the saving of humanity. He took the nature of man, suffered the inconvenience that humanity is subject to, endured our temptations, and became a partaker of the sorrows, griefs, and disappointments of men. He united divinity with humanity, in order that humanity might become a partaker of the divine nature, and that men might become laborers together with God. He stood in the place where fallen man was to stand under the descending stroke of justice, and, innocent, he suffered for the guilty, in order that those who believe in him as their personal Saviour, should be accounted guiltless. What less can we do than to accept of the great salvation that has been provided, in order to show forth our gratitude and our love? Jesus Christ has been crucified among us, and "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" As recipients of so matchless a gift as eternal life through Jesus Christ, shall we not respond by gratitude in our own hearts, and seek to awaken gratitude in the hearts of our children and our neighbors? Shall we not love others as God has loved us, and by a life of missionary energy answer the inquiry as to how we shall bear witness to our appreciation of the matchless gift of God's boundless benevolence bestowed upon us? Shall we not bear witness to the goodness of God by walking humbly, by working cheerfully, by gladly learning of Christ, and wearing his yoke? Shall we not work as he worked, and present the truth as it is in Jesus to our friends and neighbors? [Cf: The Home Missionary 12-01-94 para. 07] p. 527, Para. 1, [1894MS].

Christ represents himself as the head of the church, and represents his followers as members of his body. Let every individual member of the church surrender self and all that he has, and work for the conversion of souls. The church of God in heaven with effective agencies co-operates with the church of God on the earth, and heavenly intelligences unite their sympathy, their wisdom and power with those who make advanced movements in upbuilding the kingdom of God on the earth. No Christian is guiltless before God who is unemployed. God calls on the church to set into operation every agency, and co-operate with the angels of God in urging into activity the abilities and talents which God has entrusted to his people. God requires that his agents may put forth practical, personal efforts in doing whatever he

calls upon them to do, so that the truth may be set before human minds, and the Holy Spirit have an opportunity to convict and convert the soul. No man can do this part of the work. There has been but a feeble effort made to set into operation every talent in the service of God. [Cf: The Home Missionary 12-01-94 para. 08] p. 527, Para. 2, [1894MS].

The scheme of salvation is a wonderful science, and it is an inestimable privilege and honor to be permitted to be partners with Christ in the wonderful plan of saving the souls of men. This is the greatest honor that can be given to men, and when word comes from the heavenly courts declaring, "Ye are laborers together with God, co-workers with Jesus Christ in the reformation of character, partners in the great firm who are trading upon the Lord's goods," you are honored beyond measure. Can it be possible that any will feel that they have nothing to render back to God, when he has provided so much? He has loved you with an everlasting love, and when you withhold the praise and thanksgiving with which you should respond to his love, you are practicing robbery toward God. Let expressions of praise flow forth from your lips, for the Lord asks, Where is my praise? where is my glory? [Cf: The Home Missionary 12-01-94 para. 09] p. 527, Para. 3, [1894MS].

Parents, as the birthdays of your children come around year after year, what kind of an education are you giving your little ones? Have you endeavored to turn their thoughts to God? Have you trained them to look upon God as their heavenly Father from whom comes down every good and perfect gift? Have you informed them that the angels have been ministering unto them all through the years, and that it would be fitting for the little ones to lay up something in store for a thank offering to God? Have you educated them to speak words of thanksgiving and praise, and trained them to send gifts of love flowing back to the bountiful Provider of their food, clothing, reason, life, and above all for the gift of his only begotten Son? Have you trained them that they must love others as God has loved them, and in their sphere deny themselves as Jesus has denied himself in his sphere? [Cf: The Home Missionary 12-01-94 para. 10] p. 528, Para. 1, [1894MS].

Man cannot work in his own finite strength, or spirit, or ability, in an acceptable way to God; but when we wear the yoke of Christ, the words can be applied, "We are laborers together with God; ye are God's husbandry, ye are God's building." The Lord invites human agents to become one with him in spirit and works. The Holy Spirit, Christ's representative, is to teach the soul. No truth essential for the enlightenment and salvation of man is to be left untaught, no act of mercy, compassion, and benevolence is to be left unperformed. Every perfection of the divine nature is to come to man's assistance in the work of saving souls. Let the church arise from her stupor, and go to work in earnest, leaving no field destitute of workers. Let consecrated workers be sent forth by consecrated means, and let them labor devotedly, going from house to house, opening the Scriptures, and praying with families that the Spirit of God may be poured out upon his people. [Cf: The Home Missionary 12-01-94 para. 11] p. 528, Para. 2, [1894MS].

Shall not parents and children seek to provoke one another unto love and good works? Shall we not give to Christ our hearts' best and holiest affections? Shall we not receive the gift freely given to us to

save the sons and daughters of Adam? Shall we not surrender soul, body, and spirit to Christ, in appreciation of the blessings bestowed upon us by his great love? Divine love has been stirred to its unfathomable depths for the sake of man, and shall the intelligences of heaven behold in the recipients of so great love a mere surface gratitude? Shall they behold them offering cheap offerings that testify to their shallow appreciation of the love of God? Such gratitude is imperceptible to the world, and will fail to awaken in the hearts of others praise and thanksgiving to God. Through the Son of God coming to our world, the infinite resources of heaven are open before us. He was the express image of God, the brightness of the Father's glory, and yet he was made flesh and dwelt among us, and lived out the laws of the kingdom of God in order that he might win to repentance and loyalty the transgressors of the law. To accomplish this, he descended from one depth of humiliation to another, in order that he might reach and rescue man. He died on the shameful cross, and when he could descend no lower, he was laid in Joseph's new tomb, crucified by those whom he came to save. Could heaven have done better than to give Christ? Could humanity have done worse than to insult, reject, and crucify the Majesty of heaven? [Cf: The Home Missionary 12-01-94 para. 12] p. 528, Para. 3, [1894MS].

But he broke the fetters of the tomb, and proclaimed over Joseph's rent sepulcher, "I am the resurrection and the life." He then ascended on high, and led captivity captive, and gave gifts unto men. To supply the place of his presence, he sent his representative, the Holy Spirit, to convince the world of sin, of righteousness, and of judgment to come. Through this agency man was to be sanctified, to be privileged to co-operate with God for the recovery of the lost and perishing race. Mrs. E. G. White. *Sept. 24, 1894*. [Cf: The Home Missionary 12-01-94 para. 13] p. 528, Para. 4, [1894MS].

"Brethren and sisters in America, I make an appeal to you. 'God is not mocked; for whatsoever a man soweth, that shall he also reap.' The lives of many are too delicate and dainty; they know nothing of bearing hardness as good soldiers of Jesus Christ. They themselves are obstructions in the way of soul-saving. They have many wants, everything must be convenient, and easy, and nice to suit their taste; they themselves will not move, and those who would move they hinder by their suppositions and imaginary wants and their love of idols. They think themselves Christians, but do not know what the practical Christian life signifies. What is the definition of Christian? It is to be Christ-like. 'He who will come after me,' says Jesus, 'let him deny himself, and take up his cross daily, and follow me.' When the Lord sees his people binding their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, then the work will go forward with power. Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the searching of the Scriptures, or from most earnest prayer. Watch unto prayer, live your own requests, co-operate with God by working in harmony with him, expel everything from the soul temple which assumes the form of an idol. Now is God's time, and his time is your time. Fight the good fight of faith, refuse to think unbelief, or to talk unbelief. There is a world to hear the last warning of mercy." [Cf: The Home Missionary 12-01-94 para. 01] p. 529, Para. 1, [1894MS].

"We are in the very shadow of the time of trouble which is fast approaching, a time of trouble such as never was since there was a nation." [Cf: The Home Missionary 12-01-94 para. 02] p. 529, Para. 2, [1894MS].

"Calmly and clearly 'preach the word.' (See Scripture.) We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit which is light and life. [Cf: The Home Missionary 12-01-94 para. 01] p. 529, Para. 3, [1894MS].

"The people want a sign, as in the days of Christ. Then the Lord told them that no sign should be given them. The sign that should be manifest now and always, is the working of the Holy Spirit upon the mind of the teacher, to *make the word* as impressive as possible. The word of God is not a dead, dry theory, but Spirit and life. [Cf: The Home Missionary 12-01-94 para. 02] p. 529, Para. 4, [1894MS].

"Satan would like nothing better than to call minds *away from the word*, to look for and expect something *outside of the word* to make them *feel*. They should not have their attention called to dreams or visions. If they would have eternal life, they must eat the flesh and drink the blood of the Son of God. [Cf: The Home Missionary 12-01-94 para. 03] p. 529, Para. 5, [1894MS].

"In the days of Christ this statement offended many of his professed disciples, so that they went back and walked no more with him. The Lord Jesus explained his own words. He said, 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life,' 'Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.' This living bread of which Jesus spoke is of consequence; *it is his word*, which he has given us. [Cf: The Home Missionary 12-01-94 para. 04] p. 529, Para. 6, [1894MS].

"Teach these things. Educate the people to have a sound, solid experience, and do not create in them an appetite for something new, and strange, and startling. These are the very things which those that are weak in moral power crave as the liquor drinker craves liquor, and the result is that they are not sound *in the understanding of the word*. They have not root in themselves, and when the masterly working of Satan shall be made manifest, and he shall perform miracles to testify that he is Christ, those who have been controlled by feeling, who have fed on the sensational, and have been seeking for strange things, *will be carried away*, because they were not feeding on Christ. [Cf: The Home Missionary 12-01-94 para. 05] p. 530, Para. 1, [1894MS].

"'He that eateth my flesh and drinketh my blood dwelleth in me and I in him.' They received life from Christ, just as the branch receives its nourishment from the vine. God help us to move soundly, solidly, because we are eating and drinking the flesh and blood of the Son of God. [Cf: The Home Missionary 12-01-94 para. 06] p. 530, Para. 2, [1894MS].

"'Preach the word.' Compared with the word, everything else is

weakness itself. The word of God is the weapon of our warfare. Educate, train the people to be doers of the word, and they will then abide in Christ, and Christ will abide in them. Then they will discern the delusions of Satan; they will not be ignorant of his devices." [Cf: The Home Missionary 12-01-94 para. 07] p. 530, Para. 3, [1894MS].

Our Responsibility as Stewards. I seemed to be in an assembly of our people, and the subject to be presented was that of the opening of new fields, "the regions beyond," that have not yet heard the sound of the third angel's message. The standard of truth is to be uplifted in cities, towns, and villages. The truth is to be carried into the highways and hedges, and all classes are to hear the gospel. Earnest prayer was offered to God for his counsel and guidance. The spirit of the Lord was present, and deep solemnity rested upon all. The Spirit of the Lord was upon me, and I was deeply moved under its influence. I presented before those who were assembled the necessity of all our laborers working in unity, with one mind and one judgment. [Cf: The Home Missionary 12-01-94 para. 01] p. 530, Para. 4, [1894MS].

A great work is to be accomplished in this country (Australia), and ministers and people will need to study carefully the principles of economy. Ministers and their wives are compelled to take leading positions; but they must be faithful sentinels over themselves, in order that imaginary wants shall not lead them to an extravagant expenditure of means. It will be necessary for every one connected with the cause to practice strict economy, so that every penny that can be spared from their income, may be used to advance the work of God. [Cf: The Home Missionary 12-01-94 para. 02] p. 530, Para. 5, [1894MS].

This testimony was presented before me in clear lines, and is applicable not only to Australia and New Zealand, but also to all other fields. The people of God are continually receiving of his rich bounties, and they should understand that all these rich favors come through Jesus Christ alone, who is the sin-bearer for our world. It was through self-denial and humiliation that Jesus Christ purchased our redemption; for he lived not to please himself. The self-denial of Christ calls for beneficent action on our part. If we represent the character of Christ, every particle of selfishness must be expelled from the soul. In carrying forward the work he gave to our hands, it will be necessary for us to give every jot and tittle of our means that we can spare. Poverty and distress in families will come to our knowledge, and afflicted and suffering ones will have to be relieved. We know very little of the human suffering that exists everywhere about us; but as we have opportunity, we should be ready to render immediate assistance to those who are under a severe pressure. We should invest means in sending the gospel to the poor, and aiding those who have ventured by faith to take their position upon the platform of eternal truth, when by so doing they have placed themselves in an embarrassing situation. Where there are cases of special need, ministers must be prepared to relieve those who are in poverty for the truth's sake. There should not be a careless expenditure of means simply because they have it on hand, tying it up in some investment, so that it cannot be utilized when needed. [Cf: The Home Missionary 12-01-94 para. 03] p. 530, Para. 6, [1894MS].

I have been perplexed to know how we may help those who are doing their best to live and keep the commandments of God. God calls upon us

to bind about our wants, to have a genuine experience in daily self-denial. Although we may not be compelled to restrict our appetites, we should show that we do not live to eat, but eat to live. God demands a complete consecration of ourselves, soul, body, and spirit, to his service. Time is precious; strength is precious; no member of the family should be overtaxed because of unnecessary labor, and thus be disqualified to serve God and to keep his or her soul in the love of God. The Lord demands that we shall live simply. Our diet is not to consist of expensive food, or of unnecessary dishes, which require time and strength for preparation. It is profitable for us to consider the time in which we are living. We shall be called upon to engage in enterprises that will work for the salvation of the souls of men, women, and children. We must do this work in the spirit which Christ exercised in his mission, fulfilling the word, "Whosoever will come after me [follow in my footsteps], let him deny himself, and take up his cross, and follow me." So shall he be my disciple. [Cf: The Home Missionary 12-01-94 para. 04] p. 531, Para. 1, [1894MS].

When the Lord sees that we are copying our Model in spirit and action, and doing our best for the advancement of the cause, then he will be our treasure of resources. New fields are to be entered, and if the work advances into these new fields, then every one who loves Jesus will have to act a part in personal self-denial. The work cannot be done by a few bearing the burden, and others gaining no experience in burden-bearing, and yet all partake of the favor of God. "By their fruits ye shall know them." If every one had a Christian experience after the self-denying order that Christ has enjoined, we should see far less selfish indulgence; we should see men and women giving themselves to the Lord, and working in their positions of trust as the Lord would have them, practicing the self-denial and self-sacrifice which we see in our Redeemer; and this is the will of God concerning us. [Cf: The Home Missionary 12-01-94 para. 05] p. 531, Para. 2, [1894MS].

We should heed the words of the apostle Paul when he said, "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." Those who receive the mercies of God should have a disposition to respond to them. All things belong to God; all the good things which we enjoy are the results of divine love. God is the bountiful giver; in his large love he has given Jesus Christ, heaven's best gift, and how shall he not with him also freely give us all things? In his tender mercy and unspeakable love, he has not only provided for the wants of the soul, but has also not been forgetful to provide for the necessities of our bodies. He has made us his almoners, and has bestowed upon us his gifts, reserving tithes and offerings for the advancement of his work. He does not ask us to give these things because he could not get along without them; for he owns all things; but he reserves them for himself in order to give us, as his stewards, and opportunity to follow his example. He has given us the greatest gift he could possibly make, a gift of infinite value, so that it could not be said he could give a greater gift. In return, he asks that those who have been the recipients of such great love should render back to him a portion of that which he has given them, in order that "there may be meat in mine house." He pronounces the withholding of that which he has reserved, as robbery toward himself. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and

offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me 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: The Home Missionary 12-01-94 para. 06] p. 531, Para. 3, [1894MS].

Those who do not return to the Lord a portion of his entrusted goods, will be written in the heavenly records as embezzlers of their Lord's property. The almost empty treasury of the Lord's house testifies against those who have been remiss in their duty in paying to the Lord his own. They are not in a happy spiritual condition, and never can be, no matter what their assertions may profess. "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." [Cf: The Home Missionary 12-01-94 para. 07] p. 532, Para. 1, [1894MS].

The Lord would have every one acknowledge that he is the rightful owner of all the goods which he has lent us to trade upon. He says to us, Render back to me the tithes and gifts, and offerings, as a token of your loyalty to me, and of your dependence upon me, and I will bless you, and you shall be channels of blessing. Your gratitude offerings will be a token of your sense of obligation to me. The gratitude that ends simply in words, has no particular value; for faith is made perfect by works, and without works your profession of faith is of no worth. God is continually giving, and the human agent is continually receiving. When we become weary of returning to the Lord his own, his blessing will be withheld from us. As long as we are dependent upon God's bounty, our obligations to render gratitude offerings to him are upon us. [Cf: The Home Missionary 12-01-94 para. 08] p. 532, Para. 2, [1894MS].

Time and strength and money have been frittered away simply for the gratification of taste, and yet all we have belongs to God, and is to be used for his glory. It is time that as families, and as a people, we should teach by precept and example how to be economical, self-denying, watchful and prayerful. We must lift the cross and follow Jesus. Our table should be a constant educator and enlightener to others, on account of its healthfulness and simplicity. We shall accomplish far more good in all lines of our work, if we live out the truth that we preach. [Cf: The Home Missionary 12-01-94 para. 09] p. 532, Para. 3, [1894MS].

That which brings the highest satisfaction to heavenly intelligences, is engaging in the work of bringing the invitation of mercy to those for whom Christ has given his life. Those who claim to love God and keep his commandments are to be good and to do good. We are to manifest tact and discretion, and be sure that we make such an outlay of means as will work for the greatest good of those whom Christ has purchased

with his own blood. The truth will not go to those who are nigh, and to those who are far off, unless every man, woman, and child shall practice strict economy in all their expenditures, and consecrate that which they can save to the advancement of the work of God. [Cf: The Home Missionary 12-01-94 para. 10] p. 532, Para. 4, [1894MS].

I appeal to all our brethren and sisters to bear in mind the words of Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Jesus, the world's Redeemer, gave his precious life to save fallen man; every son and daughter of Adam is his purchased possession. He paid the infinite price, the ransom money in his own precious life, to redeem man; therefore he identifies his interest with suffering humanity. He requires every man to be interested for his fellow-man, making the word of God his standard of duty. With meekness and lowliness of heart we are to show reverence and love to him who hath bought us, giving his own life, that "whosoever believeth on him should not perish, but have eternal life." Then let love and tender regard toward our fellow-men be ever revealed, not merely in words, but in deeds. [Cf: The Home Missionary 12-01-94 para. 11] p. 532, Para. 5, [1894MS].

The children of the heavenly King, should represent the character of the Ruler of the heavenly kingdom. They should cultivate unity and love for one another, each member of the royal family loyally representing the principles of the government of God. Jesus Christ was sent of God; in his character and life he represented every principle of the law of God. What are the two great principles of that law?--Love to God and love to our neighbor. We are to cherish a warm, deep, abiding interest in one another, an unfeigned respect for our brethren and sisters. We are none of us to set ourselves up as critics, to discern defects in those with whom we associate, and then engage in a work of cannibalism, tearing to pieces the reputation of those who may be more precious in the sight of God than we are. Evil-thinking and evil-speaking are a great offense in the sight of God, and those who do these things are not born of the Spirit, but of the flesh. [Cf: The Home Missionary 12-01-94 para. 12] p. 533, Para. 1, [1894MS].

The sad thing in our churches to-day, is that Jesus is misrepresented in the character of those who profess to be his followers. Many claim to believe in and love Jesus, while they do neither. They advocate the law of God, but are transgressors of its precepts. The first four commandments require supreme love to God. Parents, children, wife, husband, houses, lands, or any other earthly treasure, whether of friends or property, are not to be loved selfishly, and thus become an idol to divert the mind, the time, the service, from God. He that loves and serves mammon, cannot love and serve God supremely. When friends and relations are loved with inordinate affection, they are taking the place in the heart where God should be. "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." "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." "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." Here idolatry is plainly revealed, as existing in those who claim to worship God. The pure, refined, ennobling love is buried up by the love of carnal things. This the True Witness represents as a fearful loss in experience and

character-building -- the loss of the 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 True Witness sends forth this warning. Mercy and the love of God are the attributes of his throne. While claiming to be the subjects of the kingdom of God, and yet refusing to be converted from their selfish love, their stern, iron will, their own perverse ways, many are constantly bearing a false testimony of Jesus Christ. [Cf: The Home Missionary 12-01-94 para. 13] p. 533, Para. 2, [1894MS].

I have been for a long time pressed under the burden of the fact that we are not elevating the standard as we should. New fields are continually opening, and the third angel's message must be proclaimed to all kindreds, nations, tongues, and peoples. We must not feel that we are compelled to hover over churches that have received the truth. We must not encourage the people to depend upon ministerial labor in order to preserve spiritual life. Everyone who has received the truth must go to God for his individual self, and decide to live by every word that proceedeth out of the mouth of God. Those who have embraced the third angel's message must not make man their trust, and depend upon the ministers to make their experience for them. [Cf: The Home Missionary 12-01-94 para. 14] p. 533, Para. 3, [1894MS].

Let every one do all in his power to help, both by his means and by his prayers, to carry the burden for souls for whom the ministers are laboring. Earnest prayer sent up to God for his blessing upon the laborers in the field, should follow the laborers as sharp sickles into the harvest field. When the people thus pray for the work, they will not be selfish, and seek to have the ministers preaching to them who know the truth, but will say to the minister, "Go and carry the truth so precious to us, to others, and our prayers shall go with you." This will be a valuable experience to every member of the church. [Cf: The Home Missionary 12-01-94 para. 15] p. 534, Para. 1, [1894MS].

Let the people of God have root in themselves because they are planted in Jesus Christ. There must be no strife for supremacy. Let every one seek God for himself, and know for himself that the truth of God is the sanctifier of soul, life, and character. Let all feel that it is their duty and privilege to speak those things in the church which will edify. No one should try to sermonize, but with hearts filled with the love of God, let each one have something to say that will not savor in the least of self-exaltation, of questions that will cause dissension; but let each one present lessons from the life of Christ, and represent none of self, but all of Jesus. [Cf: The Home Missionary 12-01-94 para. 16] p. 534, Para. 2, [1894MS].

To every man is given his work. One man cannot do the work for which another man has been trained and educated. But the work of every man must begin at the heart, in the character, by surrendering the soul to God, and by co-operating with divine agencies. The root must be holy, or there will be no holy fruit. All are to be workers together with God, and self must not appear. The Lord has entrusted talent and capabilities to every individual, and those who are most highly favored with opportunities and privileges, are under the heaviest obligations to God. Those who are represented as having but one talent have their work to do. By diligent trading, not with pounds, but with pence, they

are diligently to employ their ability, determined not to fail nor be discouraged. Those who faithfully trade upon their one talent will hear the gracious commendation given them with as full heartiness as those who have been gifted with many talents, and who wisely improve them, "Well done, thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things." He who had but one talent, had an influence to exert, and his work was needed. In perfecting his own character, he was exerting an influence that helped to perfect the character of those who had larger responsibilities, who were in danger of building themselves up, and of neglecting some important little things, which that faithful man with his one talent was regarding with diligent care. By his diligence and unwearied, faithful efforts, he gave lessons worthy of imitation to those who, from outward appearance, seemed to be greatly his superiors. Our various trusts are proportioned to our various abilities. [Cf: The Home Missionary 12-01-94 para. 17] p. 534, Para. 3, [1894MS].

Christ can give his peace to those only who surrender their will and their way to his method and plans. Restless cravings and heart-burnings bring no joy, no happiness, but only sadness and misery to the soul. He who cherishes them, views all things in a distorted light, and thinks that others who do not view matters as he does, do not appreciate his individual importance and worth. We may be complete in Jesus Christ only as we are emptied of self. When our life is hid with Christ in God, self is lost, submerged in the breadth, length, depth, and height of infinite love. Let the burden of every soul be to know the love of Christ, which passeth knowledge. Mrs. E. G. White. [Cf: The Home Missionary 12-01-94 para. 18] p. 534, Para. 4, [1894MS].

"Were there not ten cleansed? but where are the nine?" Let us give earnest consideration to this question, "Where are the nine?" Why is it that we feel such great obligation for human favors, and so little for the divine? Why do we praise and glorify man, and leave God out of our reckoning? What human agent could or would have done one thousandth part of that which God has done for his heritage? Could a human agent do even a fraction of what God has done, it would be done only by the grace which God supplies. Man is so ungrateful, so forgetful of God, whose mercy sustains him every hour and every moment! All we have received in the past, and all we are now receiving, comes from One who "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." "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." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." [Cf: The Medical Missionary 11-01-94 para. 01] p. 535, Para. 1, [1894MS].

Satan works to interpose himself between God and man, so that the affections, the gifts and offerings of human agents, shall be turned into human channels rather than into the divine. The enemy has been especially alive upon this point, and shall those who profess to be the followers of Christ unite with him in this branch of Satanic work? For Christ's sake let not the world give a better example in works of benevolence than do those who claim to love God with all their heart, and their neighbors as themselves. Let Christ be represented in tender

compassion and love for suffering humanity. Let the condition of helpless little ones appeal to every mother's heart, that she may put into exercise a mother's love for homeless orphan children. Their helplessness appeals to every God-given attribute in human nature. [Cf: The Medical Missionary 11-01-94 para. 02] p. 535, Para. 2, [1894MS].

There is a large field for missionary labor in caring for homeless orphan children. Shall not the love of Christ constrain my brethren and sisters to use the capital intrusted for the purpose of blessing others, in providing for destitute and homeless children? Shall Christmas and New Year's find you enriching yourselves by accepting gifts that you do not need, or will you tell your friends and relatives that you will regard it as a great favor to yourself if they will bestow their gifts on the Orphans' Home, that needy, homeless little children may thus be cared for, clothed, and fed as God would have them? The blessing of the Lord will surely be bestowed upon all who will deny self, using the means he has lent them in an economical way in providing for themselves, in order that they may provide for those also who are destitute and afflicted. God is testing and proving every soul in this probationary time, that it may be made manifest whether or not his attributes of character are formed within. [Cf: The Medical Missionary 11-01-94 para. 03] p. 535, Para. 3, [1894MS].

God chooses to work through human agents in relieving the necessities of suffering humanity; but how inconsistent it is for those who profess to be Christ's followers to spend their means in buying expensive presents for those who need not their offerings! How many poor and suffering families might be supplied with healthful, simple food and comfortable clothing if the gifts and offerings formerly devoted to friends and relatives, should be bestowed upon the needy. Let the gifts that have hitherto been given without a thought as to the misapplication of God's entrusted goods, be recognized as his talents to be applied to the necessities of the poor and suffering. In this way thanksgiving will redound to God; for the poor will be blessed with the thought that the Lord has moved upon his agents and has caused them to remember the hungry, the naked, and the destitute. Will those who have a good supply of the Lord's goods, misapply their gifts in giving to those who are not in need, simply because it is fashionable to do so, and take no thought of the poverty-stricken homes where such gifts would be greatly appreciated? [Cf: The Medical Missionary 11-01-94 para. 04] p. 536, Para. 1, [1894MS].

The Haskell Home has been erected in Battle Creek, Mich., through the gift of a large-hearted woman who wished to invest a portion of her earthly treasure in providing an asylum for poor orphan children. Will not those who love our Lord enlarge the mantle of charity to take in this benevolent institution of God? Shall we not do our duty to the poor? We have long been waiting and halting, and neglecting Christ in the person of suffering ones who have been purchased by his blood. Shall we not now redeem the past? Shall we not now make restitution to God by our earnest zeal, our tender compassion, and take to our hearts the homeless little ones? [Cf: The Medical Missionary 11-01-94 para. 05] p. 536, Para. 2, [1894MS].

The children of God on earth must cooperate with heavenly intelligencies, working in harmony with the light and truth revealed in his word, and thus represent the attributes of his character. Every

Christian is to represent Christ in self-denial, in living not to please and glorify self. The followers of Christ are to reach that condition which is spoken of in the sacred record, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." And again he says, "God is not ashamed to be called their God." What evidence does he present to verify this assurance? The answer is, "He hath prepared for them a city." But those who are thus honored are doers of the word of God. They love God with all the heart, and their neighbors as themselves, and are living epistles, known and read of all men. By their character they say to the world that they are strangers and pilgrims on the earth. "For they that say such things declare plainly [to the world] that they seek a country. And truly, if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city." [Cf: The Medical Missionary 11-01-94 para. 06] p. 536, Para. 3, [1894MS].

Let every one closely investigate his expenditures, and see how he can deny himself and help the needy. There is a home in preparation for the aged poor. This is a precious object to which to give a portion of God's entrusted goods. "Therefore I thought it necessary to exhort the brethren, that they would go before unto you and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not of covetousness." Now hear the words of inspiration, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Do we believe God? I believe every word spoken by the prophets and apostles inspired by the Holy Spirit. "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver." Now hear the assurance that God has given to those who would follow out his instruction: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower [which is our heavenly Father] both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness): being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men: and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [Cf: The Medical Missionary 11-01-94 para. 07] p. 537, Para. 1, [1894MS].

It is through the blessing of God bestowed upon the unselfish and benevolent soul, that he has wherewith to bestow gifts to help the needy, and to bring tithes and offerings to carry the gospel into regions beyond. Nothing can be given that has not first been received from our heavenly Father. Will the Christian world ever learn that the soul must be refined from the dross of selfishness before Christ can be represented in character? Can anything be withheld by those who know

the blessedness of giving? Shall it be said of professed believers in Jesus Christ that he is ashamed to call them brethren? Selfishness, covetousness, pride, and vanity misrepresent Christ to the world. The name of Christian is applied by the world to men and women who are not so named in the books of heaven. On the record above it is written of them, "Weighed in the balances of the sanctuary, and found wanting." The worldly spirit that leads the professed people of God to misappropriate their Lord's goods, causes them to bring reproach upon the name of him who has exercised boundless beneficence toward the sons of men. The character of God is falsified before the world by those who withhold their Lord's intrusted means from benevolent purposes; for they do not represent 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." By Mrs. E. G. White. *Melbourne, Australia*. [Cf: The Medical Missionary 11-01-94 para. 08] p. 537, Para. 2, [1894MS].

"He that doeth righteousness is righteous." It is perilous to know just what we ought to do, and yet fail to do it. Many think that they have faith because they have so often heard it spoken of; but they do not have faith unless it is woven into the experience. Some feel annoyed that these commonplace truths, as they think, are so often presented before them. Repentance and faith and love are to be practiced, or they are of no value to those who profess to possess them. We need to be guarded on every side lest we shall be deceived. "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?" [Cf: Sabbath School Worker 06-01-94 para. 01] p. 538, Para. 1, [1894MS].

Look unto Jesus, the author and finisher of your faith, and in studying the character of Christ, and making him your pattern, you will have neither time nor disposition to measure yourselves among yourselves, or compare yourselves with others. There are tremendous questions to settle on the part of every soul. Ask yourself: "Am I clean, and pure, and holy before God? Am I washing my robes of character in the blood of the Lamb?" It is no time now for us to let our imaginations run upon the glowing splendors of the truth, and go into ecstasies over some charming phase of its appearance, and fail to weave its truth into practical life. Jesus speaks to every soul who is admiring the truth and yet failing to make it practical: "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: Sabbath School Worker 06-01-94 para. 02] p. 538, Para. 2, [1894MS].

Let your whole life be a striving to enter in at the strait gate. We must press our way toward the mark for the prize of our high calling in Christ Jesus. We must fight the good fight of faith. We must turn our eyes away from the supposed defects and failings of others, and individually do the will of God. We are to live Christ, to follow the light. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." We must have the faith that works by love and purifies the soul. He who gives himself up to the work of criticising others, on feeding his soul with the miserable husks of his brother's imperfection, is in the wrong kind of business, and is far

worse than the one he criticises. There is a serious, sacred work to be done by every child of God, for the apostle says that according to the "riches of the grace of God" it is our privilege 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." This is the experience which we all must have in order that we may be able to work for souls who are in danger of perishing. We should watch for souls as they that must give an account. At every step we should seek counsel of Jesus, that we may move in the very best way to save our fellow men from ruin. [Cf: Sabbath School Worker 06-01-94 para. 03] p. 538, Para. 3, [1894MS].

A Christian cannot look calmly on while he sees a soul going in the downward path, associating with those who will demoralize and corrupt the morals, and yet refrain from warning him of his danger. In Christ's stead he will seek to help him, and just in proportion to the brother's danger is there a necessity of moving with caution and in accordance with principles of Christian courtesy. No inconsiderate movement should be made that will defeat the very object for which you work. You should work in tenderness as Christ would work, in order that you may retain your influence over the soul. Do not reprove in a harsh way, and pour out a tirade of words; but let everything be done with humility, with much prayer, that you may have wisdom in dealing with the erring. It is delicate work to present to a person his faults in such a way that you will not leave an impression upon the mind that you are acting as though you considered yourself superior. It is a nice matter to deal wisely and not arouse feelings of opposition, and cause pride to close the door of the heart against you, and thus make it impossible to do any good to him who is in danger. By Mrs. E. G. White. [Cf: Sabbath School Worker 06-01-94 para. 04] p. 538, Para. 4, [1894MS].

"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." "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: Sabbath School Worker 07-01-94 para. 01] p. 539, Para. 1, [1894MS].

It is plainly stated that fruit bearing is the result of abiding in Christ. 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." 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 those with whom we associate? No soul will be lost who will practice the principles of these words of Christ. Jesus prayed that his disciples might be sanctified through the truth, and added, "Thy word is truth." He said

again, "I have given them thy word." The soul's sanctification is to be accomplished through obedience to the word of God. 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 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." [Cf: Sabbath School Worker 07-01-94 para. 02] p. 539, Para. 2, [1894MS].

Have the words of Christ had 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 has been dwarfed and sickly to be found in the fact that our works are so largely of self, and so little of Jesus? Christ is nothing to us unless he is our Guide, our Counselor, our Alpha and Omega, our all and in all. If Christ abides with us, self must be dead, for our very spiritual life is to have self hid with Christ in God. [Cf: Sabbath School Worker 07-01-94 para. 03] p. 539, Para. 3, [1894MS].

Let every soul make sure that the principles which Christ has taught concerning abiding in him are deeply planted in the heart by the Holy Spirit. This instruction has been strangely neglected, and is it any wonder that the professed people of God have had little of the peace and love of God abiding in their hearts, when they have felt so little responsibility to carry out these principles of truth? Even the professed teachers of truth have failed to impress on the minds of the people the importance of abiding in Christ, because their own lives and characters were not sanctified through the truth. Unless the truth is enthroned in the heart, and there is a thorough transition from darkness to light, even the professed teachers of truth will be blind leaders of the blind, clouds without water, carried about with 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 abiding in us. [Cf: Sabbath School Worker 07-01-94 para. 04] p. 539, Para. 4, [1894MS].

As we near the close of earth's history, Satan redoubles his efforts to cast his hellish shadow over us, in order that he may cause us to 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; 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, 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 on whom I will show mercy." "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." The glory of God is his character, and it is manifested to us in Christ. Therefore it is by beholding Christ, by contemplating his character, by learning his lessons, by obeying his words, that we become changed into his likeness. As we are enlightened by his Spirit, we see no virtue or merit in ourselves. We realize there

is naught in us but deformity. But the glory of the Redeemer, manifested in his atoning sacrifice, in his justifying righteousness, in his fullness of grace, whereby we not only obtain pardon but receive sanctification, fills the whole soul with love and adoration, and in contemplating the goodness, mercy, and love of God, we become transformed in character. Jesus said, "The glory which thou gavest me I have given them; that they may be one, even as we are one." On him who receives Christ, the glory of the Lord has risen, the Sun of Righteousness has shined, and, rising from his low and worldly state, the believer reflects the light of Christ's glory. As he continually looks to Jesus and contemplates his beauty, he is more and more transformed into the child of light. [Cf: Sabbath School Worker 07-01-94 para. 05] p. 540, Para. 1, [1894MS].

Jesus said of his followers: "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 represent Christ in character. Jesus says, "He that abideth in me, and I in him, the same bringeth forth much fruit." Good works are the fruits borne upon the Christian tree. It is impossible to be a disciple of Christ, and be as a fruitless branch. The good works of the believer are wrought through the human agent by Christ himself. They are doers of the words of Christ, and will not only impart blessings of the highest order to others, but as they render implicit obedience to Christ, they represent his character, and bring joy to the heart of Christ, and to all the holy ones of heaven. By Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-94 para. 06] p. 540, Para. 2, [1894MS].

Many who listened to the teachings of Christ said, "Never man spake like this man." But his words, that comforted, strengthened, and blessed the needy, that were as bread to the hungering soul, were as bitterness to the scribes and Pharisees. In answer to the statement of the woman at Samaria that her father had worshiped in this mountain, but the Jews said that Jerusalem was the place where men ought to worship, Christ had said: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he." [Cf: Sabbath School Worker 12-01-94 para. 01] p. 540, Para. 3, [1894MS].

These words are of universal application, and to all believers through all time they are to be a light; but, though the lesson is universal, yet it was particularly fitted to the Jewish people of that generation. Their worship had degenerated from a spiritual worship to a mere external service. Of their religious teachers Jesus had said, "In vain do they worship me, teaching for doctrines the commandments of men." Christ did not expect that his words would return unto him void, but that they were as enduring as eternity. On one occasion he said to the multitude that thronged about him, "Heaven and earth shall pass away,

but my words shall not pass away." He himself wrote nothing down, but the Holy Spirit brought all things to the remembrance of his disciples, and caused that his words should be recorded for our benefit. [Cf: Sabbath School Worker 12-01-94 para. 02] p. 541, Para. 1, [1894MS].

The keynote of his teaching was struck in the words that he spoke to the woman at Samaria, when he said: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." Christ declared to his disciples, in the company of the scribes and Pharisees, the manner of standard they must reach in order to be acceptable worshipers. He said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The words of the prophet Ezekiel applied to the religious teachers of that day: "Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully." [Cf: Sabbath School Worker 12-01-94 para. 03] p. 541, Para. 2, [1894MS].

Jesus spoke as one having knowledge and authority. The denunciation he uttered against the Jews condemned their formalism and hypocrisy. His scathing rebukes and denunciation of formalism have the same force today as they had in the days of the scribes and Pharisees, and apply to those who have a form of godliness, but deny the power thereof. The God of infinite holiness cannot accept external service as spiritual worship. Those who worship God must worship him in spirit and truth, or their service is vain. There must be reality in the religious ceremonies, or they are simply pretensions, hollow abominations. But though Jesus rebuked the priests and religious teachers for their formalism and hypocrisy, yet how forbearing and tender were his lessons to the poor, the oppressed, the afflicted, and discouraged. The priests and rulers, the scribes and Pharisees, destroyed the living pastures, and defiled the wellsprings of the water of life. By their false precepts they confused the understanding, and clouded that which was clear. They misrepresented God by their hardness of heart, by their impurity, pride, and selfishness. They made God altogether such a one as themselves. Their imagination was darkened and polluted by their wicked works. Because of their religious degeneracy they could discern nothing that pertained to the spiritual kingdom of Christ. Through rejecting the messages of mercy brought to them by the Lord of light and glory, they became, in their stubborn resistance, past feeling. They had evidence in abundance of the divine character and mission of Christ, and increased evidence would only have increased their guilt. Thinking themselves to be wise, they became fools. As men do today, so they did then, and used the very intellect that God had given them to brand with falsehood his eternal truth. By Mrs. E. G. White. [Cf: Sabbath School Worker 12-01-94 para. 04] p. 541, Para. 3, [1894MS].

"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 stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, 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 sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." [Cf: The Youth's Instructor 01-04-94 para. 01] p. 542, Para. 1, [1894MS].

The denunciation that God pronounces upon the wicked at the day of judgment is not called forth by revolting crimes, by actual outbreaking sins, but condemnation comes because of the neglect of doing the good that the wicked might have done, had they possessed the qualifications that Christ has made it possible for every sinner to possess. Jesus clothed his divinity with humanity in order that humanity might touch humanity, that moral power might combine with human effort, and that man might become a laborer together with God. By looking to Jesus, by beholding his character, he is changed into Christ's image, works along the same lines as those in which Christ worked, and becomes better and better acquainted with God, and with Jesus Christ whom he hath sent. Principles of eternal justice will be revealed in the decisions of the last great day, when the judgment shall sit, and the books be opened. [Cf: The Youth's Instructor 01-04-94 para. 02] p. 542, Para. 2, [1894MS].

"And I saw a great white throne, and him that sat on it, before whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." The question concerning those to be judged, is, What is the character of their works? Jesus has given his life in order that transgressors may become transformed in character, and be made fit subjects for the kingdom of God, members of the royal family, children of the heavenly king. With the gross, sinful, corrupt transgressors that are named as outside the city, are the five foolish virgins, who took no oil (they had not the grace of God) in their vessels with their lamps. They had lamps, a knowledge of the truth, but no living connection with God. They were not vitalized by the Holy Spirit. They went out as those who were wise, but they were wise only in their own conceit; for they had no saving faith in Christ as their personal Saviour. They had not been growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. [Cf: The Youth's Instructor 01-04-94 para. 03] p. 542, Para. 3, [1894MS].

The same lesson of unfaithfulness is presented in the parable of the talents, where the servant to whom was entrusted the one talent went and dug in the earth, and hid his Lord's money. When his Lord returned,

and inquired for his own with usury, this man made charges against God, just as many are doing today, making charges against those who are bearing burdens and carrying responsibility in the cause of God. It was the unprofitable servant who made charges against his Lord. He said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." [Cf: The Youth's Instructor 01-04-94 para. 04] p. 542, Para. 4, [1894MS].

The Lord expects that every one shall put to use the ability of influence or means given him. We are to do the works of Christ, to practise the lessons he has given us, and, by exercising our powers, we are to increase and strengthen them. But if we fail to improve the talent given us of God, we prove ourselves unprofitable servants, and the Lord will say to us as to the man in the parable, "Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." The Lord put no confidence in the unprofitable servant. Under test and trial, the principles which controlled his actions were developed, and he was found wanting. He educated himself to complain of those with whom he was brought into contact, and finally he complained of God. [Cf: The Youth's Instructor 01-04-94 para. 05] p. 543, Para. 1, [1894MS].

Christ says, "Ye are my witnesses." But those who have not improved their knowledge, who have not increased their entrusted abilities, by working in Christ's lines, would not be faithful and obedient in the future life. What a lesson is here given us! Judgment and retribution will come upon evil doers because of their lack of piety, because they have failed to exercise their entrusted abilities in blessing those around them. They will be found wanting because they failed to do the good that Jesus made it possible for them to do, by the provision of his grace. They refused the grace that Jesus died to bestow upon them, and disappointed the Master who has given to every man his work. For the neglect of doing the work given of God, the retributive judgment of God will fall upon the wicked and slothful servant. The unprofitable servant may have occupied himself in looking diligently after his own affairs, but he has dropped eternity out of his reckoning. By his own blood, the Majesty of heaven, the King of glory, has purchased sinners, and both the man and his talents belong to God. "Know ye not that . . . ye are not your own? for ye are bought with a price." Mrs. E. G. White. [Cf: The Youth's Instructor 01-04-94 para. 06] p. 543, Para. 2, [1894MS].

All our capabilities, all our powers, are the purchased possession of Christ. Our intellectual and moral powers are capable, when not misapplied, of honoring and glorifying God. The tongue is to be educated to speak right words, the eye to discern right things; the heart is to be surrendered to Christ, that he may purify, refine, and sanctify it through the truth, in order that from its treasures we may bring forth good things. We may, if we choose, abuse our faculties; for

God will not compel any one to do righteousness. We are free moral agents; and yet let us bear in mind that we are the property of Christ both by creation and by redemption. The talents we have are his gifts, and whether we have few or many talents, we are to devote them to God. [Cf: The Youth's Instructor 01-11-94 para. 01] p. 543, Para. 3, [1894MS].

We are on test and trial, and Satan is playing the game of life to secure possession of the soul; but whatever may have been our hereditary or cultivated tendencies, the grace of Jesus Christ, through his death, is brought within the reach of every sinner. If we shall place ourselves under right influences by faith in Christ as our personal Saviour, divine power will combine with human effort, and we may come off more than conquerors through him that hath loved us. The Holy Spirit, the word of God, will be our helpers. God would have no one enter into any business or arrangement to supply temporal needs, that will in any way hinder his spiritual advancement, and curtail the use of his powers in the service of God. [Cf: The Youth's Instructor 01-11-94 para. 02] p. 543, Para. 4, [1894MS].

At conversion, we are represented as babes in Christ; but we are not always to remain in the condition of children. We are to feed upon the sincere milk of the word, that we may grow thereby, and become strong, having been nourished by the word, if so be we have tasted that the Lord is gracious. "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 [worldlings who obey not the truth]: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [Cf: The Youth's Instructor 01-11-94 para. 03] p. 544, Para. 1, [1894MS].

The Lord held the slothful servant accountable for the talents which might have been his had he appreciated God's entrusted gifts, and multiplied them by a wise and diligent use in gaining spiritual knowledge and understanding. He was held accountable for the exercising of a reformatory influence upon the world; but instead of improving what God had given him, he is represented as handing back to the Lord the talent he had bestowed. He had not put it out to the exchangers. He had not appreciated the claims that God had upon his time, influence, capability, and means. He had not become a co-laborer with God, seeking to save the soul of the perishing by reaching the highest standard possible. He neglected to search the Scriptures, that he might understand and become a doer of the words of Christ. He did not appreciate the importance of having faith, and he did not present in good works an unmistakable example. He did not make a right use of the privileges of knowing what was the will of God. He did not train his mind, his affections, his heart, in such a way that he became a

faithful steward of the grace of our Lord Jesus Christ. Love, gratitude, and praise are to come forth from the heart that holds the treasures of the grace of Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 01-11-94 para. 04] p. 544, Para. 2, [1894MS].

The youth need to be instructed to build upon the abiding foundation, Jesus Christ. The reason that such grievous blunders are made on the part of the young, is that they do not heed the teachings and experience of those who have lived longer than they have, and have learned lessons that they have yet to learn. They yield to the temptations that assail them, and do not take heed to their ways. Even the counsel of parents is lost upon the children, who are subjects of anxiety, watchfulness, affection, and care. They do not heed the voice of educators and instructors, although the Lord has moved upon their hearts to give the youth line upon line and precept upon precept. [Cf: The Youth's Instructor 01-18-94 para. 01] p. 544, Para. 3, [1894MS].

The Lord loves the youth. He sees in them great possibilities, and is ready to help them to reach a high standard, if they will only realize the need of his help, and lay a foundation of character that cannot be moved. But in the place of all this, the majority of the youth are willing to drift along, to be carried wherever impulse or circumstances may take them. This is not because there has not been provided for them material by which they make a solid character building; but they do not consider the fact that God requires them to do their best in the days of their youth. They do not realize that they cannot afford to pass off cautions and warnings with a jest of ridicule. Many youth indulge a spirit of recklessness and folly, and they will not listen to the voice of counsel and reproof. [Cf: The Youth's Instructor 01-18-94 para. 02] p. 544, Para. 4, [1894MS].

Let students who leave their homes, and who are no longer under the influence of their parents, remember that the eye of their heavenly Father is upon them. He knows their every necessity, and understands all their temptations. Let them remember that "the fear of the Lord is the beginning of wisdom." Let them consider seriously whom they shall choose for associates; for there are always two classes attending school, and one class seek to please God and obey their instructors, while another class are filled with the spirit of lawlessness, and their minds are cast in an inferior mold. [Cf: The Youth's Instructor 01-18-94 para. 03] p. 545, Para. 1, [1894MS].

Teachers should instruct the youth in love and tenderness, and through personal effort, seek to lead their feet into safe paths. They should look with pity upon those who have been badly trained in childhood, and seek to remedy the defects that, if retained, will greatly mar their characters in youth. They should teach the youth that time is golden; that it is perilous for them to think that they may sow wild oats, and not reap a harvest that will bring them woe and ruin. Teach the youth to be sober minded. Let them imitate that which they admire in the characters of others who have moral power to resist evil, and to choose the good. Let students make their mark high. [Cf: The Youth's Instructor 01-18-94 para. 04] p. 545, Para. 2, [1894MS].

Dear students, day and night the prayers of your parents will follow you. Listen to their entreaties and warnings, and do not choose reckless associates. You cannot discern how the leaven of wickedness

will insidiously corrupt your mind and impair your habits, and by leading you to repeat evil habits, cause you to develop an unsound character. You may see no real danger, and think that you will be able to do right as easily as before you yielded to temptation to do wrong; but this is a mistake. Parents and teachers who love and fear God, may warn and entreat and counsel; but it may all be in vain, if you do not yield yourself to God, and improve the talents which he has given you to his glory. By misapplying your talents, by using them to fulfil unholy purposes, you may fail to yield the rich harvests of mental and spiritual attainment that you might have yielded, had you realized your accountability to God. Count the cost of the course of action that you are pursuing, if your feet are in the path of evil. Remember that you must meet the record of your life in the day of judgment, and answer for the degrading mold that has been placed upon your character. John says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." "The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." [Cf: The Youth's Instructor 01-18-94 para. 05] p. 545, Para. 3, [1894MS].

"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." Through associating with evil companions, the youth are led to defile the temple of God. Why do our youth not consider that those who are ready to lead others into forbidden paths, are easily overcome by temptation, and are Satan's agents to encourage disorderly habits, to laugh at those who are conscientious and who would preserve their integrity of character? By making companions of those who are evil, many are led into paths of disobedience and dissipation, that at first they had no thought of entering. [Cf: The Youth's Instructor 01-18-94 para. 06] p. 545, Para. 4, [1894MS].

The only safe-guard for children and youth, is the love and fear of God. Let them choose for their companions those who give evidence that they will encourage good purposes, orderly habits, and uprightness of character. Let them choose for companions those who practise the Bible truth, and walk according to the light that shines upon their pathway. By practising rightdoing, a disgust will be created in the heart for that which is low, cheap, and disorderly. "Seek ye the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "For 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 01-18-94 para. 07] p. 546, Para. 1, [1894MS].

In view of what God has done for the salvation of souls, let youth seek to arm themselves to resist the wild temptations that would come to them through association with those who are agents of Satan. They will seek to allure you, to encourage you to engage with them in their

evil work, and cause you to become an agent also to lead astray others who are weak in moral power. [Cf: The Youth's Instructor 01-18-94 para. 08] p. 546, Para. 2, [1894MS].

I would appeal to the youth to consider their ways, to take time to think, to weigh their actions, and see what advantage it will be to them to serve the purposes of Satan, to do his pleasure, and dishonor God. By pursuing a course of transgression, the youth grieve him who gave himself up to a life of humiliation and suffering, and who died on Calvary's cross, in order that they might not perish, but have everlasting life. [Cf: The Youth's Instructor 01-18-94 para. 09] p. 546, Para. 3, [1894MS].

Compassed with temptation as you are, nothing will be sufficient as a safeguard against evil except the indwelling of Christ in your hearts through faith in his righteousness. You must practise his virtues, making him your daily pattern. When truth is brought into the inner sanctuary of the soul, it sanctifies the whole character. You need to cherish the faith that works by love and purifies the soul. As you believe in Christ, making him your personal Saviour, you cast your helpless soul upon him, believing that he pardons your past transgressions. Then you must learn to look continually to Jesus, the author and finisher of your 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." [Cf: The Youth's Instructor 01-18-94 para. 10] p. 546, Para. 4, [1894MS].

Good character does not come by chance; it is formed by persevering, untiring effort. The youth should seek to make all that is possible of themselves, by improving every intrusted talent and capability to the glory of God. The world's Redeemer says, "Without me ye can do nothing." Faith in Jesus Christ as your personal Saviour, will give strength and solidity to your character. Those who have faith in Christ, will be sober minded, ever remembering that God's eye is upon them, that angels of God are watching to see what manner of characters they will develop and they are weighing moral worth. "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblameable, and unreprouable, in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." [Cf: The Youth's Instructor 01-18-94 para. 11] p. 546, Para. 5, [1894MS].

Individually probation is granted to you in order that you may form characters for the future, immortal life. Precious, golden moments are given you, that you may improve them according to the light which the Lord has graciously permitted to shine upon you from the throne of his glory. You should cherish every lesson that parents and instructors give you, and realize your need of deeper teaching than any human being can give. Christ is the greatest teacher the world ever knew. Where he abides in the heart by faith, his spirit will become a vitalizing agent to purify and vivify the soul. Only let us be sure that we are serving in the army of Prince Immanuel, and the truth in the heart will surely have a correcting influence on the character. Hold the truth as from God, as a treasure of the highest value, that must not be dimmed or tarnished by evil practices that are wholly out of harmony with its holy character. Under the divine influence of truth, the mind will be

strengthened, the intellect invigorated, and that which is useless will be discarded for that which is pure and beneficial. Under the influence of truth the Christian character will develop, through the knowledge of the only true God, and Jesus Christ whom he hath sent. Mrs. E. G. White. [Cf: The Youth's Instructor 01-18-94 para. 12] p. 547, Para. 1, [1894MS].

"The show of their countenance doth witness against them; and they declare sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings." "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! woe unto them that are wise in their own eyes, and prudent in their own sight! . . . Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." [Cf: The Youth's Instructor 01-25-94 para. 01] p. 547, Para. 2, [1894MS].

The eyes of the Lord God of Israel are too pure to behold iniquity, and these utterances of the Lord through his prophets need to be considered by all who claim to be his people. God requires that every man, woman, and youth should perfect a Christian character. The command is, "Be ye holy; for I am holy." Conformity to a low standard of Christianity is robbing the church of its vitality and power. The banner of piety, of Bible religion, has been trailing in the dust, because those who claim to be followers of Jesus Christ follow their own ways, and conform to a standard which God has not given them, but one they have erected for themselves. But those who make a profession of Christianity, and yet fail to have true piety, are false lights, false signboards, pointing in a wrong direction. They call evil good, and good evil, darkness light, and light darkness. While claiming to be righteous, they indulge in loose practices after the order of the ungodly man, who has not the love or fear of God before his eyes. They fail to bring the principles of the truth they profess to believe into their life practices, and regard their sins and errors as trifling things. [Cf: The Youth's Instructor 01-25-94 para. 02] p. 547, Para. 3, [1894MS].

When Achan stole the golden wedge and the Babylonish garment, he also thought it was a trifling matter, although God had commanded that all the goods of Jericho should be devoted to utter destruction. Achan thought it was but a little thing to benefit himself by the goods that were to perish if he did not appropriate them. But history shows us that that which was of so little moment in his eyes, was in the eyes of God a matter of great importance; for he had disregarded the word of the Lord. One man of the tribe of Judah had sinned; for he took of the accursed thing, and the anger of the Lord was kindled against the children of Israel. Because of this one man's sin, the presence of the Lord was withdrawn from the armies of Israel. The Lord would not serve with their sins. When the children of Israel went up against Ai, they were defeated, and came back discomfited; for thirty-six warriors had been slain, and the hearts of the people melted and became as water. They were astonished that the Lord had not given them the victory, as he had done in the past. The General of armies was not with them, the

armies of heaven had been withdrawn, and the children of Israel had been left to plan for themselves, and to arrange for the battle as their own human wisdom might dictate. [Cf: The Youth's Instructor 01-25-94 para. 03] p. 547, Para. 4, [1894MS].

When they came back in disgrace, overcome by the enemy, "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas! O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan. O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?" [Cf: The Youth's Instructor 01-25-94 para. 04] p. 548, Para. 1, [1894MS].

You can see by the prayer of Joshua, if you have spiritual discernment, that that which was esteemed by Achan as a very little thing, was the cause of great anguish and sorrow to the responsible men of Israel; and this is always the case when it is manifest that the Lord is angry with his people. It is the men upon whom rests the burden of the work, who most keenly feel the weight of the people's sins, and who pray in agony of soul because of the rebuke of the Lord. Achan, the guilty party, did not feel the burden. He took it very coolly. We find nothing in the account to signify that he felt distressed. There is no evidence that he felt remorse, or reasoned from cause to effect, saying, "It is my sin that has brought the displeasure of the Lord upon the people." He did not ask, "Can it be that it is because I stole that golden wedge and Babylonish garment, that we have been defeated in the battle?" He had no idea of making his wrong right by confession of sin and humiliation of soul. [Cf: The Youth's Instructor 01-25-94 para. 05] p. 548, Para. 2, [1894MS].

Before the people had gone to take Jericho, they had been instructed what course to pursue. Joshua had said, "The city shall be accursed, even it, and all that are therein, to the Lord. . . . And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." Achan had heard all this charge; but he had coveted the accursed thing of Jericho, appointed to destruction. He was even ready to steal the gold and silver that were to be consecrated to God, and put into the treasury of his house. [Cf: The Youth's Instructor 01-25-94 para. 06] p. 548, Para. 3, [1894MS].

But there were devoted men in Israel who felt the reproach that had come upon them, in that the people were not sustained in the battle, but were discomfited before the enemy, who triumphed over their defeat. While Joshua was mourning in humiliation and keen anguish over the dishonor that had come upon the cause of God, the word of the Lord came to Joshua. "And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing [which had been appointed to destruction],

and have also stolen [taken the golden wedge and the silver that had been consecrated to the Lord's treasury], and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed [in consequence of the sin of this one offender]." Now hear the words from the lips of Jesus Christ, who was enshrouded in the cloudy pillar: "Neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." [Cf: The Youth's Instructor 01-25-94 para. 07] p. 548, Para. 4, [1894MS].

The Lord did not specify who was the guilty party; but he gave directions as to what was to be done. He said, "In the morning therefore, ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath trespassed the covenant of the Lord, and because he hath wrought folly in Israel." And Achan confessed not; but braved it out as though he were innocent. [Cf: The Youth's Instructor 01-25-94 para. 08] p. 549, Para. 1, [1894MS].

"So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: and he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken: and he brought his household man by man: and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken." In thus sifting the matter to the bottom, the Lord reveals the fact that he is acquainted with the hidden things of dishonesty, however men may think that they are hidden. In all the transaction, Achan manifested a determination not to acknowledge his sin; but now the Lord fastened his sin upon him. Had Joshua declared Achan's sin, many might have sympathized with the guilty one, as he protested that he was innocent, and they might, in their human judgment, have thought he was misused and maltreated. It is thus that many do today when men are reprov'd for sin; for they drop God out of their reckoning. This is the reason that Joshua addressed Achan as he did. He said, "My son, give, I pray thee, the glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me." [Cf: The Youth's Instructor 01-25-94 para. 09] p. 549, Para. 2, [1894MS].

The Lord had told Joshua just what Achan had done; but so many are led by human sympathy, and the wrongdoer is so often excused, that the Lord meant to give Israel a lesson which should be also of benefit to us in our day. Therefore Joshua entreated the young man to tell him what he had done. Joshua would have the Lord God feared and honored, as one who knew all their works, and searched the hidden things of darkness, so that the people might always know that the Lord God was among them, and was acquainted with all their actions. Mrs. E. G. White. [Cf: The Youth's Instructor 01-25-94 para. 10] p. 549, Para. 3, [1894MS].

When one who is a transgressor is reproved, and puts on an appearance of innocence, and complains that he has been dealt with unjustly, there are many who will sympathize with him, and will cast reflection upon the reprover, who has in the fear of God sought to do his duty. Had punishment come upon Achan before he had with his own lips made confession of his wrong, the people who were naturally ready to rebel, would have charged Joshua with dealing harshly with the young man, and would have denounced him as unmerciful in apportioning so dreadful a punishment. They would have treasured up the memory of his deed, and would have repeated to others the judgment he had given, and would have used it as an example of the severity of men who were placed in high position among the children of Israel. Those who are not consecrated heart and soul to the service of God, will rise up in rebellion against God when he metes out judgment to the transgressor, although the sinner, if spared, would only pursue a course that would corrupt others, and scatter the leaven of evil until many would be involved in ruin. The Lord God of Israel would not permit that such a state of things should exist. [Cf: The Youth's Instructor 02-01-94 para. 01] p. 549, Para. 4, [1894MS].

Achan confessed, and said, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold they are hid in the earth in the midst of my tent, and the silver under it." Achan had thought that his sin was secret and hidden from all human eyes except those of his own household. "So Joshua sent messengers, and they ran unto the tent, and behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord. And Joshua, and all Israel with him, took Achan, the son of Zerah, and the silver and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger: wherefore the name of that place was called, The Valley of Achor, to this day." [Cf: The Youth's Instructor 02-01-94 para. 02] p. 550, Para. 1, [1894MS].

This history shows how the Lord regards sin that men may think of little account. Achan had indulged in covetousness, in theft, in embezzlement (appropriating that which had been dedicated to the cause of God), and he had dissembled; he had put on an appearance of innocence through all the critical examination that had been carried on, and pretended to be a man guiltless of any crime. The Lord made manifest by his dealing with Achan just how he looks upon such a course, in order that the people of God in all ages may fear and honor the Lord of heaven. Achan's sin had caused the death of thirty-six men; and yet he had regarded it as a light matter. The men and women who claim to be keeping the commandments of God, make it manifest that they have very little idea of its grievous character if they indulge in any phase of sin. Those who profess to be Christians, and yet do things that are after the order of Achan's sin, who embezzle the Lord's goods,

and appropriate for the use of their families that which should go to the treasury of the Lord's house, will not be left without judgment at the hand of God. [Cf: The Youth's Instructor 02-01-94 para. 03] p. 550, Para. 2, [1894MS].

What was the sin of Achan? Listen carefully to the words spoken by Jesus Christ from the pillar of cloud: "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Let such plain statements as these given by the Lord in the Old Testament, be compared with the same line of instruction given in the New Testament. The confession of Achan, although too late to be available in bringing to him any saving virtue, vindicated the character of God in his manner of dealing with him, and closed the door to the temptation that so continually beset the children of Israel, to charge upon the servants of God the work that God did himself. It was the Lord Jesus himself who specified what should be the punishment of Achan, or there might have been murmuring among the camp of Israel, even though the stolen goods were found in his tent. The Lord knew just where the stolen goods were to be found, and had told Joshua where they were, although he had not specified who was the guilty one. But the honor of God must be vindicated by confession from the sinner's own lips, and Achan testified to the truth against himself. In the manner in which the Lord dealt with Achan, we can see how great is his displeasure against those who commit similar sins. The standard of the gospel today is no lower than it was in the days of Joshua. [Cf: The Youth's Instructor 02-01-94 para. 04] p. 550, Para. 3, [1894MS].

In the New Testament we read that "a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, (his wife also being privy to it,) and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? while it remained, was it not thine own? and after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost. And the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things." The case of Ananias and his wife is recorded that the whole world may have a testimony as to how God regards dishonest practices. [Cf: The Youth's Instructor 02-01-94 para. 05] p. 551, Para. 1, [1894MS].

From the pillar of cloud Jesus spoke to Joshua, condemning Israel because of the sin of coveting and of taking the accursed things of the heathen. This was written for our admonition, and we are to take a

lesson from this circumstance. We are not to covet the goodly Babylonish garments, and the things which God has appointed to destruction; for they are not to be desired. They are cursed of God, they are a snare to the soul; for they lead to vanity, pride, and self-exaltation. They are not the goods which the Lord can bless; for he has specified them as accursed. They are the idols of the people who have estranged themselves from God, and corrupted their ways before him. God has borne long with them, has given them the advantages of light and knowledge; but their attitude toward him is, "We want not thy way, O God, but our own way." God keeps a reckoning with nations, as well as with individuals. He allows to nations a certain period of probation, and gives them evidences of his requirements, of his supremacy, and makes known to them his laws which are to be the rule of his kingdom in the government of nations. All this he does that heathen nations may not be given up to destruction unwarned and without light; but after he has given them evidence and light, and they still persist in insolence toward him, then, when iniquity is full, as in the case of the Amorites, God takes the matter in hand, and his judgments are not longer withheld. Mrs. E. G. White. [Cf: The Youth's Instructor 02-01-94 para. 06] p. 551, Para. 2, [1894MS].

The power of the Lord had been manifested, in no common manner, in the taking of Jericho, and this made the sin of Achan of greater moment than ever. The management of the attack had not been left to man as the human agent. Let us read the record: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so." Then the Lord revealed to him the plan of the battle, and how the city was to be taken by supernatural forces. [Cf: The Youth's Instructor 02-08-94 para. 01] p. 551, Para. 3, [1894MS].

The mighty power of God was displayed in the overthrow of Jericho; yet notwithstanding this, notwithstanding the fact that God had given an express command not to take any of the spoil for themselves, Achan disregarded the commandment of the Lord, and showed with how little abhorrence he regarded sin, by taking of the accursed thing. Then the Lord revealed what was his estimation of the act that Achan regarded as trifling. He withdrew his presence from the camp, for all Israel were involved in the transgression, and all Israel must have an opportunity to clear themselves before the Lord for making void his law. In Achan's case we have an example of a man sinning in the very presence of God, in the congregation where the mighty power of God was manifested. How terrible were the consequences of this man's sin. How fearful the work wrought upon his family through his example and influence. He had developed a character that was entirely unsound, and had manifested his rebellion in the very presence of God when he was working mightily for his people. It was in a time of this kind that Achan exhibited his weakness of character, which had been developed by taking steps in what he thought minor matters of transgression, by repetition of what he regarded as little sins. [Cf: The Youth's Instructor 02-08-94 para. 02] p. 552, Para. 1, [1894MS].

But the admonition to the Israel of today is, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." "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. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." Resist the enemy; do not be seduced by his flattering inducements and presentations. It is the work of the human agent to be strong, not in his own finite strength, but in the strength of the Lord, 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." This is the work that man is called upon to do, to be continually on guard as a faithful sentinel, strong in God, and in the power of his might. [Cf: The Youth's Instructor 02-08-94 para. 03] p. 552, Para. 2, [1894MS].

Christ has said, "Without me ye can do nothing." The resolutions you may make in your own finite strength, will be only as ropes of sand; but if you pray in sincerity, surrendering yourself, soul, body, and spirit, unto God, you put on the whole armor of God, and open the soul to the righteousness of Christ; and this alone,--Christ's imputed righteousness,--makes you able to stand against the wiles of the devil. The work of every soul is to resist the enemy in the power and might of the Lord Jesus Christ, and the promise is that the devil shall flee from us. But let all realize that they are in peril, and there is no assurance of safety except as they comply with the conditions of the text. The Lord says, "Draw nigh to God." How? By secret, earnest examination of your own heart; by childlike, heartfelt, humble dependence upon God, making known your weakness to Jesus; and by confessing your sins. Thus you may draw nigh to God, and he will draw nigh to you. [Cf: The Youth's Instructor 02-08-94 para. 04] p. 552, Para. 3, [1894MS].

But let us read the remainder of the lesson given for our instruction, that we may more fully comprehend what it means to draw nigh to God. "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." The work that is essential to be done by the sinner is here clearly defined. It is a work not agreeable to the human heart; but unless it is done, the soul is not in a condition to appreciate the purity and perfection of the character of Christ, and in no condition, either, to understand the offensiveness of sin. The exhortation is given, "Purify your hearts, ye double minded." While professing to be Christians, many have the mold of the world upon them, and their affections are not set upon God. They are double minded, making an attempt to serve God and mammon at the same time; but the world's Redeemer has declared, "Ye cannot serve God and mammon." By trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time, in heart, they are yielding to the temptations of Satan, and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception, and deceit is in all their practices. Professing to be righteous, they yet have hearts that are desperately wicked. Mrs. E. G. White. [Cf: The Youth's Instructor 02-08-94 para. 05] p. 552, Para. 4, [1894MS].

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. For "every man that hath this hope in him purifieth himself, even as he is pure." In every clime, in every nation, our youth should cooperate with God. The only way a person can be pure is to become likeminded with God. How can we know God? By studying his word. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [Cf: The Youth's Instructor 02-15-94 para. 01] p. 553, Para. 1, [1894MS].

Of what profit is it to say pleasant things, to deplore the works of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double minded. "Wash ye, make you clean: put away the evil of your doings from before mine eyes, cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." [Cf: The Youth's Instructor 02-15-94 para. 02] p. 553, Para. 2, [1894MS].

There must be a cleansing of the hands, and a purifying of the double mind. "Be afflicted, and weep and mourn: let your laughter be turned into mourning, and your joy into heaviness." It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and trifling, in words of criticism and condemnation of others. Those who observe such persons who make a profession of religion, know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin. [Cf: The Youth's Instructor 02-15-94 para. 03] p. 553, Para. 3, [1894MS].

When you truly repent of sin, you will not be satisfied to acknowledge simply that you are sinful, and let the matter rest there. Do you intend to remain sinful while life shall last? Do you mean to violate your conscience? Do you mean to do evil always? What does the Lord say to those who have had light, and yet have failed to live in accordance with it? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Humble yourselves in the sight of the Lord, and he shall lift you up." There is a repentance of sin that needeth not to be repented of. "And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: The Youth's Instructor 02-15-94 para. 04] p. 553, Para. 4, [1894MS].

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whosoever committeth sin transgresseth also the law: for sin is the

transgression of the law. And ye know that he was manifested to take away our sin; and in him is no sin." It is through faith in Jesus Christ that the truth is accepted in the heart and the human agent is purified and cleansed. Jesus 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." Is it possible to be healed, while knowingly committing sin? No; it is genuine faith that says, I know that I have committed sin, but that Jesus has pardoned my sin; and hereafter I will resist temptation in and through his might. "Every man that hath this hope in him [abiding in him] purifieth himself, even as he is pure." He has an abiding principle in the soul, that enables him to overcome temptation. "Whosoever abideth in him sinneth not." God has power to keep the soul who is in Christ, when that soul is under temptation. "Whosoever sinneth hath not seen him, neither known him." That is, every one who is a true believer is sanctified through the truth, in life and character. "Little children, let no man deceive you: he that doeth [not professteth to do] righteousness is righteous, even as he is righteous." "Whosoever is born of God doth not commit sin; . . . because he is born of God. In this children of God are manifest, and the children of the devil." Now mark where the distinction is made: "Whosoever doeth not righteousness is not of God, neither is he that loveth not his brother." "My little children, let us not love in word, neither in tongue, but in deed and in truth." Mrs. E. G. White. [Cf: The Youth's Instructor 02-15-94 para. 05] p. 553, Para. 5, [1894MS].

Unless the mind of God becomes the mind of men, every effort of man to purify himself will be useless; for it is impossible to elevate man except through a knowledge of God. The outward gloss may be put on, and men may be as were the Pharisees whom Jesus describes as "whited sepulchers," full of corruption and dead men's bones. But all the deformity of soul is open to him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment; but if the truth does not go deeper than this, the soul will never be saved. The heart must be purified from all moral defilement. "I know also, my God, that thou triest the heart, and hast pleasure in uprightness." [Cf: The Youth's Instructor 03-01-94 para. 01] p. 554, Para. 1, [1894MS].

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth; for the truth of God may be no truth to one who may even claim to believe it. Persons may profess to love the Saviour, and yet make it manifest that love does not actuate them in his service. Why is it that the love of Christ does not wield a constraining power over the life? It is because it has never been brought into the sanctuary of the soul; it has never been made the principle of action. "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." [Cf: The Youth's Instructor 03-01-94 para. 02] p. 554, Para. 2, [1894MS].

Unless the truth is stamped upon the soul, it will not be obeyed in

the life. Unless every word of profession is heartfelt, it will be but empty sound. Through neglecting to practise the truth, it loses its power over the mind and conscience; and through love of sin, the word loses its light, and certain ruin follows. He who does not practise the truth he knows, loses the love and Spirit of God. There are many of our young men and women who will not, cannot, be witnesses for Christ, unless they have altogether a different view of what it means to be children of God, heirs of God and joint heirs with Jesus Christ. May the Lord work upon the hearts of our youth. [Cf: The Youth's Instructor 03-01-94 para. 03] p. 554, Para. 3, [1894MS].

Coming out to Jesus means coming out of the world, and being separate from the world. It means coming out fully on the Lord's side, realizing that though you are in the world, you are not of it, but are a living representative of the Lord Jesus Christ. Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. He beseeches the brethren, as dear children, to "walk worthy of the vocation wherewith ye are called," being fruitful in every good work, and increasing in the knowledge of God." He admonishes them to walk in Christ Jesus even as they received him, that they may be rooted, and grounded, and built up in him, and established in the faith. [Cf: The Youth's Instructor 03-01-94 para. 04] p. 554, Para. 4, [1894MS].

The youth might become an army of young soldiers, to go forth as missionaries for God, but they cannot do this while their ideas of what constitutes religion are so far below the standard. Too often they make it manifest that they do not feed upon the word of God; they have a knowledge of the theory, but no realization that it is necessary to live by every word that proceedeth out of the mouth of God. They live to please self, to enjoy their own way, to indulge in their own habits and customs, to seek pleasure in holiday festivities, and if they have earned a little money, to spend it upon things to gratify themselves. They study self, they glorify self. Many names on the church record are not on the record of heaven--not in the Lamb's book of life. These youthful persons who profess to be Christians, are not living for Christ. They are not bringing their will into subjection to Christ. [Cf: The Youth's Instructor 03-01-94 para. 05] p. 554, Para. 5, [1894MS].

When the young come together, it is not to see in what way they shall glorify their professed Master, but it is to talk cheap, commonplace things; and should you listen, you would hear the light speech, the giddy laugh, and plenty of profitless nonsense. This seems to be the only aim of many of our youth in associating together; but will this result in a growth in grace? Will this enable them to perfect a Christian character? No; this will not train them to become missionaries for God. If they ever enter heaven, they must put themselves under very different training, and have a very different experience. They must compare their characters with the great moral standard, the law of God; for if the character will not stand a comparison with that law now, how will it stand it in the day of judgment? "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were

written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." [Cf: The Youth's Instructor 03-01-94 para. 06] p. 555, Para. 1, [1894MS].

We feel to rejoice that souls may turn unto God, that they may turn their faces Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from among your wicked associates? Have you accepted Jesus Christ as your personal Saviour? Have you entered upon the service of Jesus, saying, What shall I do to inherit eternal life? When the lawyer came to Christ asking him that question, he answered, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." Have you this wholeheartedness to God? If not, you need converting. The converting power of God must come upon our youth, that they may be transformed in life and character, that they may realize what a great privilege it is to become sons and daughters of God, to be refined, ennobled, elevated, to be members of the royal family, children of the heavenly King. Mrs. E. G. White. [Cf: The Youth's Instructor 03-01-94 para. 07] p. 555, Para. 2, [1894MS].

It is the duty of every youth to place himself decidedly and without reserve on the side of Christ, in order that he may develop a character that will be after the similitude of Christ's, and grow up to the full stature of a man in Christ Jesus. He will then be written as a man in the book of God, and will be a man not only in the estimation of men, but in the sight of God. Dear youth, the very best thing you can do is to enlist freely and decidedly in the army of the Lord. Surrender yourself into the hands of God, that your will and ways may be guided by the One who is unerring in wisdom and infinite in goodness. To withhold yourself from God is to rob God of that which is his own. The Lord hath need of you, and you have need of the Lord. It is not safe for you to put off the decisive step, or delay the matter of making a complete surrender of yourself to God. If you have not already given yourself to God, I beseech you to do it now. Let your name be enrolled in the heavenly records as one of the chosen and elect of God. [Cf: The Youth's Instructor 04-26-94 para. 01] p. 555, Para. 3, [1894MS].

The day is coming when we shall have to meet the record of our lives. Will your record be such as you will be pleased to meet in the day when every case shall be decided? John saw in vision the scene of the judgment. He says: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." In view of the accountability to which you are held, can you afford to drop eternity out of your reckoning? Can you afford to drift with the current, and live unmindful of God, giving the impression to the world and to the heavenly hosts that to enlist in the service of Jesus Christ is to enlist in the service of a tyrant, and be in a kind of slavery? This is the light in which Satan presents the service of God; but it will be for your interest to consider the matter in its true light, and contradict Satan's suggestions and falsehoods. You are the Lord's property, both by creation and by redemption. "God so loved the world,

that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." What a priceless gift this was for God to make in order to secure your salvation? How sad it is that so few accept this precious gift! What a terrible record the human race will have to meet in the last day, since the vast majority of men have refused the priceless offering, rejected the richest gift that God could bestow upon the world. It is through the inestimable gift of Christ that all our blessings come. Life, health, friends, reason, happiness, are ours through the merit of Christ. O that the young and the old might realize that all comes to them through the virtue of Christ's life and death, and acknowledge the ownership of God. [Cf: The Youth's Instructor 04-26-94 para. 02] p. 555, Para. 4, [1894MS].

The apostle writes, "Ye are not your own." Even when we were under the control of a cruel master, even when the prince of darkness ruled our spirits, the Lord Jesus Christ paid the ransom price of his own blood for us. You have been bought with a price, even with the precious blood of Christ; you are his property, therefore glorify God in your body, and in your spirit, which are God's. Render to him willing heart service, and no longer rob God of that which is his own. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." It is your privilege to be a faithful soldier in the army of the Lord. [Cf: The Youth's Instructor 04-26-94 para. 03] p. 556, Para. 1, [1894MS].

Through his holy word, through his providences, and through messages sent to you by his servants, Jesus is daily saying to you, "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." Jesus has given his precious life for you, that you may become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Then give yourself to him as a pledge of grateful love. Were it not for the love freely given us of Christ, we should now be in hopeless despair, in spiritual midnight. Thank God everyday that he gave us Jesus. Will you not accept his gift? Will you not be his witness? Time is short; and it becomes you to work while the day lasts, living an imperishable life, hiding your life with Christ in God. Then "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Mrs. E. G. White. [Cf: The Youth's Instructor 04-26-94 para. 04] p. 556, Para. 2, [1894MS].

Every soul is surrounded with an atmosphere peculiar to the individual. This atmosphere may be full of spiritual malaria that is poisonous to the principles of righteousness. But when brought into association with others, it need not take us days or weeks to ascertain whether the atmosphere of the spirit is of Christ or of Satan. The influence of association is never stronger than in school life; but the student who comes to school with an earnest desire to be a help and a blessing to his fellows, will be careful to cast his influence on the right side, and seek companions who will join with him in cultivating right principles and practices. [Cf: The Youth's Instructor 05-03-94 para. 01] p. 556, Para. 3, [1894MS].

Students should feel their responsibility in the matter of making their school life a success. They should bend every effort in the right direction, so that they may not disappoint their parents or guardians

who work hard to keep them in school, and who are deeply anxious for their present and eternal welfare. Students should determine that they will make a record that they will not be ashamed to meet in the day of judgment. A student who is circumspect in his deportment, who will not be swayed to the right or left by wrong influences, will exercise a restraining power over those in the school who take pleasure in showing their independence, and in engaging in wicked sports in disobedience to the rules, and who fill the hearts of their teachers with sorrow and discouragement. [Cf: The Youth's Instructor 05-03-94 para. 02] p. 556, Para. 4, [1894MS].

Life is a problem which we must individually work out for ourselves. No one can form a character for another; we each have a part to act in deciding our own destiny. We are God's free, responsible agents, and each one must work out his own salvation with fear and trembling, while God works in him to will and to do of his own good pleasure. Students may do good, or they may do evil, but "whatsoever a man soweth, that shall he also reap." [Cf: The Youth's Instructor 05-03-94 para. 03] p. 556, Para. 5, [1894MS].

We are individually on trial under the proving of God. The intelligences of heaven are all enlisted to help every soul who will be drawn to Jesus, and every true lover of Jesus will cooperate with the heavenly agents in seeking to draw souls away from that which is foolish, low, and frivolous. The followers of Christ will not work on the side of Satan to weaken faith in true religion, to deprave others by casting about them an atmosphere which is ruinous to the morals and the character. But we are sorry to say that even in our schools there are persons who are Christians only in name. It will not take a long acquaintance with these professors to ascertain that they are successful agents of Satan. There are in our schools persons who are corrupt at heart, who yet have a pleasing address, and who are successful in fascinating a certain class of people, and before the unwary are aware of it, the influence of these persons has changed their sentiments, and fashioned them after the objectionable characters of these corrupt persons. But those who wear the garb of Christianity, and yet who are governed by the fashions and maxims of the world, are moral corrupters. They claim to be seeking heavenly treasures, but the atmosphere with which their souls are surrounded is one that is charged with a deadly spiritual miasma, and they should be shunned by those who would remain unspotted by the world. [Cf: The Youth's Instructor 05-03-94 para. 04] p. 557, Para. 1, [1894MS].

The youth who has discernment can readily see what kind of persons these are, even though he lays no claim to Christianity; for he knows that they are not Christlike. But shall he allow them to be as stumblingblocks to him? He has a guide book that describes those who are on the Lord's side. If he knows that their course is inconsistent with a profession of Christianity, if he understands what it means to live a godly life, he will be held accountable for the light and knowledge he has. He will be responsible for doing the Master's will, for showing to the world what is the true idea of Christianity, what it is to have a Christlike life and character. Mrs. E. G. White. [Cf: The Youth's Instructor 05-03-94 para. 05] p. 557, Para. 2, [1894MS].

We have a powerful enemy, and not only does he hate every human being made in the image of God, but with bitterest enmity he hates God and

his only begotten Son Jesus Christ. When men give themselves over to be the slaves of Satan, he does not manifest the enmity toward them which he does to those who bear the name of Christ, and given themselves to the service of God. He hates them with a deadly hatred. He knows that he can grieve Jesus by bringing them under the power of his deceptions, by injuring them, by weakening their faith, by making them incapable of doing God service as they are required to serve under their Captain Jesus Christ. Satan will permit those to have a degree of rest who are bound as slaves to his chariot, for they are his willing captives; but his enmity is aroused when the message of mercy reaches his bond slaves, and they seek to wrench themselves away from his power, that they may follow the true Shepherd. Then it is that he seeks to bind them with additional chains to hold them in their captivity. The conflict between the soul and Satan begins when the captive begins to tug at the chain, and longs to be free; for it is then that the human agent begins to cooperate with heavenly intelligences, when faith takes hold on Christ. Then it is that the Stronger than the strong man armed, is the helper of the soul, and the poor captive is strengthened by the Holy Spirit to obtain his freedom. [Cf: The Youth's Instructor 05-10-94 para. 01] p. 557, Para. 3, [1894MS].

God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless and deceived to be overcome by the enemy. And if those who have enlisted in the army of Christ will put on the whole armor of God, and wear it, they will be proof against all the assaults of the enemy. Those who really desire to be taught of God, and to walk in his way, have the sure promise that if they feel their lack of wisdom and ask of God, he will give liberally, and upbraid not. The apostle says, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways." God is behind every promise, and we cannot dishonor him more than by questioning and hesitating, by asking and not believing, and then by talking doubt. If you do not immediately receive what you have asked for, will you go on in sullenness and unbelief? Believe; believe that God will do just what he has promised. Keep your prayers ascending, and watch, work, and wait. Fight the good fight of faith. Say to your heart, "God has invited me to come. He has heard my prayer. He has pledged his word that he will receive me, and he will fulfil his promise. I can trust God; for he so loved me that he gave his only begotten Son to die for me. The Son of God is my Redeemer." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "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: The Youth's Instructor 05-10-94 para. 02] p. 557, Para. 4, [1894MS].

The youth who enter and continue their school life with the true object before them, will not be homesick or disappointed. They will not be restless and uneasy, not knowing what to do with themselves. They will find a helper in the Omnipotent One. They will have one aim in view, and that is to be men and women of principle, who will meet God's standard, and benefit humanity and glorify God. They will not regard their school life as a time for pleasure seeking, for idle amusement and foolish frolic, but will endeavor to make the most of their God given opportunities and privileges, so that they shall not disappoint

their parents and teachers, or grieve God and heavenly intelligences. Mrs. E. G. White. [Cf: The Youth's Instructor 05-10-94 para. 03] p. 558, Para. 1, [1894MS].

It is a solemn thing to die, but it is a far more solemn thing to live, and to form a character that will qualify us to enter the school in the heavenly courts above. We are living in an enemy's land, and we may expect difficulty and conflict. The youth will have to be able to endure hardness as good soldiers of Jesus Christ. It is not best that their path should be made perfectly smooth and easy, that they should be supplied with money, and not taught to feel the necessity of practising self-denial and economy. [Cf: The Youth's Instructor 05-17-94 para. 01] p. 558, Para. 2, [1894MS].

When a youth is making up his mind that he wants to obtain an education, he should carefully consider what is his motive in going to school? He should ask himself, How shall I best employ my time so as to reap all the benefit possible from my opportunities and privileges? Shall I put on the whole armor of God which has been provided for me by the gift of the only begotten Son of God? Shall I open my heart to the Holy Spirit, that every faculty and energy may be aroused, which God has given me in trust? I am Christ's property, and am employed in his service. I am a steward of his grace. [Cf: The Youth's Instructor 05-17-94 para. 02] p. 558, Para. 3, [1894MS].

Although, to your human judgment, some who profess Christianity do not meet your measurement of Christian character, you should not grieve the heart of Christ by living an inconsistent life; for others are in danger of being influenced by your wrong course of action. You are fighting for the crown of life, and should not rest satisfied in meeting a low standard. [Cf: The Youth's Instructor 05-17-94 para. 03] p. 558, Para. 4, [1894MS].

The Lord accepts no halfway work; there must be on your part no blundering in the sacred work of God. Do not trust yourself, but surrender your will and ideas and ways to God, and do his will alone. Live to please him who thought you of such value that he gave Jesus, his only begotten Son, to save you from your sins. Through his merit, you may be accepted. In your school life ever keep before you the thought that what is worth doing at all, is worth doing well. Depend upon God for wisdom, that you may not discourage one soul in right doing. Work with Christ in drawing souls to him. But it will not do for you, while condemning halfhearted work in others, while pointing out their errors, to fail to do as well as they do, because you will not place yourself on the side of right and loyalty. Even though the rules and regulations seem needlessly exacting, be obedient to them; for you may err in your inexperience. Do your very best in everything you undertake. Jesus is your Saviour, and rely upon him to help you day by day, that you may not sow tares, but the good seed of the kingdom. [Cf: The Youth's Instructor 05-17-94 para. 04] p. 558, Para. 5, [1894MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." As a student, you must learn to see with your brain as well as your eyes. You must educate your judgment so that it shall not be feeble and inefficient. You must pray for guidance, and commit your way unto the Lord. You must close your

heart against all foolishness and sin, and open it to every heavenly influence. You must make the most of your time and opportunities, in order to develop a symmetrical character. Fun and folly and indolence cannot be entertained as your guests, if you copy the pattern, Christ Jesus, and become daily more intelligent as to what you shall do to be saved. [Cf: The Youth's Instructor 05-17-94 para. 05] p. 559, Para. 1, [1894MS].

Youthful students, your life cannot be governed by impulse without proving an entire failure. You cannot follow your natural inclinations without meeting with a great loss. If you would move securely, you must keep the way of the Lord. Your understanding must be refined and purified; you must work according to God's plan, or fail to make a success. You must ever be growing and advancing in grace and knowledge. You will be able to do nothing acceptably in your school life without practising habits of system and order. Haphazard work will bring certain failure. [Cf: The Youth's Instructor 05-17-94 para. 06] p. 559, Para. 2, [1894MS].

You need to study carefully the question of amusements. Ask yourself, What is the influence of amusements on mind and character, and on the work which I have come to do? Ask yourself, What bearing has the question of amusements on my religious life, on my character as a Christian? Do the games in which you participate, fit you to engage in prayer and in the service of God? Do they aid you to bring as much zeal and earnestness into the Lord's work as you put into the games you play? Have not these amusements in which you have engaged, absorbed your interest so that you have not been able to put as much fervor into the learning of your lessons as you should have done? Which is to have the supremacy, the service of God, or the service of self? Let every student closely examine the ground on which he is standing. [Cf: The Youth's Instructor 05-17-94 para. 07] p. 559, Para. 3, [1894MS].

Dear youth, you are now deciding your own eternal destiny. You must put persistent effort into your Christian life if you would perfect a right character. It will be to your eternal loss if you have a dwarfed, weakly, babyish religious experience. We are to be "complete in him." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." This means that you are to study the life of Christ. You are to study it with as much more earnestness than you study secular lines of knowledge, as eternal interests are more important than temporal, earthly pursuits. If you appreciate the value and sacredness of eternal things, you will bring your sharpest thoughts, your best energies, to the solving of the problem that involves your eternal well-being; for every other interest sinks into nothingness in comparison with that. [Cf: The Youth's Instructor 05-17-94 para. 08] p. 559, Para. 4, [1894MS].

You have the pattern, Christ Jesus; walk in his footsteps, and you will be qualified to fill any and every position that you may be called upon to occupy. You will be "rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." You are not to feel that you are a bond slave, but a son of God; that you are highly favored in that you have been regarded of so great value that God has made you his by paying an infinite ransom for your freedom. Jesus says, "I call you not servants, . . . but I have called you friends." When you appreciate his wondrous

love, love and gratitude will be in your heart as a wellspring of joy. Mrs. E. G. White. [Cf: The Youth's Instructor 05-17-94 para. 09] p. 559, Para. 5, [1894MS].

Do not receive flattery, even in your religious life. Flattery is an art by which Satan lieth in wait to deceive and to puff up the human agent with high thoughts of himself. "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." Flattery has been the food upon which many of our youth have been nourished; and those who have praised and flattered have supposed that they were doing right; but they have been doing wrong. Praise, flattery, and indulgence have done more toward leading precious souls into false paths, than any other art that Satan has devised. [Cf: The Youth's Instructor 05-24-94 para. 01] p. 560, Para. 1, [1894MS].

Flattery is a part of the world's policy, but it is no part of Christ's policy. Through flattery poor human beings, full of frailty and infirmities, come to think that they are efficient and worthy, and become puffed up in their fleshly mind. They become intoxicated with the idea that they possess ability beyond what they do have, and their religious experience becomes unbalanced. Unless in the providence of God they shall be turned from these deceptions, and become converted, and learn the a-b-c of religion in the school of Christ, they will lose their souls. [Cf: The Youth's Instructor 05-24-94 para. 02] p. 560, Para. 2, [1894MS].

Many a youth has been flattered that he has ability as a natural gift; when the ability he thinks he has, can be attained only through diligent training and culture, learning the meekness and lowliness of Christ. Believing he is naturally gifted, he thinks there is no necessity of putting his mind to the task of mastering his lessons; and before he is aware, he is fast in the snare of Satan. God permits him to be attacked by the enemy, in order that he may understand his own weakness. He is permitted to make some decided blunder, and is plunged into painful humiliation. But when he is writhing under a sense of his own weakness, he is not to be judged harshly. This is the time above all others when he needs a judicious counselor, a true friend, who has discernment of character. This is the time when he needs a friend who is led by the Spirit of God, and who will deal patiently and faithfully with the erring, and lift up the soul that is bowed down. He is not to be lifted up by the aid of flattery. No one is authorized to deal out to the soul this delusive intoxicant of Satan. Rather he is to be pointed to the first rounds of the ladder, and his stumbling feet are to be placed on the lowest round of the ladder of progress. Peter says, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 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: The Youth's Instructor 05-24-94 para. 03] p. 560, Para. 3, [1894MS].

Let the erring one be encouraged to climb step by step, round by round. The effort may be painful to him, but it will be by far the best lesson he has ever learned; for by so doing he will become acquainted with his own weakness, and thus be enabled to avoid in the future the

errors of the past. Through the aid of wise counselors, his defeat will be turned into victory. But let no one attempt to begin at the top of the ladder. Let every one start at the lowest round, and mount step by step, climbing up by Christ, clinging to Christ, ascending to the height of Christ. This is the only way to advance heavenward. Let nothing turn the attention away from the great work that is to be done. Let the thoughts, the aptitude, the keen exercise of the brain power, be put to the highest uses in studying the word and will of God. The Lord has a place for the very best ability he has intrusted to men. In the work of building up his kingdom, we may employ every capacity given of God, as faithfully and earnestly as did Daniel in Babylon, when he was found faithful to every duty to man, and loyal to his God. [Cf: The Youth's Instructor 05-24-94 para. 04] p. 560, Para. 4, [1894MS].

God calls for far more tact, more wise generalship, than has yet been given him by his human agents. There is need of sharp, sanctified thinking, and keen work to counteract the ingenious plans of Satan. There is a call for a higher standard to be met, a holier, more determined, self-sacrificing effort to be put forth in the Lord's work. Our youth must be educated to meet a higher standard, to understand that they are now deciding their own eternal destiny. There is no safeguard for any one, save in having in the heart the truth as it is in Jesus. This must be planted in the heart by the Holy Spirit. Much that is now called religion will sink out of sight when it is assailed by the hosts of Satan. Nothing will stand but the truth,--the wisdom that is from above, which will sanctify the soul. [Cf: The Youth's Instructor 05-24-94 para. 05] p. 561, Para. 1, [1894MS].

Let no one imagine that self-indulgence is religion. Let not selfishness be pampered. Let the youth learn to restrict their desires, and to beware of extravagance in the use of means. Let all look unto Jesus, contemplate his character, and follow in his footsteps. "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." Mrs. E. G. White. [Cf: The Youth's Instructor 05-24-94 para. 06] p. 561, Para. 2, [1894MS].

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Those who are seeking to obtain an education should labor as though they could see heavenly intelligences looking upon them with the deepest interest. Let the youth seek to acquire knowledge in one line after another, that they may serve the cause of God with as great perfection as possible; that they may become workmen who need not to be ashamed. Many who are endeavoring to qualify themselves for some department of the work, cannot devote years to the acquisition of knowledge. Let every student acquire the habit of applying the mind to that which he has in hand, and cherish this habit of application after school life is over. Those who are determined to become workmen that need not to be ashamed, will find spare moments in which they can pursue their education. While engaged in the ministry, or in other lines of work, if they wisely improve their time, having an eye single to the glory of God, the Holy Spirit will bring to their remembrance the truths which they have studied. If all those who are engaged in the work of God would gather up the moments that many fritter away in common, frivolous conversation, they might be able to do a great deal that is now left undone. These moments are golden, and should be used in hoarding up a

valuable revenue. [Cf: The Youth's Instructor 05-31-94 para. 01] p. 561, Para. 3, [1894MS].

The mind does not wear out nor break down so often on account of diligent employment and hard study, as on account of eating improper food at improper times, and of careless inattention to the laws of health. The diet question deserves careful study, and students can do more for themselves than teachers can do for them by prescribing strict rules and regulations. Let students preserve a conscience void of offense toward God and man. [Cf: The Youth's Instructor 05-31-94 para. 02] p. 561, Para. 4, [1894MS].

"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." "Study to show thyself approved unto God, a workman that needeth not to be ashamed." [Cf: The Youth's Instructor 05-31-94 para. 03] p. 561, Para. 5, [1894MS].

It is essential that the physical powers be taxed as well as the mental powers. Students should exercise their muscles with useful employment, that they may reach the highest standard of physical vigor. Learn in everything what is the best method by which you may become wise. The men who now stand in responsible positions have more ability than they keep in training. They have not learned to put all their faculties to use; they have not educated every power of body and mind according to their time and opportunity. If laborers who are now in the field had intelligently used their physical and mental powers, according to the laws of hygiene, they would not only have been able to become proficient in common branches of education, but would have been versed in different languages, and thus would have been qualified to become missionaries in foreign countries. But many have failed even to think that it was essential to advance as far and as fast as possible. Many have had no ambition to educate themselves, and so they have not aspired to reach an elevated standard of knowledge, to gain physical soundness, and to attain to a good experience in the things of God. [Cf: The Youth's Instructor 05-31-94 para. 04] p. 562, Para. 1, [1894MS].

Managers and teachers in schools and literary institutions should procure facilities by which students may have opportunities for practical labor, and thus have the privilege of exercise in connection with their studies. If the laws of health were observed, their literary success would be more assured. Students are neglecting an important branch of their education, if they are not becoming intelligent concerning dietetic laws adapted for the preservation of the health of both body and mind. They should not go forth from our institutions of learning as ignorant of their own bodies and how to care for them, as when they entered school. The managers of our schools should place upon the tables such food as will be of the best advantage to their pupils, in order that they may send forth those who are able to be useful in teaching others the laws of life. Students may recommend the school by their healthful appearance, making it manifest that they have walked in obedience to the law that God planted in their system. They can reveal the fact that appetite and passion were kept under the control of the higher powers. [Cf: The Youth's Instructor 05-31-94 para. 05] p. 562, Para. 2, [1894MS].

At best, those who are called upon to labor in the cause of God, will have to sustain severe drafts upon the nervous system. They will be required to exert themselves to their utmost, and yet not sacrifice health and life. Therefore every one should give particular study to the health question, because their example in this line involves a great deal. They should be qualified to instruct others by precept and example, and, garrisoning their souls and bodies by the highest resolutions, they should observe temperance in all things, and make the most of their God given ability. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [Cf: The Youth's Instructor 05-31-94 para. 06] p. 562, Para. 3, [1894MS].

Man has fallen by sin; but there is no need of his continually repeating the transgression of Adam and Eve. There is no necessity for pleasing and gratifying the appetite by indulging in forbidden things. All should understand that by indulging perverted appetite, they violate the laws of health and life. Many have misinterpreted health reform, and have received perverted ideas of what constitutes right living. Some honestly think that a proper dietary consists chiefly of porridge. To eat largely of porridge would not insure health to the digestive organs; for it is too much like liquid. Encourage the eating of fruit and vegetables and bread. A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone. Those who have feeble digestive organs can often use meat, when they cannot eat vegetables, fruit, or porridge. If we would preserve the best health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, the brain will be confused, and unable to put forth mental effort. Have fruit at one meal and vegetables at the next. [Cf: The Youth's Instructor 05-31-94 para. 07] p. 562, Para. 4, [1894MS].

We are in suffering need of men and women who possess sound reasoning faculties,-- who can trace from cause to effect. We need persons who will educate themselves to cook healthfully. Many know how to cook meats and vegetables in different forms, who yet do not understand how to prepare simple and appetizing dishes. Many understand how to make different kinds of cakes, but cake is not the best food to be placed upon the table. Sweet cakes, sweet puddings, and custards will disorder the digestive organs; and why should we tempt those who surround the table by placing such articles before them? The more largely flesh composes the diet of teachers and pupils, the less susceptible will be the mind to comprehend spiritual things. The animal propensities are strengthened, and the fine sensibilities of the mind are blunted. Diligent study is not the principal cause of the breaking down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces. The apostle Paul declares that he who would be successful in reaching a high standard of godliness must be temperate in all things. Eating, drinking, and dressing all have a direct bearing upon our spiritual advancement. We are all called upon to lay aside every weight and the sin that doth so easily beset us, that we may be able to run the Christian race without embarrassment, and obtain the crown of immortal glory. Mrs. E. G. White. [Cf: The Youth's Instructor 05-31-94 para. 08] p. 563, Para. 1, [1894MS].

"For ye are the temples of the living God; as God hath said, I will

dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." What large and comprehensive promises God has given us in his word. Because of the great goodness of God to us, we can say with Paul, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." [Cf: The Youth's Instructor 06-07-94 para. 01] p. 563, Para. 2, [1894MS].

I wish to impress upon the youth the fact that God has claims upon you, and has made provision so that you need not fail nor be discouraged. Many fail to recognize the claims that God has upon them. They profess to be sons and daughters of God, but they do not behave as children of God. They argue that their evil habits and customs which they followed when they served under the black banner of the prince of darkness, must be excused on the ground of their weakness, while they claim that "it is their way." Their natural irreverence and lack of respect for those in positions of trust, their objectionable hereditary traits of character, they choose to retain as idols. When a soul is truly converted, old habits and natural evil besetments are done away in Christ Jesus, and all things become new. Among those who profess to be servants of Christ, an earnest purpose should be cultivated, such as Daniel manifested in the courts of Babylon. He knew that God was his strength and his shield, his front guard and his rear guard. Amid the corruptions that surrounded him in the courts of Babylon, he kept himself free from those sights and sounds which would allure him, and draw him into temptation. When his duties required that he be present at scenes of revelry, intemperance, and basest idolatry, he cultivated the habit of silent prayer, and thus he was kept by the power of God. [Cf: The Youth's Instructor 06-07-94 para. 02] p. 563, Para. 3, [1894MS].

To have the mind uplifted to God will be a benefit in all times and in all places. In place of permitting the imagination to fill the mind with daydreams and air castles, let the soul cultivate the habit of contemplating the world's Redeemer. When the mind is thus filled, the soul will thus continue in prayer, and watch unto the same with thanksgiving; and the believer in Christ will be able to bring forth good things from the treasure of the heart, speaking of Christ, his mercy, his love, and compassion. God will give wisdom to such a soul, as he gave it to Daniel, making manifest to him how he ought to speak, and how he ought to walk in wisdom toward them that are without, redeeming the time. He will see meaning in the apostle's injunction, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. 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." [Cf: The Youth's Instructor 06-07-94 para. 03] p. 564, Para. 1, [1894MS].

Hold the truth firmly by the hand of faith in righteousness; for the

great need at this time among those who profess to know the truth, is an individual application of the truth to daily experience. The question you should put to your soul is, "Is Christ my Saviour? Is the sanctification of the Spirit in my life? Do I by faith behold Christ Jesus as my atoning sacrifice, my only hope?" Help has been laid upon one that is mighty. Jesus has given his life, that every soul might have abundant help in him. Provision has been made whereby every soul that is struggling under sinful practices, may be made free from sin. "Behold the Lamb of God, which taketh away the sin of the world." The Christian is not to retain his sinful habits, and cherish his defects of character; but he is to be renewed in the spirit of his mind after the divine similitude . Whatever may be the nature of your defects, the Spirit of the Lord will enable you to discern them, and grace will be given you whereby they may be overcome. Through the merits of the blood of Christ, you may be a conqueror, yes, more than a conqueror. [Cf: The Youth's Instructor 06-07-94 para. 04] p. 564, Para. 2, [1894MS].

Will you who read these words resolve that you will never again seek to excuse your defects of character by saying. "It is my way"? Let no one declare, "I cannot change my natural habits and tendencies." The truth must be admitted into the soul, and it will work the sanctification of the character. It will refine and elevate the life, and fit you for an entrance into the mansions which Jesus has gone to prepare for those who love him. [Cf: The Youth's Instructor 06-07-94 para. 05] p. 564, Para. 3, [1894MS].

Heaven is worth everything to us, and if we lose heaven we lose all. Then let no deception take possession of your mind, and hold you in bondage to any sinful practice; for in so doing you will have a spurious kind of religion. [Cf: The Youth's Instructor 06-07-94 para. 06] p. 564, Para. 4, [1894MS].

The heart in which Jesus makes his abode will be quickened, purified, guided, and ruled by the Holy Spirit, and the human agent will make strenuous efforts to bring his character into harmony with God. He will avoid everything that is contrary to the revealed will and mind of God. The Lord says to us, "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. 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 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: The Youth's Instructor 06-07-94 para. 07] p. 564, Para. 5, [1894MS].

How much better it is for poor souls to give up their idols, and to bring themselves to the light. Let those who profess to know the truth, plead with God, and instead of talking to no profit, ask the Lord to reveal to you yourself; place your life under his searching eye, and when he lays hold upon your case, you will see that you have made grievous mistakes, and what you supposed was of little importance was offensive in the sight of Heaven. You will see that there is a decided need of thorough transformation of character. You will realize that you must put away the evil of your doings, and cooperate with God, and heavenly angels who are sent to minister unto those who shall be heirs

of salvation. [Cf: The Youth's Instructor 06-07-94 para. 08] p. 565, Para. 1, [1894MS].

The apostle says of those who profess to serve Jesus, "Ye are laborers together with God." All our ability, all our talents, are to be brought into working order in union with divine agencies, or we shall never be overcomers, and inherit eternal life. Self must die. Every practice, every habit, that has a harmful tendency, however innocent it may be regarded by the world, must be battled with until overcome, that the human agent may perfect a character after the divine pattern. The apostle says: "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless [you must be blameless in order to be harmless], the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." [Cf: The Youth's Instructor 06-07-94 para. 09] p. 565, Para. 2, [1894MS].

The crooked ways, the perverse doings of those around us, are not to dim the luster of our piety, or to lead us to conform our habits to, and assimilate our customs and practices with, the world's. Let the prayer go forth from the lips of those who claim to be the sons and daughters of God; "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting. Mrs. E. G. White. [Cf: The Youth's Instructor 06-07-94 para. 10] p. 565, Para. 3, [1894MS].

The gospel of Christ has little to fear from its open opponents. Its most dangerous foes are the pretended friends of Christ, who say, "I go," but do not go. They profess to love the Lord Jesus, but through the deceptions of Satan, they work against Christ, because they are not doers of the word. He who is a friend of Christ studies the word of God, and brings its principles into his daily life, making every thought, word, and deed subject to the control of the Spirit of God. Such a man will be a man of discernment; he will have spiritual eyesight, and will not be ignorant of Satan's devices. The love of God is in his heart, and the love of his fellowmen. Who can measure the loss we sustain by neglecting to obey the words of Christ? He is life to the dead and wisdom to the ignorant. It is by his righteousness that we are connected with God. [Cf: The Youth's Instructor 06-14-94 para. 01] p. 565, Para. 4, [1894MS].

The Saviour said to his professed people, "I have somewhat against thee, because thou hast left thy first love." If ever a people needed to repent because they had lost their first love, it is those who have had so great light, and have failed to live up to it. You can never understand what the loss means, until you repent of having given so little heed to the words of Christ. "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." There is need of repentance, because there is a lack of love to God in his professed church. He has not been loved with the whole heart, with the whole soul. The affections have been divided, and the great commandment which says, "Thou shalt love thy neighbor as thyself," has not been obeyed. [Cf: The Youth's Instructor

06-14-94 para. 02] p. 565, Para. 5, [1894MS].

In view of the wonderful manifestation of the love of Christ to fallen men, it is a great sin to misrepresent his character as it has been misrepresented by every soul who has left his first love. Shall we not repent of this sin? Shall we not, as young people, take these things to heart, and make diligent work? If we repent and forsake this sin, may God grant that the precious illumination of his Spirit may no longer be withheld from us. The word of God cannot be bent to men's likings. It requires obedience, full and free. Will the youth who profess to keep the commandments of God, keep them in deed and in truth? Shall we be able to select a better guide, a better standard than that which is given us in the word of God? Why, then, do we kindle a fire and walk in the sparks of our own kindling? The Eternal One has opened a path for us to travel, which leads to the open gates of paradise. Can we, by following our own will, and choosing to walk in our own way, find a pleasanter path? What can spread sunshine through the soul, as can the knowledge of sins forgiven? What can impart true nobility, save restoration to the favor of God? Pure and undefiled religion means that we shall love God supremely, and our neighbor as ourselves. [Cf: The Youth's Instructor 06-14-94 para. 03] p. 566, Para. 1, [1894MS].

If those who profess to believe the present truth did love God supremely, and their neighbors as themselves, would there be so little done in representing the truth to others? Every soul is to be a blessing to others. Souls are perishing for the word of life; but because the professed people of God have left their first love, they are in blindness, and are destitute of the blessings it should be their privilege to impart. Lacking the power of God, professors fail to accomplish the work of God. When we gather about the great white throne, before the Judge of the living and the dead, what excuse shall we be able to render to God for having failed to obey his word, to represent Christ before the world? [Cf: The Youth's Instructor 06-14-94 para. 04] p. 566, Para. 2, [1894MS].

The man whose religion is planted in his heart, is not guided by human opinions, but by the verdict of the Unchanging One. In the great judgment day it will be found that no one is able to cancel or revise the decisions of God; man cannot judge the word, the word will judge him. Every talent entrusted to men was given that it might be devoted to the work of saving the souls of the lost. If the talents have not been improved, if precious opportunities of enlightening others have been passed by unheeded, then the Lord's gifts have been wasted. Talents are committed to every man, and if he fails to improve them, he will be dealt with as was the unprofitable servant in the parable. [Cf: The Youth's Instructor 06-14-94 para. 05] p. 566, Para. 3, [1894MS].

Let the youth put away every idol. Let them seek God earnestly, and with the spirit of a little child take hold of their neglected work and redeem the time. When we have less of self and more of Jesus, we shall view these things in the right light. Let selfishness be uprooted, let the love of Jesus reign in the heart, and as a result, many souls will be saved. In the past many have been repulsed, lost to God, lost to his cause, by reason of the unchristian spirit and conduct which made it manifest that the professed people of God had left their first love. Mrs. E. G. White. [Cf: The Youth's Instructor 06-14-94 para. 06] p. 566, Para. 4, [1894MS].

Every one should consider the solemn question, What is my life toward God and my fellowmen? No man liveth unto himself. No life is simply neutral in its results. The enemy often blinds the mind in regard to the importance of life; but it is of vast importance, and we cannot cast off our responsibilities without imperiling our eternal interests. We shall be held accountable for doing our duty to God and to our fellowmen. Our false theories of life will not lessen the claims that are upon us, or make void the relation that exists between us and humanity. We cannot break the thread of our obligation to others. Our obligations not only concern this life, but are as far reaching as eternity, and we cannot fulfil them without divine aid. Our life was given us of God, and is dependent upon him, as the leaf is dependent upon the bough for sustenance. What is Christian life? It is a life rescued, a life taken out of a world of sin, and attached to the life of Christ. It is the life of one to whom has been imputed the righteousness of Christ. [Cf: The Youth's Instructor 06-21-94 para. 01] p. 566, Para. 5, [1894MS].

Every soul is under obligation to live a Christian life. Our individuality, our talents, our time, our influence, our abilities, all given to us of God, are to be rendered back to him in willing service. The aim and object of life is not to secure temporal advantages, but to make sure of the eternal advantages. God claims your soul, your body, your capabilities; for he has bought them by his own precious blood, and they all belong to him. It is robbery to withhold yourself from God. "Know ye not that . . . 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." You are to make the kingdom of God and his righteousness your first consideration, and recognize divine authority in all your temporal affairs. In thus doing, will your dignity be lowered, your manhood debased, or your happiness lessened? Not in the least. The religion of Christ never degrades its possessor. Christ is the light of the world, and all who live in Christ become the light of the world. [Cf: The Youth's Instructor 06-21-94 para. 02] p. 567, Para. 1, [1894MS].

When the sinner accepts Christ, and lives in him, Jesus takes his sins and weaknesses, and then grafts the repentant soul into himself, so that he sustains the relation to Christ that the branch does to the vine. We have nothing, we are nothing, unless we receive virtue from Jesus Christ. But because of our relation to Jesus, we are under obligations as far reaching as eternity, to serve him, to render him praises and gratitude and love. [Cf: The Youth's Instructor 06-21-94 para. 03] p. 567, Para. 2, [1894MS].

Our life is not our own, never was, and never can be. The question of importance to us is, Is our life interwoven with that of Jesus? If it is not, we are objects of pity; for the record of heaven is traced with a life of transgression that we shall not be pleased to meet at the last day. We shall come into judgment for the very atmosphere that surrounds the soul; for it is vital, and is influencing souls for good or evil. We are exerting an influence that is affecting souls, and helping to decide their eternal destiny. [Cf: The Youth's Instructor 06-21-94 para. 04] p. 567, Para. 3, [1894MS].

What is your life? You must meet and answer that question sometime. If

you are in impenitence, you are exerting an influence to make some other soul rest in carnal security, and aiding others to content themselves with carelessness and unconcern in regard to eternal realities. But you will meet those whom you have influenced in eternity, and will have to bear the sentence of condemnation that you have brought upon yourself in the judgment; for you cooperated with Satan in bringing ruin upon a soul for whom Christ died. If you connect with God, fearing him, loving him, obeying him, and giving to the world a living example of what the Christian's life should be, you will fulfil your obligation to God and to your fellowmen. You are to show forth in your life what it means to love God with all your heart, and your neighbor as yourself. Connected with the God of wisdom and love, you will demonstrate to the world the fact that you are not living for this world, but for that which is not temporal, but eternal. [Cf: The Youth's Instructor 06-21-94 para. 05] p. 567, Para. 4, [1894MS].

You are to live by every word that proceedeth out of the mouth of God. "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." Shall we believe the assurances of God's word? Shall we individually act our part? Shall we be laborers together with God? It will not be possible to do this in your own finite strength. You must be a thorough Bible Christian, using your talents to draw every soul within the sphere of your influence to Jesus Christ. The more you love Jesus, the more cheerfully will you labor to lead souls who are in darkness into the marvelous light of truth. May the Lord impress your hearts with the necessity of working for the Master. Mrs. E. G. White. [Cf: The Youth's Instructor 06-21-94 para. 06] p. 567, Para. 5, [1894MS].

Christ, the world's Redeemer, has said, "Seek ye first the kingdom of God, and his righteousness." The seeking of the kingdom of God and his righteousness is to be the object and aim of our lives. It is no child's play to fulfil this injunction; but whatever self-denial it calls for, it is still for our interest in this life and the life to come, to obey this command. We are to have an eye single to the glory of God, and thus grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The more earnestly and diligently we seek for divine wisdom, the more firmly established we shall be in the truth. But I am pained to say that we have failed to grow in grace and in the knowledge of the truth, as we should have done in view of the privileges and opportunities that have been given to us. [Cf: The Youth's Instructor 06-28-94 para. 01] p. 568, Para. 1, [1894MS].

We are not always to remain children in our knowledge and experience in spiritual things. We are not always to express ourselves in the language of one who has just received Christ; but our prayers and exhortations are to grow in intelligence as we advance in experience in the truth. The language of a child of six in a child of ten years of age would not be pleasing to us, and how painful would it be to hear expressions of childish intelligence in one who had arrived at years of maturity. When a person becomes of age, we expect from him a corresponding intelligence, according to his years and opportunities. We expect to see the results of education. We look to him as to one who reads, who reasons of things with intelligence, and we expect him to improve every year in knowledge and attainment. [Cf: The Youth's Instructor 06-28-94 para. 02] p. 568, Para. 2, [1894MS].

But if we expect this manifestation of growing intelligence in the child, as he advances in years, should we not also expect to see the Christian grow in grace and experience? The youth who has had several years of experience in the Christian life, ought not to have the hesitating language of one who is a babe in Christ. There is a want of growth in professed Christians. Those who are not growing up unto the full stature of men and women in Christ Jesus, manifest this in the way they speak of the things of the kingdom of God. It is made manifest in their conversation, that they have not made the kingdom of God and his righteousness the aim and object of their life; but have been spending their energies in seeking earthly treasure. They have given their mind and strength and talents to earthly, temporal matters, and eternal interests have been made of secondary importance. [Cf: The Youth's Instructor 06-28-94 para. 03] p. 568, Para. 3, [1894MS].

The testimonies that are borne by many of the professed followers of Christ, are those of persons who have become dwarfs in the Christian life. The language of true, deep, intelligent experience is wanting. But the worst feature of this matter is that many are content to be in this condition. God has given us many advantages and opportunities, and when the last great day shall be ushered in, and we shall see what we might have attained, had we taken advantage of the helps that Heaven vouchsafed to us; when we see how we might have grown in grace, and look upon these things as God looks upon them, seeing what we have lost by failing to grow up into the full stature of men and women in Christ, we shall wish that we had been more in earnest, and more determined to attain to the prize of our high calling in Christ Jesus. Let every soul be honest and sincere, and never be satisfied with anything that does not rightly represent our faith. We must know more of eternal things. We must meditate upon the Scriptures, and let the heart open to receive divine enlightenment. Let the truth abide in the heart, and talk of Jesus. Conversation on heavenly things should become natural with Christians. [Cf: The Youth's Instructor 06-28-94 para. 04] p. 568, Para. 4, [1894MS].

We are to be witnesses for Christ; and this we shall be when we grow up daily into the full stature of men and women in Christ. It is our privilege to grow more and more like him every day. Then we shall acquire the power to express our love for him in higher, purer speech, and our ideas will enlarge and deepen, and our judgment become more sound and trustworthy, while our testimony will have more of life and assurance. We are not to cultivate the language of the earthy, and be so familiar with the conversation of men, that the language of Canaan will be new and unfamiliar to us. We are to learn in the school of Christ; yet it is manifest that many are satisfied with very limited experience in spiritual things, for they reveal but little knowledge of spiritual things in their prayers and testimonies. There is less good judgment manifested in matters concerning our eternal interests, than in matters concerning our earthly, temporal affairs. [Cf: The Youth's Instructor 06-28-94 para. 05] p. 569, Para. 1, [1894MS].

Christians are to be faithful students in the school of Christ, ever learning more of heaven, more of the words and will of God; more of the truth, and how to use faithfully the knowledge that they have gained, to instruct others, and to lead them to seek first the kingdom of God and his righteousness. We are to have an intelligent knowledge of the

Scriptures; for how can we know God's will and way without searching for the treasures of God's righteousness in his holy word? We should know the truth for ourselves, and understand both the prophecies and the practical teachings of our Lord. When we know the truth, we should obey it, without questioning as regards our convenience or our selfish interest. We must ever bear in mind that Satan will use every device possible to bind our minds in ignorance and darkness and error, in order that we shall not see or follow the Light of the world. Satan will dispute every inch of progress we make. How weak are our efforts to become the children of light! May the Lord rouse us up to see what it shall profit us in this life, and in the future immortal life, to seek first the kingdom of God and his righteousness. We must make this the main business of our lives. [Cf: The Youth's Instructor 06-28-94 para. 06] p. 569, Para. 2, [1894MS].

Let every one begin from this hour to seek the kingdom of God. If there are wrongs that should be confessed, then let the work of confession begin. The apostle has exhorted us to confess our faults one to another, and to pray one for another, that we may be healed. If there are difficulties that stand in the way of union and love one for another, let us, in the love and fear of God, for Christ's sake, and for our souls' sake, put them away. Let everything like prejudice and unkindness die, and come into harmony, that we may be at peace among ourselves. We cannot cherish unkindly thoughts and feelings, and still be Christlike. [Cf: The Youth's Instructor 06-28-94 para. 07] p. 569, Para. 3, [1894MS].

Let pride be overcome. Humble yourselves in the sight of the Lord, and clear the rubbish away from the door of your heart, and let the Saviour in. There is need of heart work being done. All your life actions are registered in the books of heaven; and when the books are opened, every case appears just as it is. It will then be seen whether Christians have neglected to give the honor to Jesus, who left the royal throne, and who clothed his divinity with humanity, and came to our world, that he might show fallen men the way to regain lost Eden, and to sit with him upon his eternal throne. [Cf: The Youth's Instructor 06-28-94 para. 08] p. 569, Para. 4, [1894MS].

Who is Christ? He is the only begotten Son of the living God. He is to the Father as a word that expresses the thought, as a thought made audible. Christ is the word of God. Christ said to Philip, "He that hath seen me, hath seen the Father." His words were the echo of God's words. Christ was the likeness of God, the brightness of his glory, the express image of his person. If men would learn to escape the corruptions that are in the world through lust, they must learn what the statement of Christ means, when he says, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." [Cf: The Youth's Instructor 06-28-94 para. 09] p. 570, Para. 1, [1894MS].

We are to be doers of Christ's words, and not hearers only. Having our names registered in the church books will not save us. We are to be saved as individual members of Christ's body. We are to be individual workers with Christ in the great plan of salvation, and partakers at last with him in his glory. We are not to follow the customs and traditions of men; for they are far from the ways of God. We are ever to seek first the kingdom of God and his righteousness. Mrs. E. G. White. [Cf: The Youth's Instructor 06-28-94 para. 10] p. 570, Para. 2,

[1894MS].

We need to study the character of the motives that prompt us to action in the light of the law of God, in order that we may be made aware of our deficiencies; but while the human agent may see his sins, he is not to become discouraged, although he finds himself condemned by the precepts of righteousness. He is to see and to realize the sinfulness of sin, to repent, and to have faith in Christ as his personal Saviour. It is never safe for us to feel that we are possessed of virtues, and that we may congratulate ourselves on our excellences of character, and our present state of purity and piety. David often triumphed in God, and yet he dwelt much upon his own unworthiness and sinfulness. His conscience was not asleep or dead. "My sin," he cries, "is ever before me." He did not flatter himself that his sin was a matter with which he had nothing to do, and that should not concern him. As he saw the depths of deceit in his heart, he was deeply disgusted with himself, and prayed that God would keep him back by his power from the presumptuous sins, and cleanse him from secret faults. [Cf: The Youth's Instructor 07-05-94 para. 01] p. 570, Para. 3, [1894MS].

It is not safe for us to close our eyes and harden our conscience so that we shall not see or realize our sins. We need to cherish the instruction we have had in regard to the hateful character of sin, in order that we may truly confess and forsake our sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Are you willing to be cleansed from all unrighteousness? Is it your purpose to press forward, but not in your own human strength, toward the mark for the prize of our high calling in Christ Jesus? Keep the fear of the Lord always before you. Your only hope is in making Jesus your counselor. [Cf: The Youth's Instructor 07-05-94 para. 02] p. 570, Para. 4, [1894MS].

The youth generally need a much higher idea as to what constitutes Christianity and its responsibilities. It is not safe for the professed follower of Christ to associate with the careless and reckless; for it is an easy matter to come to view things as they do, and to lose all sense of what it means to be a follower of Jesus. Guard yourself on this one point in particular, do not be influenced and led astray by those you have reason to know, by their words and works, are not in connection with God. "By their fruits ye shall know them." [Cf: The Youth's Instructor 07-05-94 para. 03] p. 570, Para. 5, [1894MS].

If you are pressing forward and upward, seeking to attain new heights in education and in spiritual things, you will have discernment to understand that which is required of you. You will have the Holy Spirit to help all your infirmities. It is natural for the youth to love amusement, to live a life of gaiety, free from all responsibility; but the natural inclinations must be overcome by putting the soul under discipline to God. Let the youth wear the yoke of Jesus, as he has invited them to do, and their thoughts will be brought into captivity to Christ, and they will be led to exclaim, "His yoke is easy, and his burden is light." [Cf: The Youth's Instructor 07-05-94 para. 04] p. 571, Para. 1, [1894MS].

A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels, the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ, who

has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that the human agent may cooperate with the divine intelligences; and it is its province to draw the soul, but never to force obedience. Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of reckoning. The Lord has fulness of grace to bestow on every one that will receive the heavenly gift. The Holy Spirit will bring the God entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine Pattern, in proportion as the human agent shall earnestly desire the transformation. [Cf: The Youth's Instructor 07-05-94 para. 05] p. 571, Para. 2, [1894MS].

Christ, our Mediator, is the one who gives the Holy Spirit; and by the office work of the Holy Spirit, the atonement made on Calvary is brought in contact with the soul of man to transform his character, and change his nature, until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing his burden." Through the agency of the Holy Spirit, man becomes the agent through which souls are brought into the kingdom of heaven. Through sanctification of the Spirit, he is a light to direct souls in the path of right, and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened and reinvigorated with spiritual energy. Through the imputed righteousness of Christ, the Christian is placed on vantage ground, and becomes a channel through which the Holy Spirit can work, and the work done through the human agent, does not disappoint our Redeemer; for in such instruments he does not plead in vain with the souls of men. They are not ambassadors who having eyes see not, having ears hear not, and having hearts will not understand. [Cf: The Youth's Instructor 07-05-94 para. 06] p. 571, Para. 3, [1894MS].

Let the youth look upon the divine standard, and never be content with a low aim. Never be found working on the side of the great adversary of souls, who is seeking to counteract the workings of the Spirit of God. Walk not hesitatingly, but firmly in the strength and grace of Jesus Christ. Unto him is committed all power in heaven and in earth. Take refuge in Jesus Christ, and enter into a firm covenant with him in faith, to love and serve him. Choose him as your Advocate; for the door of mercy is wide open for you. The promise is that if we ask anything according to his will, our request is granted if we ask in faith. Jesus says, "Whatsoever ye shall ask of the Father in my name, he will give it you." The soul who neglects to comply with the conditions of salvation, will be left without excuse; for the treasures of his grace are absolutely unlimited. Mrs. E. G. White. [Cf: The Youth's Instructor 07-05-94 para. 07] p. 571, Para. 4, [1894MS].

Our claim to Christ's righteousness is without a flaw, if we meet the conditions upon which it is promised. God has bestowed upon us all heaven in one rich gift, and whatever that gift includes is ours, if we accept Christ as our personal Saviour. Plead the name of Jesus, not your own righteousness, and please your Saviour by leading a blameless life. Speak of Jesus, educate the tongue to speak of his mercy, to tell

of his power, showing forth the praises of him who hath called you out of darkness into his marvelous light. You are the property of Christ, both by creation and redemption, and the glory of God is involved in our individual success. Christ is our Advocate, and he has undertaken to plead our case in the courts of heaven. [Cf: The Youth's Instructor 07-12-94 para. 01] p. 572, Para. 1, [1894MS].

Christian youth, you are a spectacle unto the world, to angels, and to men. Be brave in God. Put on the whole armor of God, and let unbelievers about you see that your life is not spoiled because you stand loyal and true to all the commandments of God. You can be, and God requires you to be, a decided witness for him. You may be more than conqueror through the grace of Jesus Christ. Use your influence for Christ, and do not work at all on Satan's side of the question. Probationary time is precious. Make the most of the golden moments, putting to use the talents God has given you, that you may accumulate something for the Master, and be a blessing to all around you. Let the heavenly angels look down with joy upon you, because you are loyal and true to Jesus Christ. [Cf: The Youth's Instructor 07-12-94 para. 02] p. 572, Para. 2, [1894MS].

You have, as individuals, souls to save or to lose, and although Noah, Job, and Daniel were in the land, they could save but their own souls through their righteousness. If the youth consider this, it will help them to realize that they must be in earnest to apply their mind and all their powers, day by day, to secure profitable results. The worshipers of the world make mammon their God, and everything else is subordinate to this worship. Should not Christians keep in subordination the love of pleasure, the love of everything that is contrary to the interests of Jesus Christ? Precious time has not been given to be wasted on things that are less than nothing and vanity. In spending our time on foolish amusements, we are cheating ourselves out of present peace in this life, and eternal happiness in the life to come. [Cf: The Youth's Instructor 07-12-94 para. 03] p. 572, Para. 3, [1894MS].

Satan is seeking to imbue every soul that is not connected with Jesus Christ by his own spirit, and every soul who refuses to connect with Jesus Christ will be brought into connection with the enemy of Christ. There are threads of influence leading out from these souls to bind and draw other souls by human influence until they shall be placed under the control of Satan, and their feet be led into false paths. The youth will be tempted to choose their own way, and to have their own will, while disregarding the will of God. But every heart is drawn of Jesus Christ. As the youth study the Scriptures, the Spirit of God takes the things of God, and impresses them upon the soul. The golden threads that extend from those who make God their strength, will fasten through the threads of influence to other souls, and draw them to Christ. This is the work to be done by every soul who places upon the foundation stone precious material; for they cooperate with Jesus Christ, and work in his lines. [Cf: The Youth's Instructor 07-12-94 para. 04] p. 572, Para. 4, [1894MS].

Let nothing draw you away from the work of character building; but do your work for time and for eternity. You may cooperate with God in saving the souls of others. Live lives of consistency, and fashion your character after the divine Pattern. If you live carelessly, and do not

watch unto prayer, you will surely fall a prey to the enemy, and will yield to the enticements of sin, and thus you will lay upon the foundation stone wood, hay, and stubble, which will be consumed in the last day. But if you preserve a living connection with God, you may be an instrument in the hands of God for the saving of your friends and associates. To be a laborer together with God means a great deal. It means to have the life of Christ repeated in the life of the human agent, in activity, in faithfulness, in diligence in serving the Lord. Snares and perils will beset the soul, but if the Spirit and life of Christ is in the soul, it will be made manifest in words and character. "Ye are not your own, ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Mrs. E. G. White. [Cf: The Youth's Instructor 07-12-94 para. 05] p. 572, Para. 5, [1894MS].

"I have set the Lord always before me because he is at my right hand, I shall not be moved." "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." [Cf: The Youth's Instructor 07-19-94 para. 01] p. 573, Para. 1, [1894MS].

We are living in an age of peril, when ungodliness is common. Even professed Christians do not believe their Bibles. The truth of the word of God is too plain and pointed for them, and they say to their teachers, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get ye out of the way, turn aside out of the gate, cause the Holy One of Israel to cease from before us." They do not wish to retain the thoughts of God in their knowledge. We are now at the ebb tide of faith in the world. Antichristian ideas, customs, and practices prevail, and they are even construed to be Christian; but that which is of most value, that which God esteems most highly, is treated with contempt. Well may the God fearing inquire, What shall the end of these things be? Love for Christ and love for one another is fast dying out of the hearts of men. [Cf: The Youth's Instructor 07-19-94 para. 02] p. 573, Para. 2, [1894MS].

It is true that there are some steadfast souls like Abraham, David, and Daniel, who can say, "I have set the Lord always before me: because he is at my right hand, I shall not be moved." Amid the perplexities that will press upon the soul, there is only one who can help us out of all our difficulties, and relieve all our disquietude. We are to cast all our care upon Jesus, and bear in mind that he is present, and is directing us to commune with him. We are to keep our minds staid upon God; and in our weakness, he will be our strength; in our ignorance, he will be our wisdom; in our frailty, he will be our enduring might. [Cf: The Youth's Instructor 07-19-94 para. 03] p. 573, Para. 3, [1894MS].

We may be assured that we need not go into the heavens to bring Jesus down to us, neither into the deep to bring him up; for he is at our right hand, and his eye is ever upon us. We should ever seek to realize that the Lord is very near us, to be our counselor and guide. This is the only way in which we may have confidence toward God. [Cf: The Youth's Instructor 07-19-94 para. 04] p. 573, Para. 4, [1894MS].

We need to educate and train the mind so that we shall have an intelligent faith, and have an understanding friendship with Jesus. Unless we continually cherish friendship between God and our souls, we shall separate from him, and walk apart from him. We shall make friends of those around us, and place our trust in humanity, and our affections will be diverted from the true object of worship. We must not allow coldness to chill our love for our Redeemer. If we have fellowship with him, we must ever set the Lord before us, and treat him as an honored Friend, giving him the first place in our affections. We should speak of his matchless charms, and constantly cultivate the desire to have a better knowledge of Jesus Christ. Then his Spirit will have a controlling power upon life and character. But how often is the Lord neglected for the society of others, and for things of no value! [Cf: The Youth's Instructor 07-19-94 para. 05] p. 573, Para. 5, [1894MS].

Jesus says, "If any man thirst, let him come unto me, and drink." "The water that I shall give him, shall be in him a well of water springing up unto everlasting life." Never let amusements, or the companionship of others, come between you and Jesus, your best friend. Set the Lord always before you. When natural inclination draws you in the direction of fulfilling some selfish desire, set the Lord before you as your counselor, and ask, Will this please Jesus? Will this increase my love for my best Friend? Will this course grieve my dear Saviour? Will it separate me from his company? Will Jesus accompany me to the pleasure party, where all will be lightness and gaiety, where there will be nothing of a religious nature, nothing serious, no thought of the things of God? If Jesus sends me there as a missionary to warn some soul of his danger, then I am sure Jesus will not separate from me; but if I go simply to please myself, I cannot be sure of my Saviour's presence. If I choose to go where Jesus cannot enter, where he cannot make his abode, where the hearts of those present are saying, "Cause the Holy One of Israel to cease from before us," I choose another counselor than Jesus. [Cf: The Youth's Instructor 07-19-94 para. 06] p. 573, Para. 6, [1894MS].

The great aim and purpose of this life is to form characters so that we shall be accounted worthy of eternal life. We shall act as rational beings, and make religion a practical matter. We need to keep our Saviour ever before us, and educate ourselves in such a way that our desires shall continually flow out toward him, that we shall meditate upon his promises, and address him in confiding faith. Before you engage in any important work, remember that Jesus is your counselor, and that it is your privilege to cast all your care upon him; for he invites you to do so, and is at your right hand, that you shall not be moved. Each day be determined that you will keep nigh to God, looking unto Jesus, the author and finisher of your faith. Do not neglect and slight Jesus; for this you would not do to any of your cherished friends. Do not keep Jesus in the background and never mention his name, never call the attention of your friends to him who is at your side to be your counselor. Would not your friends look upon you as disrespectful were they at your side, and you never spoke to them or of them? "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." [Cf: The Youth's Instructor 07-19-94 para. 07] p. 574, Para. 1, [1894MS].

Many complain that Jesus seems a long way off. Who has placed him a

long way off? Has it not been your own course of action that has separated you from Jesus? He has not forsaken you, but you have forsaken him for other lovers. But the Lord says, "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God." "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: The Youth's Instructor 07-19-94 para. 08] p. 574, Para. 2, [1894MS].

Pray in faith, and trust your Saviour. Make every effort necessary to keep the channel of communication open between Christ and your soul. Seek every opportunity to be present where prayer is wont to be made, rather than to go to places where the tendency is of a character to make you forget God. We want Bible religion, practical godliness, free from all pretension and sophistry. Unless you maintain Bible religion, you will find yourself separated from Jesus Christ. By unbelief and carelessness, you break up your tender fellowship with Jesus. Why trifle so much with your heavenly Friend? Why feel at liberty to serve God at will, and to neglect his worship at pleasure? It is when you wander from his side, and are charmed with the voice of the seducer, and fasten your affections upon some trifling thing, that you are in danger of losing your peace and trust and confidence in God. Then it is that you seem to have lost your wisdom as to how to find Jesus. Then it is that Satan presents to you the thought that Jesus has forsaken you; but is it not that you have forsaken Jesus? Satan will seek still more to alienate your mind from your best Friend by his lying devices; for he wants you to deny Christ. [Cf: The Youth's Instructor 07-19-94 para. 09] p. 574, Para. 3, [1894MS].

You have forsaken the fountain of living waters, and have hewed you out broken cisterns that can hold no water. We dare not let his name languish on our lips, and his love and memory die out of our hearts. "Well," says the cold, formal professor, "this is making Christ too much like a human being;" but the word of God warrants us to have these very ideas. It is the want of these practical, definite views of Christ, that hinders so many from having a genuine experience in the knowledge of our Lord and Saviour Jesus Christ. This is the reason that many are fearing and doubting and mourning. Their ideas of Christ and the plan of salvation are vague, dreary, and confused. If they had, like David, set the Lord ever before them, keeping him at their right hand that they should not be moved, their feet would be upon solid rock. Behold Jesus crucified for you. Behold him grieved with your sins; and when you pray, repent, and earnestly desire to see him as your sin-pardoning Redeemer, ready to bless you, and to hear your acknowledgment of him. Keep close to his side; for you need his presence with you. [Cf: The Youth's Instructor 07-19-94 para. 10] p. 574, Para. 4, [1894MS].

Wickedness prevails on every hand; for Satan has come down having great wrath, knowing that he hath but a short time. He is a persevering, diligent, untiring worker, and if ever there was a time when men needed the presence of Christ at their right hand, it is now, so that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. We need the Captain of our salvation continually by our side. There is, and will continue to be,

agitation all around us; for the kingdoms of the world will not be at rest. Never was there a time when the temptation to deny Christ in spirit and in deportment, was stronger, and this temptation will increase in power as we near the end. Strong and overpowering temptations will come upon men. False doctrines and fables will be presented as Bible truth, for men's acceptance; and if it were possible, they will deceive the very elect. But is it a time for our love to grow cold, when iniquity abounds? Is this a time to be at ease? Is this the time to separate from God, our Counselor? [Cf: The Youth's Instructor 07-19-94 para. 11] p. 575, Para. 1, [1894MS].

The end of all things is at hand. The day of God is hastening on apace. The world is full of crime and anguish and sorrow. There are calamities by land and by sea. Storm and tempest make it unsafe for us to be separated from God for one single moment. Only those who live by faith in this probationary life, will be able to stand in the day of test, when everything that can be shaken will be shaken; but they shall dwell in safety and be unmoved. The children of God must place themselves trustingly and quietly in the hands of God, and commit the keeping of their souls unto him as unto a faithful Creator. As it was in the days of Noah, so shall it be in the days of the Son of man. In the days of Noah, the wickedness of men reached unto heaven, and God sent Noah with a warning that he would destroy the world with a flood of water; but they had so long given themselves up to selfish and demoralizing practices, glorifying themselves, that they had put God and his claims and his honor out of sight and mind. They lived without God and without hope in the world. They mocked at Noah's message, but their unbelief did not prevent him from proclaiming God's words to them. They cared for none of these things; but their indifference and unbelief did not hinder the event that had been foretold. The rain descended in floods, and swept the earth clean of their moral pollution. "Even thus shall it be in the day when the son of man is revealed." Mrs. E. G. White. [Cf: The Youth's Instructor 07-19-94 para. 12] p. 575, Para. 2, [1894MS].

"Ye will not come to me, that ye might have life." How sad it is that Jesus has to stretch out his hands pleading with his people to come unto him, and they refuse to hear, refuse to believe, refuse to receive the comfort of the fulness that God designed should be theirs. Jesus wept over the impenitent city of Jerusalem, and cried with brokenness of heart, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen doth gather her brood under her wings, and ye would not!" [Cf: The Youth's Instructor 07-26-94 para. 01] p. 575, Para. 3, [1894MS].

What a work might have been done for us as individuals, if our proud and stubborn wills had been wholly submerged in the will of God, and our souls lifted up from earthliness to a higher, purer atmosphere! O that those who claim to be children of God, would invest every talent that God has intrusted to them for his glory! All should educate themselves to exercise faith in the promises of God, in order that faith may grow into perfect trust. Have you human love for the few with whom you are associated? You must have a deeper love than this. You must have the love of Jesus, which is an abiding, increasing love, that can be cultivated by bestowing it upon those for whom Christ died. [Cf: The Youth's Instructor 07-26-94 para. 02] p. 575, Para. 4, [1894MS].

When the little children were brought to Jesus, he took the lambs of the flock in his arms, and blessed them. What are those who believe in Jesus doing for the children and youth? Are you one with the great Worker in every effort? Do you put forth your every power to gather the children into little groups, trying to draw them to Jesus, trying to tell them of him, and trying to bring them to the throne of grace in earnest prayer for their salvation? Children are the heritage of the Lord. Gather them into the fold, and place them before Jesus, where the bright beams of his righteousness shall shine upon them. [Cf: The Youth's Instructor 07-26-94 para. 03] p. 576, Para. 1, [1894MS].

Christ came to the world to represent the true and living God, who is revealed in the fourth commandment as the Creator of the heavens and the earth. He is distinguished in the fourth precept from the idols of the nations; in his hand is the life of every living thing, and the breath of all men. He is "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." The Lord exercises loving, pitying tenderness to those who believe in him, to those who keep his commandments. [Cf: The Youth's Instructor 07-26-94 para. 04] p. 576, Para. 2, [1894MS].

"Like as a father pitieth his children, so the Lord pitieth them that fear him." He wants us to discern his love in bestowing upon us his only begotten Son, Heaven's best gift. Jesus revealed to the world, in his character, that "God is love." The beloved apostle exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." [Cf: The Youth's Instructor 07-26-94 para. 05] p. 576, Para. 3, [1894MS].

The Jews as a nation had lost their knowledge of the character of God when Jesus came to this earth. While they claimed to be the most exalted of all people, they did not perceive or practise the commandments of God. They did not reflect love, which is the character of God. No one can be truly righteous unless his soul reflects the image of God, and manifests love for all nations, kindreds, tongues, and people; 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." Simply to have your name enrolled in the church books, and to perform the outward ceremonies of religion, will not make you a child of God; for form alone is of no value. It is the pure in heart who shall see God in his true character, as a God of love. He who has the love of God shed abroad in his heart, will reflect the purity and love which exist in Jehovah, and which Christ represented in our world. He who has the love of God in his heart has no enmity against the law of God, but renders willing obedience to all his commandments, and this constitutes Christianity. He who has supreme love to God will reveal love to his fellowmen, who belong to God both by creation and by redemption. Love is the fulfilling of the law; and it is the duty of every child of God to render obedience to his commandments. [Cf: The Youth's Instructor 07-26-94 para. 06] p. 576, Para. 4, [1894MS].

Every one is accountable to God according to the ability and talent which he has received. Those who are on probation to see whether or not they are to be subjects of the kingdom of God, must be tried and proved now. Those who love God in spirit and in truth, will be pronounced fit subjects of the heavenly kingdom. The law of God, which is perfect holiness, is the only true standard of character. Love is expressed in obedience, and perfect love casteth out all fear. Those who love God, have the seal of God in their foreheads, and work the works of God. Would that all who profess Christianity knew what it means to love God practically. Then they would ever bear with them a sense of the sacredness of the name and character of Jesus Christ, and would be one with Christ, as he is one with the Father. They would then better appreciate their responsibilities, and would adorn the doctrine of Christ, our Saviour. They would have some realization of the infinite holiness of God, knowing that he is high and lifted up, and the train of his glory fills the temple. They would have a powerful influence upon the life and character of those around them, which would work as leaven amid the mass of humanity, transforming others through the power of Jesus Christ. Connected with the source of power, they would never lose their vital influence, but would ever increase in efficiency, always abounding in the work of the Lord. Mrs. E. G. White. [Cf: The Youth's Instructor 07-26-94 para. 07] p. 576, Para. 5, [1894MS].

Faith and love are the essential, powerful, working elements of Christian character. Those who possess them are one with Christ, and are carrying forward his mission. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. . . . But unto every one of us is given grace according to the measure of the gift of Christ." [Cf: The Youth's Instructor 08-02-94 para. 01] p. 577, Para. 1, [1894MS].

We are to sit at Christ's feet as continual learners, and to work with his gifts of faith and love. We shall then wear Christ's yoke, and lift his burdens, and Christ will recognize us as one with him; in heaven it will be said, "Ye are laborers together with God." Will our youth remember that without faith it is impossible to please God? and it must be faith that works by love and purifies the soul. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he that loveth God, love his brother also." [Cf: The Youth's Instructor 08-02-94 para. 02] p. 577, Para. 2, [1894MS].

"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." "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. . . . This is my commandment, That ye love one another, as I have loved 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 of the Father in my name, he may give it you. These things I command you, that ye love one another." [Cf: The Youth's Instructor 08-02-94 para. 03] p. 577, Para. 3, [1894MS].

It is profitable for all to read carefully, prayerfully, and frequently, the last prayer of Christ for his disciples. He prays: "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; 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 08-02-94 para. 04] p. 577, Para. 4, [1894MS].

In these words we have a most convincing statement to prove the fact that unity, kindness, and love will exist among those who are Christians indeed. The world's Redeemer is exalted, glorified, in the character of all those who believe. He says, "The glory which thou gavest me, I have given them; that they may be one, even as we are one; . . . that the world may know that thou has sent me, and hast loved them as thou hast loved me." What tremendous consequences to the world depend upon the unity of those who claim to be Christians, who claim to believe that the Bible is the word of God; who through repentance toward God and faith in Jesus Christ are represented as branches grafted into the living vine. [Cf: The Youth's Instructor 08-02-94 para. 05] p. 578, Para. 1, [1894MS].

The signs of the times reveal to us that the coming of our Saviour is at hand. We should work with every God given ability to win souls to Jesus Christ. If self is hid with Christ in God, we shall have no differences to alienate us one from another. If we can fasten the mind upon Christ, in whom our hope of eternal salvation is centered, we shall have that oneness with Christ that he prayed might exist among his disciples; and the burden of our message will be, "Behold the Lamb

of God, which taketh away the sin of the world." Mrs. E. G. White. [Cf: The Youth's Instructor 08-02-94 para. 06] p. 578, Para. 2, [1894MS].

"Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an 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 Youth's Instructor 08-09-94 para. 01] p. 578, Para. 3, [1894MS].

The work of all believers is to cooperate with Christ in seeking those who are lost. Christ has given this work to his followers, and the members of the church stand arraigned before God as unfaithful, unless they shall undertake this work disinterestedly and thoroughly. Many will urge that there are other duties that keep them from doing the work, and so excuse themselves from being missionaries for God. [Cf: The Youth's Instructor 08-09-94 para. 02] p. 578, Para. 4, [1894MS].

"And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." There are many Christian youth that can do a good work if they will learn lessons in the school of Christ from the great Teacher. Even though pastors, evangelists, and teachers should neglect the seeking of the lost, let not the children and youth neglect to be doers of the word. The lesson of Christ in this scripture is to be received and believed and acted upon in living faith. Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results. The Lord will help those who will use their God intrusted capabilities to his name's glory. [Cf: The Youth's Instructor 08-09-94 para. 03] p. 578, Para. 5, [1894MS].

Will our young men and young women who believe the truth, become living missionaries? Take the promises of God, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Ask blessings for today; and hour by hour, moment by moment, live your prayers for today. You are not called upon to resist temptation for tomorrow; but we may consider the saying as significant, "In today walks tomorrow." As you pray for strength to resist temptations today, watch unto prayer today. Ask the Holy Spirit's guidance, and abiding with Christ, watching and praying, and resisting temptation, you will become strong for the duties of tomorrow. This is the assurance that is given. "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." God has made this promise, and he has illustrated his willingness to fulfil it, by presenting the willingness of earthly parents to give good gifts unto their children. He 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: The Youth's Instructor 08-09-94 para. 04] p. 579, Para. 1, [1894MS].

Will those who shall read these words consider that they are to undertake good works, trusting wholly in Jesus Christ for his grace and sufficiency? You have the pledged word of God that he will be a present help in every time of need. Place all your moral and physical powers under the control of the Holy Spirit. The Lord Jesus, who gave his own life for you, will quicken your perceptions, as he has promised, in giving you the Comforter. The light will shine into your hearts, and you will be true soldiers in the army of the Lord. [Cf: The Youth's Instructor 08-09-94 para. 05] p. 579, Para. 2, [1894MS].

As you labor for others, the divine power of the Spirit will work upon their souls; for they have been purchased by the blood of the only begotten Son of God. We can be successful in winning souls for whom Christ has died, only as we shall depend on the grace and power of God to do the work of convicting and converting the heart. While you are presenting to them the truth of God, unbelief and uncertainty will strive to hold the mind; but let the pledged word of God expel doubt from your hearts. Take God at his word, and work in faith. Satan will come with his suggestions to make you distrust the word of your heavenly Father; but consider, "Whatsoever is not of faith is sin." Press your faith through the dark shadow of Satan, and lodge it upon the mercy seat, and let not one doubt be entertained. This is the only way in which you will gain an experience, and find the evidence so essential for your peace and confidence. As your experience grows, you will have increased ardor of soul, and warmer love for the service of God, because you have oneness of purpose with Jesus Christ. Your sympathies are begotten of the Holy Spirit. You wear the yoke with Christ, and are laborers together with God. [Cf: The Youth's Instructor 08-09-94 para. 06] p. 579, Para. 3, [1894MS].

The soul that is imbued with the love of Jesus will never lose interest for perishing souls. Such a person loves to contemplate Jesus, and by beholding him, will become changed into his likeness. Christ is formed within, the hope of glory. His confidence increases that he is loved of God, and his love deepens and widens, as he has the assurance that he is abiding in Christ and Christ in him. [Cf: The Youth's Instructor 08-09-94 para. 07] p. 579, Para. 4, [1894MS].

Temptations will come to the newly converted soul. Old habits and practices will seek for the mastery; but in the name of Jesus, resist every temptation. Christ knows your trials, and will not suffer you to be tempted above that you are able to resist. Jesus partook of our human nature, and was tempted in all points like as we are. And we may look to Jesus for his tenderest sympathy and be encouraged to persevere, putting our whole trust in him who has said, "Be of good cheer: I have overcome world." [Cf: The Youth's Instructor 08-09-94 para. 08] p. 580, Para. 1, [1894MS].

Will you not open your heart to receive such a Saviour, and praise him with soul and voice? We offer too little thanksgiving to God. Consider the words of Christ: "Without me ye can do nothing;" and wherever you are, and whatever you are doing, look continually to Jesus, and let the love of God dwell in you richly as you cooperate with the Holy Spirit

and divine intelligences in representing Jesus Christ. Mrs. E. G. White. [Cf: The Youth's Instructor 08-09-94 para. 09] p. 580, Para. 2, [1894MS].

Jesus came to represent the character of God, in living out the holy law of Jehovah. In every lesson he gave to his disciples and to the people, he sought to define clearly its principles. By personal obedience to the law, he invested the common duties of life with a holy significance. He lived a man among men, and in all his teachings sought to remove the wall of separation which the Jewish nation had built up between themselves and other nations by their false conceptions and traditions. He lived among the people, he shared their poverty and their griefs. He dignified life in all its details by keeping before men the glory of God, and by subordinating everything to the will of his Father. His life was characterized by supreme love to God, and fervent love to his fellowmen. [Cf: The Youth's Instructor 08-16-94 para. 01] p. 580, Para. 3, [1894MS].

Jesus taught that the religion of the Bible does not consist in selfish exclusiveness, in personal enjoyment, but in the doing of loving deeds, in bringing the greatest good to others, in genuine goodness. His life, from its beginning to its close, was one of self-denial and self-sacrifice. Upon the cross of Calvary he made the great sacrifice of himself in behalf of all men, that the whole world might have salvation if they would. Christ was hid in God, and God stood revealed to the world in the character of his Son. He declared, "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." [Cf: The Youth's Instructor 08-16-94 para. 02] p. 580, Para. 4, [1894MS].

Love for a lost world was manifested every day, in every act of his life. Those who are imbued by his Spirit will work in the same lines as those in which Christ worked. In Christ the light and love of God were manifested in human nature. No human being has ever possessed so sensitive a nature as did the sinless, holy One of God, who stood as head and representative of what humanity may become through the imparting of the divine nature. To those who believe in Christ as their personal Saviour, he imputes his merit and imparts his power. To those who come to him with their burden of grief, disappointments, and trials, he will give rest and peace. It is through the grace of Christ that the soul sees his need of repentance toward God because of the transgression of his law, and is led to look to Christ by faith, realizing that his merit is efficacious to save to the uttermost all who come unto God by him. [Cf: The Youth's Instructor 08-16-94 para. 03] p. 580, Para. 5, [1894MS].

Jesus was meek and lowly in heart, and his life was free from all pride and ostentation. While he encircled the world with his human arm, he laid hold of the throne of God with his divine arm, bringing to humanity the power of God. Although he was the Creator of all worlds, he yet testified of himself while on earth that "the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "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: The Youth's Instructor 08-16-94 para. 04] p. 581, Para. 1, [1894MS].

Jesus was the Majesty of heaven, the king of glory; and yet in his human life he was patient, kind, courteous, benevolent, full of love for little children, and full of pity and compassion for the tempted, the tried, and the oppressed. Of himself he said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord." [Cf: The Youth's Instructor 08-16-94 para. 05] p. 581, Para. 2, [1894MS].

Coming to earth to fulfil so gracious a mission, he was yet homeless, and often hungry and athirst. The men of his own nation hunted him with craft and intrigue, with jealousy and hatred. They despised him because he would not tolerate their sins, and praise, and glorify, and flatter them. His purity and holiness of character were a constant rebuke to those who deceived the people with their pretentious claims of superior righteousness. He knew the wickedness of the sanctimonious religious teachers, and said to his disciples: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He was betrayed by one of his disciples, who opened his heart to the suggestions of the enemy, when Christ reproved him. Satan works in the same way upon human agents in our day. When sinners are reproved, the enmity of their wicked hearts is stirred into intense hatred against the reprover. Christ's stainless life was a rebuke to the world, and the world hated him. He died a most shameful death, and made a full and complete sacrifice, in order that no one might perish, but that all might come to repentance. He made an atonement for every repenting, believing soul, in order that all might find in him a sin bearer. If those who believe in him will but practise his words, which are spirit and life; if they will follow his example, and become a precious light to the world, they will do that for the world which no human philosophy can accomplish. The lessons of Christ lay a foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God, because they are all branches of the living vine. They believe in Christ as their personal Saviour. [Cf: The Youth's Instructor 08-16-94 para. 06] p. 581, Para. 3, [1894MS].

"My little children, these things write I unto you, that ye sin not. And 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." What is the evidence that we are indeed the children of God? "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even [Cf: The Youth's Instructor 08-16-94 para. 07] p. 581, Para. 4, [1894MS].

The apostle John guards every point, in order that there may be no misunderstanding in reference to the commandments to be fulfilled. He

says, "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." Let us open our hearts to receive the love which it is so essential that we should cultivate in order that we may fulfil the commandments of God. If sinners would contemplate the love of God, if they would look upon Jesus Christ upon whom their sins inflicted such an agony of suffering, their hearts could not but break, and they would love him whom their sins have pierced. If the living human agents, who are imbued with the love of God, would repeat to perishing souls the story of Christ crucified, many would be melted with his love, and would repent, believe, and be saved. Mrs. E. G. White. [Cf: The Youth's Instructor 08-16-94 para. 08] p. 582, Para. 1, [1894MS].

Of Jesus in his childhood it is stated that "the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." As he increased in stature, the divine record further states that "Jesus increased in wisdom and stature, and in favor with God and man." This record of the childhood and youth of Jesus is to be an encouragement to all children and youth. Jesus is the perfect pattern, and it is the duty and privilege of every child and youth to copy the pattern. Let children bear in mind that the child Jesus had taken upon himself human nature, and was in the likeness of sinful flesh, and was tempted of Satan as all children are tempted. He was able to resist the temptations of Satan through his dependence upon the divine power of his heavenly Father, as he was subject to his will, and obedient to all his commands. He kept his father's statutes, precepts, and laws. He was continually seeking counsel of God, and was obedient to his will. [Cf: The Youth's Instructor 08-23-94 para. 01] p. 582, Para. 2, [1894MS].

It is the duty and privilege of every child to follow in the footsteps of Jesus. Those who are instructed by parents and teachers, who love and fear God, are under obligation to consider the life and example given them by Jesus Christ. It will please the Lord Jesus to have the children ask him for every spiritual grace, to bring all their perplexities and trials to the Saviour; for he knows how to help the children and youth, because he was a child himself, and was once subject to all the trials, disappointments, and perplexities to which children and youth are subject. God's promise is given as much to children and youth as to those of more mature age. Whenever God has given a promise, let the children and youth turn it into a petition, and beg the Lord to do those things for them in their experience, that he did for Jesus, his only begotten Son, when in human necessity he looked to God, asking for the things which he needed. [Cf: The Youth's Instructor 08-23-94 para. 02] p. 582, Para. 3, [1894MS].

Every blessing the Father has provided for those of more mature experience, has been provided for children and youth through Jesus Christ. When the Lord sees the youth studying the life and lessons of Christ, he gives his angels charge over them, to keep them in all their ways, as he gave his angels charge over Jesus, his beloved Son. The angels attended Jesus when he lived upon earth under the guidance of God's Holy Spirit, doing his heavenly Father's will, that he might give a correct sample of character, that might be an example to children and youth. He desired that, in every action of their lives, they should do those things of which God could approve. He knew that every good work, every deed of kindness, every act of obedience to father and mother,

would be registered in the books of heaven. Those who honor their parents would reap a reward in the fulfilment of the promise that they should live long upon the land which the Lord their God giveth them. Children are to continue in well doing, praying that through the merits of Jesus, the Lord will give them his grace, his mind, and his beauty of character. God has withheld no blessing that is necessary for shaping the character of children and youth after the divine pattern given them in the youth of Jesus. They are to ask for the graces of his character, in simple, trusting faith, and in the name of Jesus, just as a son asks a favor of his earthly parent. [Cf: The Youth's Instructor 08-23-94 para. 03] p. 582, Para. 4, [1894MS].

Dear children and youth, you need a new heart. Ask God for this. He says, "A new heart also will I give you." When you have asked according to his will, doubt not that you will receive; for whatever God has promised, he will fulfil. If you come with true contrition of soul, you need not feel that you are at all presumptuous in asking for what God has promised. Presumption is asking for things to gratify selfish inclination; for human enjoyment in earthly things. But when you ask for the spiritual blessings you so much need in order that you may perfect a character after Christ's likeness, the Lord assures you that you are asking according to a promise that will be verified. You cannot show greater honor to Jesus Christ and your heavenly Father than to believe the word of God. The Prince of life says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Believe that God means just what he says, and honor him by taking him at his word. Mrs. E. G. White. [Cf: The Youth's Instructor 08-23-94 para. 04] p. 583, Para. 1, [1894MS].

Faith is a very simple matter; it is confidence in God. Some have said, "I have asked, but the Lord has not answered." If, in a humble, trustful spirit, you ask for the things he has promised, you will receive, because the word of God is pledged: "Ye shall receive." Keep praying, keep believing, keep looking unto Jesus, and watching unto prayer. You are to live your faith in the Lord, saying, "I do believe I receive the things I ask of him." "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." You are warranted in expecting the fulfilment of the promise, and you are to wait patiently on the Lord, showing that you have unlimited confidence in him. Cast your whole spirit, soul, and body upon him. "Rest in the Lord, and wait patiently for him." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." [Cf: The Youth's Instructor 08-30-94 para. 01] p. 583, Para. 2, [1894MS].

If you are seeking to reflect the life and character of Christ, you will be true and obedient to your parents. You will show your love for them by your willing obedience. When Christ accompanied his parents to one of the yearly feasts at Jerusalem, he did not keep company with the light and trifling children and youth who were to be found among the people. He was thinking, seeking to understand the real reason of things, just as any youth may seek to understand the significance of the words and works of God. He was opening his mind to the real character of the Jewish faith, as expressed in the rites and ceremonies. He looked upon the paschal lamb that was to be sacrificed, and knowing that it prefigured a Deliverer to come, was deeply impressed with his own mission and work, as it was portrayed in the rites and ceremonies of the feast. He was intelligent upon the subject

of the moral and ceremonial laws. He was attracted to the company of the doctors and lawyers, and began to ask them questions which surprised them; for they showed unusual depth of reasoning. The peculiar order of questions he asked the learned rabbis and scribes, opened to their mind a field of thought into which they had not entered before; and the answers he gave to their questions excited their surprise and admiration. They had never before witnessed in one so young such depth of thought and such sound reasoning, and they wondered why it was that with all their learning and deep study, they had never thought of the matters he presented in the light in which he placed them. [Cf: The Youth's Instructor 08-30-94 para. 02] p. 583, Para. 3, [1894MS].

While Christ was in the temple with the doctors, displaying before them the wisdom and grace which were manifested in him, his parents left Jerusalem, and traveled a day's journey without their son. When they became aware that he was not in the company, they were greatly alarmed, and returned to the city with anxious, troubled hearts, inquiring of every company they met if they had seen their son. After three days of searching, they found him in the midst of the doctors. They were astonished as they listened to the questions he asked, and to the answers he gave to the questions of the rabbis. He presented subjects of deep importance, that awakened new ideas in the minds of all who heard, and convinced the scribes and rabbis that they were not as wise as they had supposed themselves to be. [Cf: The Youth's Instructor 08-30-94 para. 03] p. 583, Para. 4, [1894MS].

When the parents saw a favorable opportunity, they approached him with words which implied a rebuke, and 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?" Divinity flashed through humanity as Jesus spoke these words. Previous to his birth, the angel had said to Mary, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The words of the angel had been a matter of contemplation by Mary; yet the greatness of the character, mission, and work of Christ was not comprehended by her, and the answer Christ gave to her question was deep, and clothed with mystery to her mind. [Cf: The Youth's Instructor 08-30-94 para. 04] p. 584, Para. 1, [1894MS].

Notwithstanding the mysterious words spoken by Jesus concerning his doing the will of God, and being about his father's business, he went down with Mary and Joseph to Nazareth; and although he was the only begotten Son of the Infinite God, he was subject unto his parents, and thus gave to children and youth a perfect example for them to copy. A much higher standard is revealed in the life of Christ for children and youth than they comprehend or imitate. Though Christ was the Son of God, he was obedient to his earthly parents, and the history of his life is on record, that it may testify to children and youth for all time, that they are to be obedient to their parents in the Lord. If parents are Christians, they will so plan the instruction and education of their children, that their children will increase in wisdom and grace. If the requirements of the parents could be obeyed by Christ, then the parents are giving children commands that do not interfere

with the commandments of God. In all the instruction of parents to their children, the commandments of God should have the first place. In no case must God come second. He is first, and must be honored, cost what it may. [Cf: The Youth's Instructor 08-30-94 para. 05] p. 584, Para. 2, [1894MS].

Disobedience to parents is transgression of the fifth commandment of the decalogue. Children are to consider their course of action, and understand that the promise of long life in the future world is given only to those children who are obedient to their earthly parents in the Lord. Mrs. E. G. White. [Cf: The Youth's Instructor 08-30-94 para. 06] p. 584, Para. 3, [1894MS].

"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.)" "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: The Youth's Instructor 09-06-94 para. 01] p. 584, Para. 4, [1894MS].

Shall we obey the injunction to come out from the world with its selfish pleasures, and claim the promise that we shall be the sons and daughters of God? Is it not inducement enough that is offered, "I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty"? Is it not enough that we are to be members of the royal family, children of the heavenly King? Christ is our example in all things, and we are to copy the pattern. Consider his unpretending life. His voice sounds in invitation, saying, "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 that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." What a precious assurance is contained in this promise! What greater inducement could be presented to us to become the sons and daughters of God? Who will put on the whole armor? Who will enlist under the bloodstained banner of Prince Emmanuel? Be assured that Jesus, the Prince of life, has been tempted in all points like as we are, yet without sin. He overcame in his human nature in order that you might have before you the power of his example. Through overcoming temptation on every point, he has opened for you a door of access to God. It is through Jesus Christ our Advocate, and it is a door that no man can shut. Divine enlightenment may come to every struggling, tempted child of God in order that he need not fall in the strife with the powers of darkness, but be a conqueror in every battle. [Cf: The Youth's Instructor 09-06-94 para. 02] p. 585, Para. 1, [1894MS].

Jesus says, "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. . . . Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [Cf: The Youth's Instructor 09-06-94 para. 03] p. 585, Para. 2, [1894MS].

We must put forth an earnest, continual effort in the army of the Lord, in order that Satan shall not succeed in alluring us from our integrity. Our only safety is found in constant prayerful watchfulness. "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." "Thou therefore endure hardness, as a good soldier of Jesus Christ." We read in the cross of Christ that God is love, and that he will impart to us his excellences if we desire him to do so, in order that we may impart blessings to those around us. The chief end of life is to glorify God. While worldlings live to please themselves, and to get all the enjoyment possible, the Christian should live to bring honor to his Master, and blessing to mankind. Worldlings forget God in their eagerness for pleasure; but the word of God draws a dividing line between the follower of Christ and the pleasure seeker. He who imitates Christ will show forth his self-denial and self-sacrifice, and will conscientiously consider every action lest he should dishonor God in any of his ways. Just where the conscience of the Bible Christian warns him to forbear, to deny himself, to stop, just there the worldling steps over the line to indulge his selfish propensities. On one side of the line is the self-denying follower of Jesus Christ, on the other side of the line is the self-indulgent world lover, pandering in fashion, engaging in frivolity, and pampering himself in forbidden pleasures. On this side of the line the Christian cannot go. It is no place for him; for it is a path of darkness, where only unrest of spirit is found. [Cf: The Youth's Instructor 09-06-94 para. 04] p. 585, Para. 3, [1894MS].

May the Lord help us to make a success of perfecting Christian character, that we may be fitted for translation to heaven. It is fidelity that is needed among both young and old; it is a purpose to follow the Lord fully that is demanded at this time. It is not feeling and mechanical activity that are needed, but a devoted spirit to work for the Master. It is not parade and show that are essential, but patient, earnest effort, persevering work. It is workers who have made a complete consecration that are looked for, to cooperate with the angels of heaven. At this time we need Calebs and Joshuas to cry, "We are well able to go up and possess the land." Caleb and Joshua stood boldly before the people, and did not fear their rage, though the multitude caught up stones to strike them to the earth. The strong voice of Caleb did not falter as he rang out the words of encouragement, "We are well able to go up and possess the land." [Cf: The Youth's Instructor 09-06-94 para. 05] p. 586, Para. 1, [1894MS].

God blessed Caleb and Joshua. While cowardly Israel were turned back into the wilderness to fall into graves in the desert, Caleb and Joshua were spared to enter into the goodly land; for they had correctly and nobly reported for God. Our power is not in our talents of education or

means, neither is it in our popularity; it is in self-sacrifice, our willing obedience to Jesus Christ. Those who truly surrender all to him, will carry a weight of influence, and will carry others along with them, because they walk in the light. Brain power will be inefficient, purse power of little account with God; but heart power, thorough godliness, humble fidelity, will bear a weight of influence that will be irresistible. Mrs. E. G. White. [Cf: The Youth's Instructor 09-06-94 para. 06] p. 586, Para. 2, [1894MS].

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." [Cf: The Youth's Instructor 09-13-94 para. 01] p. 586, Para. 3, [1894MS].

When you present your petitions to the Lord, it should be in humility, without boasting of superior attainments, but with real soul hunger for the blessing of God. Christ always knows what is cherished in the heart. We must come in faith that the Lord will hear and answer our prayers; for "whatsoever is not of faith is sin." Genuine faith is the faith that works by love, and purifies the soul. A living faith will be a working faith. Should we go into the garden, and find that there was no sap in the plants, no freshness in the leaves, no bursting buds or blooming flowers, no signs of life in stalk or branches, we would say, "The plants are dead. Uproot them from the garden; for they are a deformity to the beds." So it is with those who profess Christianity, and have no spirituality. If there are no signs of religious vigor, if there is no doing of the commandments of the Lord, it is evident that there is no abiding in Christ, the living vine. [Cf: The Youth's Instructor 09-13-94 para. 02] p. 586, Para. 4, [1894MS].

Jesus said: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, . . . and we will come unto him, and make our abode with him." We are to take God's words into the very heart, and believe them as the words of one who will not deceive us. Make the promises of God your living trust until you can say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "With the heart, man believeth unto righteousness; and with the mouth, confession is made unto salvation." [Cf: The Youth's Instructor 09-13-94 para. 03] p. 586, Para. 5, [1894MS].

If we have this quality of faith, we shall be able to bear an intelligent testimony in meeting, and it will be of a character to edify those who listen. We want our character and conduct both to be of such a nature as will be expressive of our faith. The religion of Jesus Christ means progress; it means to be ever reaching upward to a holier and higher standard. The Christian whose heart has been touched with the beauty of the Saviour's character, is to put into practice that which he learns in the school of Christ. We must be apt pupils in the school of Christ, readily learning that which he teaches us from day to day. [Cf: The Youth's Instructor 09-13-94 para. 04] p. 587, Para. 1, [1894MS].

The talents which God had given us we are to employ to his honor and glory. The Lord has given us reason and intelligence, and he expects us to use them in the right direction. Thus we shall increase them; for a higher power than that of man's alone, works in us to will and to do of God's good pleasure. The ability which we possess is not of our own creating. The apostle asks, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Our talents belong to God, and to him we should render them in joyful service, becoming workmen that need not be ashamed. [Cf: The Youth's Instructor 09-13-94 para. 05] p. 587, Para. 2, [1894MS].

Jesus represents us as his children. He declares that he is our Father, and that we are to come to him as children come to an earthly parent. He 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 good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" A parent would not believe that a child was very hungry if he should come and ask in a whisper for something to eat. The hungry, thirsty child comes to ask for bread in real earnestness, and if the parent fails to give attention, the child takes hold of the parent, and reminds him or her of his wants, and will finally become importunate, so that you cannot put him off with an excuse. The hungry child does not cease to plead till its wants are supplied. The Lord says, "The effectual fervent prayer of a righteous man availeth much." Let no unbelief separate you from the source of your strength. Live by faith on the Son of God. [Cf: The Youth's Instructor 09-13-94 para. 06] p. 587, Para. 3, [1894MS].

It is certainly proper for us to manifest the same zeal in religious matters that we manifest in our earthly, temporal concerns. We should manifest zeal proportionate to the value of the object of which we are in pursuit. But how does the devotion we manifest in eternal things compare with the zeal we manifest in the things of this world? Does our devotion to God call forth the same animation that we reveal when in the service of the world? The eternal interests are as much higher than temporal interests as the heavens are higher than the earth; and when we consider this fact, how can we account for the attitude of indifference, the want of earnestness, that many manifest in their religious life? Many do not seem to realize what claims God has upon them. Those who profess to be soldiers of Jesus Christ should realize that it is their duty to work for the interest of the cause of God, to strengthen his kingdom, and to magnify his name. We see that wisdom, tact, and skill are exercised in connection with temporal matters, and that much study and zeal are put forth in order to make this fleeting life a success in earthly things; but how few seem to feel under any obligation to devote to God the very best of their ability! [Cf: The Youth's Instructor 09-13-94 para. 07] p. 587, Para. 4, [1894MS].

Ask yourselves the question, "What is my life toward God and toward my fellowmen?" There is no one that liveth to himself. No life is lived on neutral ground. Our conceptions of life may be influenced by the enemy of all righteousness, so that we do not realize its vast importance; but although we may not be awake to the importance of life, it is nevertheless true that we cannot cast off our responsibility, and live

without reference to the future, immortal life, and still do our duty to God and to our fellowmen. Each one is a part of the great web of humanity, and each one has a far-reaching influence. We cannot fulfil the obligations that rest upon us in our own strength alone. We must have divine aid in meeting our responsibilities, that our influence may have a right direction, and be an influence that will gather with Christ. [Cf: The Youth's Instructor 09-13-94 para. 08] p. 588, Para. 1, [1894MS].

All our talents of time, ability, and influence were bestowed by God, and are to be given back to him in willing service. The great object of the life which God has given is not the securing of temporal advantages, but the securing of eternal privileges in the kingdom of heaven. The Lord has bought all that there is of us by the precious blood of Christ; and it is the worst kind of robbery that could be practised to withhold from him his own. "What! know ye not that . . . ye are not your own? For ye are bought with a price [even with the precious blood of Christ]: therefore glorify God in your body, and in your spirit, which are God's." Mrs. E. G. White. [Cf: The Youth's Instructor 09-13-94 para. 09] p. 588, Para. 2, [1894MS].

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." God requires us to be faithful in the smallest details of life, to guard our words, our spirit, and our actions. To do this, we need to acquire perfect self-control, and this will demand of us constant, ceaseless watchfulness. While we educate ourselves to place our entire trust in God, we shall not be justified in outbursts of passion, and in the utterance of words that we shall be ashamed to meet in the judgment. But when the will of God becomes our individual will, we shall find everything moving in a harmonious way. If we are consistent in little things, we shall be able to be consistent in larger matters. [Cf: The Youth's Instructor 09-20-94 para. 01] p. 588, Para. 3, [1894MS].

Were self kept under control, serious errors in home and business life would be avoided. Among the members of many families there is practised the habit of saying loose, careless things, and the habit of tantalizing, of speaking harsh words, becomes stronger and stronger as it is indulged, and thus many objectionable words are spoken that are after Satan's order, and not after the order of God. Should those who indulge in speaking words of passion, study the Guide Book, and with a serious mind seek to know its requirements, and to do them, should they make practical its injunctions, what a transformation would there be in the conduct and conversation! Burning words of passion should never be spoken; for in the sight of God and holy angels they are as a species of swearing. The directions of God's word are to be implicitly obeyed. "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." Every relation in life, every position of responsibility, every affection and habit, every emotion of the mind, is to be brought to the great standard of righteousness, the commandments of God, which are exceeding broad. We must have simplicity of heart that we may understand, and willingness of mind to practise, all the teachings of God's word. [Cf: The Youth's Instructor 09-20-94 para. 02] p. 588, Para. 4, [1894MS].

In order that the soul may become a vessel unto honor for the glory of God, it is necessary for it to be sanctified and prepared to every good work, and the whole mind must be molded by the Holy Spirit. Divine power will combine with human effort, when we seek earnestly to be complete in Christ Jesus. The Lord will help every one who seeks him with all his heart. He shall have the light of life, and that light shines from the living oracles. As the light of the sun sheds its warmth throughout all the world, so the bright beams of the Sun of Righteousness will shed health giving rays into the heart. But he who does not walk in the light, will be left at last in darkness. [Cf: The Youth's Instructor 09-20-94 para. 03] p. 589, Para. 1, [1894MS].

Let every youth consider the parable of the ten virgins. All had lamps, that is, an outward semblance of religion; but only five of them had the inward piety. Five of them were wanting in the oil of grace. The Spirit of life in Christ Jesus, the Holy Spirit, was not abiding in their hearts. Without the oil of grace, of what use was it to bear about a lamp of profession? However high may be the profession, however high may be the position held by a professor of religion, if the oil of grace is wanting, he has nothing with which to feed his lamp, and it cannot send forth clear, shining rays of light. [Cf: The Youth's Instructor 09-20-94 para. 04] p. 589, Para. 2, [1894MS].

It is possible to have just enough religion to deaden the conscience, deceive the senses, and ruin the soul; just enough outward appearance of sanctity to have a name to live, while we are dead. We can do no good thing except as we are in cooperation with divine agencies. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The Lord is soon to come, and it is a solemn thought that those who might be workers together with God, are not wearing the yoke of Christ. [Cf: The Youth's Instructor 09-20-94 para. 05] p. 589, Para. 3, [1894MS].

The reason why the Bridegroom delays is because he is longsuffering to usward, not willing that any should perish, but all should come to repentance. O the precious longsuffering of our merciful Saviour! O that each of the dear youth would appreciate the value of the soul that has been purchased at infinite cost on Calvary! O that each one would place a proper estimate upon the capabilities that have been given him of God! Through Christ you may climb the ladder of progress, and bring every power under the control of Jesus. You may represent the character of Jesus. In spirit, in thought, in word, and in action, you may make manifest that you are moved by the Spirit of Christ, and your life may wield a power of influence over others. [Cf: The Youth's Instructor 09-20-94 para. 06] p. 589, Para. 4, [1894MS].

We are living in altogether too solemn a period of the world's history to be careless and negligent. God has given you moral powers, and has made you susceptible to religious influences; he has provided opportunities and facilities that are favorable to the development of a Christlike character; and it now remains with you as to whether or not you will cooperate with divine agencies, and make your calling and election sure. Will you not seize, appreciate, and appropriate every help that has been provided? You must pray, believe, and obey. In your own strength you can do nothing; but in the grace of Jesus Christ, you can employ your powers in such a way as to bring the greatest good to your own soul, and the greatest blessing to the souls of others. Lay

hold of Jesus, and you will diligently work the works of Christ, and will finally receive the eternal reward. Be faithful in that which is least. [Cf: The Youth's Instructor 09-20-94 para. 07] p. 589, Para. 5, [1894MS].

A little lad was once permitted to accompany a railway engineer, and he noticed that the engineer knelt down and closed his eyes at every station, as they stopped to take in passengers or to let them out. Finally the little lad asked the engineer what he was doing when he was kneeling down before the engine started. The engineer said, "My little lad, do you ever pray?" The boy replied, "O yes, sir. I pray every morning and evening." Then the engineer told him that he was praying when he knelt down, saying, "There are perhaps two hundred passengers now on this train, and their lives are intrusted to my care. A little mistake on my part, a failure to do my duty, a little neglect, a little inattention to signals, might send these souls into eternity. So at every station I ask the Master to help me. He has helped me during all the years I have been on the engine, and not a single human being of the thousands that have been carried on my train, has been marred. I have never had an accident." [Cf: The Youth's Instructor 09-20-94 para. 08] p. 590, Para. 1, [1894MS].

Are we as solicitous as was this engineer to be faithful in that which is least? Do we realize that solemn responsibilities are resting upon us to represent Christ to the world in good works? Do we understand that the eternal destiny of souls will be decided by the course we take? Souls are perishing for the words of life. Shall their blood be found upon our garments? God has done his part in the work, and now he wants the cooperation of living human agents. His plan is not something untried; it has been fully developed. "The blood of Jesus Christ his son cleanseth us from all sin." Who will lay hold of the work of cooperating with heavenly agencies for the indispensable work of saving the souls of those who are perishing? Who will become living channels of light? Who will seek God earnestly, and find him to the joy of their souls? God will work through you to the salvation of many. [Cf: The Youth's Instructor 09-20-94 para. 09] p. 590, Para. 2, [1894MS].

When Jesus is comprehended by faith, and brought into the inner sanctuary of the soul, the Holy Spirit will mold and fashion the character after the likeness of Christ. Lessons will then be daily learned in the school of Christ. The character of the tree will be known by its fruits. "By their fruits ye shall know them." The Christian will shine as a light amid the moral darkness of the world. He will be tender of heart, and considerate of the feelings of others. The word of God instructs us to be "wise as serpents, and harmless as doves," and it is the duty of every Christian to bring himself under discipline to the rules of the Bible, that he may be "a workman that needeth not to be ashamed." The work coming from the hands of those who do this, will be as lasting as eternity. It will not be mingled with a shred of selfishness, and it will not be loose, careless work. Mrs. E. G. White. [Cf: The Youth's Instructor 09-20-94 para. 10] p. 590, Para. 3, [1894MS].

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Jesus has left us a warning upon this very point. He said, "Take heed that no man deceive you. For many shall

come in my name, saying, I am Christ; and shall deceive many." Matthew says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Then John continues, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." [Cf: The Youth's Instructor 09-27-94 para. 01] p. 590, Para. 4, [1894MS].

These deceivers will come, and while claiming to be doing a special work for God, while professing to have advanced piety, to be sanctified, to see visions, and to have dreams, they will be doing the work of the enemy, and be found breaking the commandments of God. We should be on our guard, and bring these pretenders to the test; for "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Shall we take heed to the solemn warnings of Christ, of Paul, and of John, upon this point, and not be deceived by the subtle devices of the enemy? for Christ has said that the signs and wonders wrought by these deceivers will be so great that if it were possible, they shall deceive the very elect. [Cf: The Youth's Instructor 09-27-94 para. 02] p. 591, Para. 1, [1894MS].

Of the elect, John writes, "But ye have an unction from the Holy One, and ye know all things." "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers." Those who have heard the voice of God proclaiming his holy law on Mount Sinai, in the hearing of the people, know his voice; and when men claiming to be led by Christ, and professing to be entirely sanctified, assert that the law of God is abolished, and ridicule and make light of the great moral standard, and set at naught the testimony of prophets and apostles, we can confidently say that we hear not in their teachings the voice of the true Shepherd. The true Shepherd's voice has been heard, bearing a different testimony. Jesus says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven." The voice that magnifies the law of God we recognize as the voice of the true Shepherd; but we know that those who would make of none effect the commandments of God, are false shepherds who would exalt tradition above the commandments of Jehovah. [Cf: The Youth's Instructor 09-27-94 para. 03] p. 591, Para. 2, [1894MS].

John writes, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." There are those who claim to have great light, who say that they have communication with the spirits of the dead, who deny the divinity of Christ, and in so doing deny the Father whom Christ represented on earth. "Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath

the Father also." The classes who deny the Father and the Son are rapidly increasing in the world, and the name given to this class by the Bible is antichrist. There are many who have their names upon the church records, who claim to possess superior piety; and yet should Christ appear among them, they would rebuke the Son of God. There are men who profess to be ministers of the gospel who are teaching heresy, and deceiving many, and leading thousands in the way of apostasy. [Cf: The Youth's Instructor 09-27-94 para. 04] p. 591, Para. 3, [1894MS].

But John writes to the true followers of Christ, saying, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life." We have here a most precious promise which will be fulfilled to those who let the truth abide in them. Then hold fast to the truth, and be not beguiled from steadfast adherence to the truth by any of the arts of the deceiver. "These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Our character is to be molded after the character of Christ. O what humiliation he endured in our behalf! While in this world, he lived a life of obedience to the commandments of God, leaving us an example that we should follow in his steps. We must wait for God to reveal his plan, that our life may be the unveiling of the character of Christ. We can be sanctified only as we render obedience to the truth as it is unfolded to us. We cannot live in conscious disobedience of any precept of God, and not be on the losing side. We need to behold the character of Christ, and by beholding become changed into his image. [Cf: The Youth's Instructor 09-27-94 para. 05] p. 591, Para. 4, [1894MS].

"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." "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." "For as many as are led by the Spirit of God, they are the sons of God. 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 itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." [Cf: The Youth's Instructor 09-27-94 para. 06] p. 592, Para. 1, [1894MS].

John cannot find adequate words wherein to describe the amazing love of God to sinful man; but he calls upon all to behold the love of God revealed in the gift of his only begotten Son. Through the perfection of the sacrifice given for the guilty race, those who believe in Christ, coming unto him, may be saved from eternal ruin. Christ was one with the Father; yet when sin entered our world through Adam's

transgression, he was willing to step down from the exaltation of One who was equal with God, who dwelt in light unapproachable by humanity, so full of glory that no man could behold his face and live, and submit to insult, mockery, suffering, pain, and death, in order to answer the claims of the immutable law of God, and make a way of escape for the transgressor by his death and righteousness. This was the work which his Father gave him to do; and those who accept Christ, relying wholly upon his merits, are made the adopted sons and daughters of God, are heirs of God, and joint heirs with Jesus Christ. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Let no one be so deluded by the enemy as to think that it is a condescension for any man, however talented or learned or honored, to accept Christ. Every human being should look to heaven with reverence and gratitude, and exclaim with amazement, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Mrs. E. G. White. [Cf: The Youth's Instructor 09-27-94 para. 07] p. 592, Para. 2, [1894MS].

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." [Cf: The Youth's Instructor 10-11-94 para. 01] p. 592, Para. 3, [1894MS].

It was by seducing the minds of Adam and Eve through the error of the wicked, that Satan led them to transgress the law of God. Through sin, darkness has covered the earth, and gross darkness the people; but God sent truth into our world in untarnished glory, beauty, and perfection, and placed it in contrast with error. Neither men nor devils were able to detect a flaw in the character of Christ; but the revelation of the true Light which lighteth every man that cometh into the world, placed darkness in such contrast, that men would not receive the light. The carnal heart is enmity against God, and is not subject to his law, neither indeed can be. Not believing on Christ, the world knew him not. [Cf: The Youth's Instructor 10-11-94 para. 02] p. 592, Para. 4, [1894MS].

After the transgression of the law of God, our first parents were called into the presence of God. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle. . . . And 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." This prophecy refers not only to the enmity between Christ and Satan, but also to the enmity that exists between the world and the followers of the world's Redeemer. Christ was the special One who should bruise the head of the

serpent; but the prophecy also includes all those who shall overcome the enemy by the blood of the Lamb, and by the word of their testimony. In the words addressed to the serpent is a delineation of the great, unended conflict that has been waging in the world from the beginning of sin. The earth is the battlefield for the conflict, and the result of the conflict, while it brings temporal loss upon the followers of Christ, will bring eternal ruin upon Satan, evil angels, and evil men, who unite with the enemy in the controversy against Christ. [Cf: The Youth's Instructor 10-11-94 para. 03] p. 593, Para. 1, [1894MS].

The Lord says, "I will put enmity between thee and the woman." The enmity does not exist as a natural fact. As soon as Adam sinned, he was in harmony with the first great apostate and at war with God; and if God had not interfered in man's behalf, Satan and man would have formed a confederacy against heaven, and would have carried on united opposition against the God of hosts. There is no natural enmity between evil angels and evil men; both are evil through transgression of the law of God, and evil will always league against good. Fallen men and fallen angels enter into a desperate companionship. The prophecy of enmity between the serpent and the seed of the woman, was the first intimation that Satan had that God would provide a way of salvation for the fallen race. Satan had made his calculation that he would induce men to ally themselves with him as he had induced angels; and by this desperate confederacy, he would not hesitate to war against heaven, and seek to dethrone the Lord of hosts. [Cf: The Youth's Instructor 10-11-94 para. 04] p. 593, Para. 2, [1894MS].

The enmity against Satan never worked with such power as it did in the time of Christ. Never had a son of Adam felt such utter hatred of sin as did the spotless Son of God; and bear in mind that sin is the transgression of the law. The purity and holiness of the character of Christ stirred up the very worst passions of the human heart for his sinless character was in marked contrast to the character of men of a fallen race, who loved darkness rather than light because their deeds were evil. His perfect obedience to the commandments of God was a continual rebuke to a sensual and perverse generation. His spotless character was shedding light into the midst of the moral darkness of the world, and the darkness comprehended it not. [Cf: The Youth's Instructor 10-11-94 para. 05] p. 593, Para. 3, [1894MS].

The world knows not the followers of Christ. They do not recognize their holy origin, and they will not be in harmony with them any more than they were in harmony with Jesus, their Lord. The righteous zeal manifested by Christ for the honor of God as the supreme Ruler, the unsparing denunciation of sin, the unmasking of the hypocrisy of those who made a pretense to piety, and thus deceived the people, the heavenly loveliness of his own unblemished character, aroused the enmity of the world against him who hated nothing but sin. He warred against lust and hypocrisy, and this stirred up against him the most bitter hostility. The serpent himself came to the assistance of his seed, and evil angels and evil men conspired together in a confederacy of apostasy to destroy the Champion of God, and to make void the law of the Most High. [Cf: The Youth's Instructor 10-11-94 para. 06] p. 593, Para. 4, [1894MS].

Those who become the sons of God cannot avoid coming into conflict with the hosts of apostasy. "The world knoweth us not, because it knew

him not." The Redeemer of the world subjected himself to every kind of insult and mockery, and endured the contradiction of sinners against himself. What love, what wondrous love, the Father hath bestowed upon us, that we should be called the sons of God. God so loved the world that he gave his only begotten Son to go through humiliation, suffering, and death to pay the debt of man's sin, and to purchase for the repenting transgressor the righteousness of his spotless life, in order that iniquity might not be perpetuated, but that the transgressor, through the condescension of Christ, might be brought back to allegiance to God. Through the merits of the Redeemer, God accepts the efforts of sinful man in keeping his law, which is holy, just, and good. [Cf: The Youth's Instructor 10-11-94 para. 07] p. 594, Para. 1, [1894MS].

Those who truly unite with Christ will be found doing the same work that Christ did while on the earth, they will be found magnifying the law and making it honorable. But those who stand to vindicate the honor of God's law will be objects of Satan's enmity; for he was a despiser of the law from the beginning, and his seed will war against the righteous, and the wicked will endeavor to exterminate the good from the face of the earth. Satan has sown plentifully the seed of dangerous heresies that will produce a harvest of corruption, and will be as tares among the wheat. He is filling the hearts and minds of men with fables, and causing them to turn away their ears from hearing the truth. The advocates of truth are regarded as enemies to Christianity; but although Satan causes the world to regard the follower of Christ as the foe to progress, whenever a soul takes a decided stand for truth, the head of the serpent is bruised by the seed of the woman, and the serpent can bruise but the heel of the seed. When nominal Christianity is pronounced wanting and is found insufficient, and practical godliness is alone declared genuine religion, the enmity of Satan is aroused at once, but his anger is an evidence of his bruising. He is seeking to hold the people in the deception of a form of godliness without its power; to keep them satisfied with a profession of piety, when their hearts are carnal and at enmity with the law of Jehovah. When the advocates of truth reveal the efficiency of truth in their life and character, a blow is struck against the kingdom of Satan. Mrs. E. G. White. [Cf: The Youth's Instructor 10-11-94 para. 08] p. 594, Para. 2, [1894MS].

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him." The example of Christ is authoritative for every son and daughter of Adam. He represented the law of God in his life, giving to men an example of what obedience to every precept will accomplish for human nature. He is our example, and every one who is endowed with reasoning faculties is required to follow in his footsteps; for his life is a perfect pattern to all humanity. Christ is the finished standard of the character to which every one may attain by becoming a partaker of the divine nature. "Ye are complete in him." [Cf: The Youth's Instructor 10-18-94 para. 01] p. 594, Para. 3, [1894MS].

How did the world's Redeemer walk? Not in a way to please himself simply, but to glorify God by working the works of God in uplifting fallen man who had been made in the image of God. By precept and example, he taught men the way of righteousness, representing the

character of God, and giving to the world a perfect standard of moral excellency in humanity. The two grand precepts of the law are to regulate the conduct of all humanity. This was the lesson that Jesus taught by both precept and example. He said to the people, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." The Lord God of heaven requires of human intelligences supreme love and worship. [Cf: The Youth's Instructor 10-18-94 para. 02] p. 594, Para. 4, [1894MS].

In giving to men an example of what they should be and do, Jesus, the world's Redeemer, did not have a smooth path to travel. Those who ought to have been co-laborers with him, who ought to have been in co-partnership with him in all his works, were separated from God by selfishness and wicked works, and in spirit and character they counteracted the works of Christ. Instead of catching his spirit, and employing every faculty of mind and body in following Christ's example, in becoming doers of his words, and thus forming characters after the divine similitude, they studied their own personal convenience, and thought simply of their own selfish comfort and aggrandizement. [Cf: The Youth's Instructor 10-18-94 para. 03] p. 595, Para. 1, [1894MS].

Jesus had been the commander of heaven; yet on earth he was as one that serveth. Uncomplainingly he endured privations, and lived the life of a poor man. He did not indulge in the luxuries that many who claim to be his followers surround themselves with; he studied not at all his pleasure, ease, or convenience. He was a man of sorrows and acquainted with grief. His whole life was one of self-denial, expressing the prayer, "Not my will, but thine, O God, be done." Christ is our pattern, and those who follow Christ will not walk in darkness; for they will not seek their own pleasure. To glorify God will be the continual aim of their life. Christ represented the character of God to the world. The Lord Jesus so conducted his life that men were compelled to acknowledge that he had done all things well. The world's Redeemer was the light of the world; for his character was without fault. Though he was the only begotten Son of God, and the heir of all things in heaven and earth, he did not leave an example of indolence and self-indulgence. [Cf: The Youth's Instructor 10-18-94 para. 04] p. 595, Para. 2, [1894MS].

But how many who have been intrusted with talents of means and influence have lost sight of the pattern, and followed the standard of the world, instead of the example of Christ. Men and women who have been blessed with an abundance of money, with houses and with lands, generally train their children to a life of idleness and selfish indulgence. Thus they are made useless for this life, and unfit for the future, immortal life. Christ in his life gave men an altogether different example. In his youth he worked with his father at the carpenter's trade; but the youth of today are educated to believe that it is the money that makes the man. The sure result of such education is seen in the pride, the vanity, the love of pleasure, the sinful practices, that are so prevalent in this degenerate age. Where there is an abundance of idleness, Satan works with his temptations to spoil life and character. If youth are not trained to useful labor, whether they be rich or poor, they are in peril; for Satan will find them employment after his own order. The youth who are not barricaded with

principle, do not regard time as a precious treasure, a trust from God for which every human being must give an account. Money is also a trust from God, and is not given to parents to use in an extravagant way to gratify pride, to the ruin of themselves and their children, but that they may be the means of doing good to their fellowmen. [Cf: The Youth's Instructor 10-18-94 para. 05] p. 595, Para. 3, [1894MS].

Children should be trained from their earliest years to follow the principles of the holy law of God, which are the principles of the character of God, that they may be blessed and may become a blessing to the world. Christ never flattered any one. He never deceived or defrauded, never changed his course of straightforward uprightness to obtain favor or applause. He ever expressed the truth. The law of kindness was in his lips, and there was no guile in his mouth. Let the human agent compare his life with the life of Christ, and through the grace which Jesus imparts to those who make him their personal Saviour, reach the standard of righteousness. Let him imitate the example of Him who lived out the law of Jehovah, who said, "I have kept my Father's commandments." Those who follow Christ will be continually looking into the perfect law of liberty, and through the grace given them by Christ, will fashion the character according to the divine requirements. [Cf: The Youth's Instructor 10-18-94 para. 06] p. 595, Para. 4, [1894MS].

But those who would follow Christ, must believe in him; they must open the heart to receive him as an abiding guest. They must abide in Christ, as the branch abides in the living vine. There is a vital union formed between the parent stock and the branch, and the same fruit appears upon the branch that is seen upon the tree. Thus the Lord will work through the human agent who unites himself to Jesus Christ. Those who have an abiding trust in Christ, will, like Enoch, have a sense of the abiding presence of God. Why is it that there are so many who feel in uncertainty, who feel that they are orphans? It is because they do not cultivate faith in the precious assurance that the Lord Jesus is their sin bearer. It was in behalf of those who had transgressed the law, that Jesus took upon him human nature, and became like unto us, in order that we might have everlasting peace and assurance. We have an advocate in the heavens, and whosoever accepts him as his personal Saviour is not left an orphan to bear the curse of his own sins. [Cf: The Youth's Instructor 10-18-94 para. 07] p. 596, Para. 1, [1894MS].

We must daily cultivate faith, daily contemplate him who has undertaken our case, who is a merciful and faithful high priest; "for in that he himself hath suffered being tempted [not in a few things, but in all points like as we are], 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." Even now, in heaven, he is afflicted with our afflictions; and as a living Saviour, as an interested Advocate, he is making intercession for us. [Cf: The Youth's Instructor 10-18-94 para. 08] p. 596, Para. 2, [1894MS].

We should daily exercise faith; and that faith should daily increase as it is exercised, as we realize that he has not only redeemed us, but has loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and the Father. We should realize 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." Mrs. E. G. White. [Cf: The Youth's Instructor 10-18-94 para. 09]

p. 596, Para. 3, [1894MS].

"I write unto you, little children, because your sins are forgiven you for his name's sake." This text does not have reference to those who are children in years, but to those who are children in the truth and young in the faith. "I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." [Cf: The Youth's Instructor 10-25-94 para. 01] p. 596, Para. 4, [1894MS].

These words of approval and instruction are addressed to every young man who has put on the whole armor of righteousness. Young and strong, they may do giant strokes for God, if they will make God their only trust. The older ones who are addressed as "fathers," have a decided work to do in holding up the standard: but they feel the pressure of the burdens of life, and it is fitting that the younger ones should be encouraged to qualify themselves for duty by obtaining an experience in the knowledge of Jesus Christ, so that as the standard falls from the fathers, the strong young men may grasp it, and bear it aloft. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [Cf: The Youth's Instructor 10-25-94 para. 02] p. 596, Para. 5, [1894MS].

There are many young men in this age who will search the Scriptures as for hidden treasures, and having found jewels of truth, will open up the treasures of the word to the minds of others. It is the privilege of every young man to answer the expectation of Jesus Christ. "Ye are strong" comprehends more than mere physical strength. It means that the mind has been trained to think, and has been kept clear and strong by the practice of strictly temperate habits. It means that the young men have engaged with earnestness, and have overcome the enemy, connecting the religion of Jesus Christ with everyday life, and bringing Christ into their everyday duties and enjoyments. It means that they have become partakers of the divine nature. [Cf: The Youth's Instructor 10-25-94 para. 03] p. 597, Para. 1, [1894MS].

Youth who have given themselves to the service of God, are in a position to fight man fully the battles of the Lord. Let the youth take Christ as their pattern, and they will do justly, love mercy, and walk humbly with their God. They will then be strong, and like Daniel and his fellows, will improve their time to the best advantage in acquiring valuable knowledge and experience. It is in youth that the affections are most ardent, the memory most retentive, and the heart most susceptible to divine impressions; and it is during youth that the mental and physical powers should be set to the task in order that great improvements may be made in view of the world that now is, and that which is to come. [Cf: The Youth's Instructor 10-25-94 para. 04] p. 597, Para. 2, [1894MS].

The amount of valuable knowledge that can be acquired by young men and

young women can hardly be estimated; but to reach a high standard, they must close the door to the debasing thoughts that Satan would thrust into the mind, and refuse to yield to his temptations. The youth may acquire that which gold cannot buy, by cherishing a pure, strong purpose in endeavoring to be all that God designed they should be. The mind should be trained to dwell upon right themes of thought. They should study the Scriptures, and bring into daily life the divine rules which God has laid down for their guidance. He who has grown old in the service of God may find his mind a blank in regard to the things that are happening about him, and recent transactions may soon pass from his memory; but his mind is all awake to the scenes and transactions of his childhood. O that the youth may realize how important it is to keep the mind guarded, pure and clean, from corrupting thoughts, and to preserve the soul from all debasing practices; for the purity or impurity of youth is reflected upon old age. [Cf: The Youth's Instructor 10-25-94 para. 05] p. 597, Para. 3, [1894MS].

The youth should stand in a position where their hearts may be wholly the Lord's; where they are honoring God with their strength. God will then honor them by giving them knowledge and wisdom. Thus did Daniel in the courts of Babylon, standing true to principle amid the corruptions of the heathen. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank therefore, he requested of the prince of the eunuchs that he might not defile himself." [Cf: The Youth's Instructor 10-25-94 para. 06] p. 597, Para. 4, [1894MS].

By the example of Daniel and his fellows in Babylon, we see that it is impossible to reach the standard which the Lord would have his children reach, and practise an easy, accommodating kind of religion that leaves principle out, and is controlled by circumstances. Youth who would serve the God of heaven, cannot engage in worldly merriment, eat of enervating luxuries, or drink strong drink because it is set before them by the honored or wealthy men of the world, whom they fear to offend by refusing their favors. They may think that they have been especially honored, and that courtesy demands the acceptance of the favors proffered them; but loyalty to God must take the precedence, and fear to offend the Lord of heaven must control the Christian. The king of Babylon thought that he was bestowing great favors upon Daniel and his fellows; but they had respect unto God's commandments more than unto the favor of the king. [Cf: The Youth's Instructor 10-25-94 para. 07] p. 597, Para. 5, [1894MS].

The question with every youth who would be on the Lord's side should be, Shall I consult my inclination, and indulge my appetite, or shall I follow the dictates of conscience, and keep my head clear and preserve my physical powers by abstaining from every practice that would bring weakness upon them? Shall I fall a prey to the customs of the world, and we have respect to the rules and laws of the Babylonians, or shall I separate myself from every custom that is debasing in its results? Shall I not honor God, rather than please the world? In the court of Babylon, Daniel and his fellows realized that principle was at stake, and that they could afford to make no compromise with the tempter. The light and truth reflected from the throne of God were dearer to them than any honor that men could bestow. It is the privilege of the young people of today to be as firm and true, as modest and successful, as were the Jewish youths in the kingdom of Babylon. Let them remember

that the lessons written in the living oracles are for their consideration, and let them imitate the example of Daniel in right doing. God honored Daniel, and he will honor every youth who takes the course that Daniel took in honoring God. [Cf: The Youth's Instructor 10-25-94 para. 08] p. 598, Para. 1, [1894MS].

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." The youth of today may be educated for the fulfilment of high and holy purposes. They may be taught how they may be the children of God, through sanctification of the spirit and belief of the truth. By looking unto Jesus, the author and finisher of their faith, they may become meet to be partakers with the saints in light. By beholding the character of their Redeemer, they will become changed into his image, having his mind, and being partakers of the divine nature. They are pupils in the school of Christ, learning from day to day lessons of the divine Master. [Cf: The Youth's Instructor 10-25-94 para. 09] p. 598, Para. 2, [1894MS].

"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." We are to keep the Lord ever before us. Those who do this, walk with God as did Enoch, and imperceptibly to themselves, they become one with the Father and with the Son. Day by day a change is wrought upon mind and hearts, and the natural inclination, the natural ways, are molded after God's ways and Spirit. They increase in spiritual knowledge, and are growing up to the full stature of men and women in Christ Jesus. They reflect to the world the character of Christ, and abiding in him, and he in them, they fulfil the mission for which they were called to be the children of God, they become the light of the world, a city set upon a hill that cannot be hid. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light." Those who have been lighted from above send forth the bright beams of the Sun of Righteousness. Mrs. E. G. White. [Cf: The Youth's Instructor 10-25-94 para. 10] p. 598, Para. 3, [1894MS].

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The beloved disciple utters sharp truth in order that he may arouse the erring who are asleep in their sins and at ease in their rebellion, while claiming to be the children of God. He continues: "He that saith he abideth in him ought himself also so to walk, even as he walked." Jesus plainly states: "I have kept my Father's commandments, and abide in his love." Those who would be his disciples he invites to take his yoke upon them, and to learn of him who is meek and lowly of heart; and he promises those who do this that they shall find rest unto their souls. The meekness and humility that characterized the life of Christ will be made manifest in the life and character of those who "walk even as he walked." [Cf: The Youth's Instructor 11-08-94 para. 01] p. 598, Para. 4, [1894MS].

No proud boasting of superior attainments will be heard from the lips of those who are being sanctified through the truth. Those who truly

love God will utter no blasphemous utterances against the holy law of God; for those who do this place themselves on the side of the first great rebel. In view of the holy standard of righteousness, those who feel their sinfulness, their condition of helplessness, will urge their way to the great Physician, and blessed indeed is the man who can say with Paul: "Not as though I had already attained, either were already perfect: but I follow after." Blessed is the soul who can say, "I am guilty before God: but Jesus is my Advocate. I have transgressed his law. I cannot save myself; but I make the precious blood that was shed on Calvary all my plea. I am lost in Adam, but restored in Christ. God, who so loved the world as to give his only begotten Son to die, will not leave me to perish while repentant and in contrition of soul. He will not look upon me, for I am all unworthy; but he will look upon the face of his Anointed, he will look upon my Substitute and Surety, and listen to the plea of my Advocate, who died for my sin, that I might be made the righteousness of God in him. By beholding him I shall be changed into his image. I cannot change my own character, save by partaking of the grace of him who is all goodness, righteousness, mercy, and truth. But by beholding him, I shall catch his spirit, and be transformed into his likeness. 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.'" [Cf: The Youth's Instructor 11-08-94 para. 02] p. 599, Para. 1, [1894MS].

Every soul is under obligation to follow in the footsteps of Christ, the great example for the human family. He said, "I have kept my Father's commandments." The Pharisees thought that he was seeking to lessen the claims of the law of God, but his voice rang out upon their ears saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 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: The Youth's Instructor 11-08-94 para. 03] p. 599, Para. 2, [1894MS].

Christ came to magnify the law and to make it honorable; he came to extol the old commandment which ye had from the beginning. Then we need the law and the prophets. We need the Old Testament to bring us down along the line to the New Testament, which does not take the place of the Old Testament, but more distinctly reveals to us the plan of salvation, giving significance to the whole system of sacrifices and offerings, and to the word which we had from the beginning. Perfect obedience is enjoined upon every soul, and obedience to the expressed will of God will make you one with Christ. You will be enabled to live nobly; for the life of Christ as a servant of Jehovah was noble. Of him it is written, "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." Self-reliance and an unsanctified independence hold many away from the richest gifts in Christ. [Cf: The Youth's Instructor 11-08-94 para. 04] p. 599, Para. 3, [1894MS].

"Again, a new commandment I write unto you, which thing is true in him

and in you: because the darkness is past, and the true light now shineth. He that sayeth he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." As soon as men refuse to walk in the light by rendering obedience to God's commandments, they are plunged in darkness, and how great is that darkness. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Those who claim to be following Jesus, and who do not cherish love for their brethren, are deceived. They are not following the light of the world, but the ruler of the darkness of the world. Jesus said, "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." [Cf: The Youth's Instructor 11-08-94 para. 05] p. 599, Para. 4, [1894MS].

The same voice that spoke to the disciples in the New Testament spoke to the congregation of Israel in the Old Testament, saying: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord," Jesus said again: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, 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; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." [Cf: The Youth's Instructor 11-08-94 para. 06] p. 600, Para. 1, [1894MS].

It was the same Jesus who commanded that love should be the ruling principle in the old dispensation, that commanded that love should be the ruling principle in the hearts of his followers in the New Testament. The working out of the principle of love is true sanctification. Those who walk in the light will be the children of the light, and will diffuse light to those who are around them in kindness, in affection, in unmistakable love. "God is love: and he that dwelleth in love dwelleth in God, and God in him." Unless love is cherished in the soul, and that continually, Christ does not abide in the heart. He who is devoid of love, has not the shining of the bright beams of the Sun of Righteousness in the chambers of heart and mind. But the soul who has opened the door of the heart to Jesus, will reveal the light of life in practical godliness. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices. The heart that is filled with the grace of Christ will be made manifest by

its peace and joy; and where Christ abides, the character will become purified, elevated, ennobled, and glorified. Mrs. E. G. White. [Cf: The Youth's Instructor 11-08-94 para. 07] p. 600, Para. 2, [1894MS].

Our God is, and he is a rewarder of them that diligently seek him. Daniel sought the Lord when the decree went forth to slay all the wise men of the kingdom of Babylon because they could not relate or interpret a dream which had gone from the king's mind. Nebuchadnezzar demanded not only the interpretation of the dream, but the relation of the dream itself. If the wise men would supply this, he would accept it as a proof of their claim as magicians and astrologers. The magicians were full of fear and trembling. They declared that the request of the king was something unreasonable, and the test beyond that which had ever been required of any man. The king became furious, and acted like all men who have great power and uncontrollable passions. He decided that every one of them should be put to death, and as Daniel and his fellows were numbered with the wise men, they also were to share this fate. This manner of action is what we may expect from men who are in high authority, and are controlled by unholy passion. [Cf: The Youth's Instructor 11-22-94 para. 01] p. 600, Para. 3, [1894MS].

Daniel came before the king, and pleaded for time to bring this matter before the supreme court of the universe, from whose decision there could be no appeal. When his request was granted, Daniel laid the whole matter before his companions, who were united with him in worshiping the true God. The matter was fully considered, and on their bended knees they pleaded that God would have them the power and wisdom that would do avail them in their great necessity. They asked God that he would so arrange matters that they need not perish with the rest of the wise men of Babylon. [Cf: The Youth's Instructor 11-22-94 para. 02] p. 601, Para. 1, [1894MS].

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven." They had not sought the mercies of God in vain. Then Daniel called together his companions, and thanked God that their prayers had been heard and answered, and they presented to God an offering of praise and thanksgiving, that was wholly acceptable to the Ruler of the universe. "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." Daniel and his fellows had a praise meeting, and all the universe of heaven united with them in thanksgiving. Daniel said: "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter. Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him: Destroy not the wise men of Babylon: bring me in before the king, and I will show unto the king the interpretation." [Cf: The Youth's Instructor 11-22-94 para. 03] p. 601, Para. 2, [1894MS].

Daniel was imbued with the Spirit of Jesus Christ, and he pleaded that the wise men of Babylon should not be destroyed. The followers of Christ do not possess the attributes of Satan, which make it a pleasure

to grieve and afflict the creatures of God. They have the Spirit of their Master, who said, "The Son of man is come to seek and to save that which was lost." "I am not come to call the righteous, but sinners to repentance." Had Daniel possessed the quality of religious zeal which is so quickly inflamed today in the churches, when men are led to afflict and oppress and destroy those who do not serve God after their prescribed plan, he would have said to Arioch: "These men who claim to be wise men are deceiving the king. They have not the knowledge they claim to have, and should be destroyed. They dishonor the God of heaven; they serve idols, and their lives in no way do honor to God: let them die: but bring me in before the king, and I will show unto the king the interpretation." [Cf: The Youth's Instructor 11-22-94 para. 04] p. 601, Para. 3, [1894MS].

The transforming grace of God was made manifest in his servant, and he pleaded most earnestly for the lives of the very men who afterward in a secret, underhand manner made plans by which they thought to put an end to the life of Daniel. These men became jealous of Daniel, because he found favor with kings and nobles, and was honored as the greatest man in Babylon. "Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, . . . Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." Then in all humility of mind he acknowledges that the wisdom is not in him, but in the God of heaven, and that the vision has been revealed to him for the sake of God's servants, and that the king might know the thoughts of his heart. [Cf: The Youth's Instructor 11-22-94 para. 05] p. 601, Para. 4, [1894MS].

I would impress upon the youth that Daniel's God is their God, and whatever difficulty may arise, let them do as did Daniel, "desire mercies of the God of heaven." [Cf: The Youth's Instructor 11-22-94 para. 06] p. 602, Para. 1, [1894MS].

"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." [Cf: The Youth's Instructor 11-22-94 para. 07] p. 602, Para. 2, [1894MS].

The dying charge of David to his son Solomon, with its warning and promise, is placed on record for the benefit of both parents and children. Parents should faithfully guard the feet of the inexperienced youth, and educate and train them to fear and love God, and to serve him with undivided heart. The youth are to heed the admonitions that come down to them in the sacred records through the ages to our time, that they may be wise in heavenly wisdom. "The Lord is with you, while

ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." This was written to Israel at a time when it is recorded that Israel had been without "the true God, and without a teaching priest, and without law." But "when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them." [Cf: The Youth's Instructor 11-22-94 para. 08] p. 602, Para. 3, [1894MS].

There are thousands today who have forsaken the law, and are making it void. God sends his messengers with a message in order that they may be convicted of their sins, and turn from transgression to the path of obedience. When Israel cried unto the Lord in their trouble, and sought him, he was found of them. In this statement there is great encouragement for those who are cold and backslidden to seek the Lord; they have the promise that he will be found of them in the day when they seek him with the whole heart. [Cf: The Youth's Instructor 11-22-94 para. 09] p. 602, Para. 4, [1894MS].

We need to look constantly to our heavenly Father for wisdom and guidance: for we must bear in mind the fact that God holds us accountable for improving the capabilities and powers that he has given us. We are to seek to reach the highest standard of efficiency. This requires that we be much engaged in earnest prayer; that we be shut in with God, holding communion with our Lord Jesus Christ. Our young men and young women should be workers devoted to the Master's service. If they will walk in the light which the Lord has permitted to shine upon them, they will see precious opportunities which they may improve, and do God's will from the heart. In doing this, the affections will become pure, refined, and sanctified, and they may grow up to the full stature of men and women in Christ Jesus. "Be strong therefore, and let not your hands be weak: for your work shall be rewarded." Mrs. E. G. White. [Cf: The Youth's Instructor 11-22-94 para. 10] p. 602, Para. 5, [1894MS].

As the light of the gospel shines amid the moral darkness of the world, sin appears in its true character, and is seen as exceeding sinful. As Christ's righteousness is set forth, many souls are drawn to him, and respond to his love for them. They realize that it is the work of Christ to make reconciliation for the sins of the world. "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. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." [Cf: The Youth's Instructor 11-29-94 para. 01] p. 602, Para. 6, [1894MS].

How is God reconciled to man? By the work and merit of Jesus Christ, who has removed every objection, and put aside everything that would interpose between man and God's pardoning love. The law that man has transgressed is not changed to meet the sinner in his fallen condition, but is made manifest as the transcript of Jehovah's character, the exponent of his holy will, and is exalted and magnified in the life and character of Jesus Christ. Yet a way of salvation is provided; for the spotless Lamb of God is revealed as the One who taketh away the sin of the world. Jesus stands in the sinner's place, and takes the guilt of

the transgressor upon himself. Looking upon the sinner's substitute and surety, the Lord Jehovah can be just, and yet be the justifier of him that believeth in Jesus. To him who accepts Christ as his righteousness, as his only hope, pardon is pronounced; for God was in Christ reconciling the world unto himself. The justice, truth, and holiness of Christ, which are approved by the law of God, form a channel through which mercy may be communicated to the repenting, believing sinner. [Cf: The Youth's Instructor 11-29-94 para. 02] p. 603, Para. 1, [1894MS].

Those who do not believe in Christ are not reconciled to God; but those who have faith in him are hid with Christ in God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with all its precepts. It is his privilege to count himself innocent when he reads and thinks of the retribution that will fall upon the unbelieving and sinful. By faith he lays hold of the righteousness of Christ, and responds with love and gratitude for the great love of God in giving his only begotten Son, who died in order to bring to light life and immortality through the gospel. Knowing himself to be a sinner, a transgressor of the holy law of God, he looks to the perfect obedience of Christ, to his death upon Calvary for the sins of the world; and he has the assurance that he is justified by faith in the merit and sacrifice of Christ. He realizes that the law was obeyed in his behalf by the Son of God, and that the penalty of transgression cannot fall upon the believing sinner. The active obedience of Christ clothes the believing sinner with the righteousness that meets the demands of the law. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Mrs. E. G. White. [Cf: The Youth's Instructor 11-29-94 para. 03] p. 603, Para. 2, [1894MS].

Christ is the sinner's substitute and surety. He has obeyed the law in the sinner's place, in order that the sinner may believe in him, and grow up into him in all things to the full stature of a man in Christ Jesus, and thus be complete in him. Christ has made reconciliation for sin, and has borne all its ignominy, reproach, and punishment; and yet while bearing sin, he has brought in everlasting righteousness, so that the believer is spotless before God. The time comes when it is asked, "Who shall lay anything to the charge of God's elect?" and the answer is, "It is Christ that died, yea rather, that is risen again." He who has the spotless robe of righteousness, woven in the loom of heaven, in which is not a thread that sinful humanity can claim, is at the right hand of God, to clothe his believing children in the perfect garment of his righteousness. Those who are saved in the kingdom of God will have nothing of which to boast in themselves; the praise and the glory will all flow back to God the giver of salvation. [Cf: The Youth's Instructor 12-06-94 para. 01] p. 603, Para. 3, [1894MS].

But there are many who claim to be children of God who are resting their hopes upon other dependencies, rather than on the blood of Christ alone. When urged to rest their faith wholly upon Christ as a complete Saviour, many reveal the fact that they have faith in something that they think they can do. They say, "I have a great deal to do before I can be fit to come to Christ." Another says, "When I have done to the

uttermost all that I can do, then the Lord Jesus will come to my help." They imagine that they have a great deal to do themselves to save their own souls, and that Jesus will come in and piece out that part which is lacking, and give the finishing stroke to their salvation. These poor souls will not be strong in God until they accept Christ as a complete Saviour. They can add nothing to their salvation. The Israelites were required to sprinkle the doorposts with the blood of a slain lamb, in order that when the angel of death passed through the land, they might escape destruction. But if instead of doing this simple act of faith and obedience, they had barricaded the door, and taken every precaution to keep the destroying angel out, their pains would have been in vain, and would have testified to their unbelief. When the blood was seen upon the doorpost, it was enough. The salvation of the house was assured. So it is in the work of salvation; it is the blood of Jesus Christ that cleanseth from all sin. [Cf: The Youth's Instructor 12-06-94 para. 02] p. 604, Para. 1, [1894MS].

It is not now the work of the sinner to make peace with God, but to accept Christ as his peace and righteousness. Thus man becomes one with Christ and one with God. There is no way by which the heart may be made holy, save through faith in Christ. Yet many think that repentance is a kind of preparation which men must originate themselves before they can come to Christ. They must take steps themselves in order to find Christ a mediator in their behalf. It is true that there must be repentance before there is pardon; but the sinner must come to Christ before he can find repentance. It is the virtue of Christ that strengthens and enlightens the soul, so, that repentance may be godly and acceptable. Peter has made this matter clear where he says of Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is as certainly a gift of Jesus Christ as is forgiveness of sins. Repentance cannot be experienced without Christ; for it is the repentance of which he is the author that is the ground upon which we may apply for pardon. It is through the work of the Holy Spirit that men are led to repentance. It is from Christ that the grace of contrition comes, as well as the gift of pardon, and repentance as well as forgiveness of sins is procured only through the atoning blood of Christ. Those whom God pardons he first makes penitent. [Cf: The Youth's Instructor 12-06-94 para. 03] p. 604, Para. 2, [1894MS].

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Christ has paid a dear price for the mansions which he has gone to prepare for those who believe in him. Those who shall inhabit those mansions must be fitted for the society of heaven by the righteousness of Christ, and by the work of the Holy Spirit. The preparation for heaven must be made in probationary time, and there must now be submission to the work of the Spirit of God on the heart, in order that the soul may be brought into communication with heaven, and may be educated to enjoy the realities of the eternal world. The righteousness of Christ, which will be imputed to the believing soul, will be the title by which his entrance into heaven will be assured. Through the influence of the Spirit of God, the believer is transformed in character; his taste is refined, his judgment is sanctified, and he

becomes complete in Christ. The love that was manifested toward him in the death of Christ, awakens a response of thankful love, and in answer to sincere prayer, the believer is brought from grace to grace, from glory to glory, until by beholding Christ, he is changed into the same image. Mrs. E. G. White. [Cf: The Youth's Instructor 12-06-94 para. 04] p. 604, Para. 3, [1894MS].

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Christ received into glory, made higher than the heavens, holy, harmless, and undefiled, ever liveth to make intercession for us. We can say with Job, "I know that my Redeemer liveth." Christ identifies his interests with those of suffering humanity. Many who claim to be Christians have advanced the idea that the Lord through Christ has redeemed us, and that having given his life for us, he then left us to make our way the best we can, to wrestle amid temptation and perils, and to meet alone the assaults of a cruel and relentless foe. Nevertheless we must overcome, and perfect a Christian character. [Cf: The Youth's Instructor 12-13-94 para. 01] p. 605, Para. 1, [1894MS].

The Lord who made the world has not left it to run itself; he manages its affairs by his almighty power. The same God who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, "has not left the purchase of the blood of Christ to the mercy of the adversary of God and man. Having given to the world the best gift of heaven, he gave heaven itself. The love and benevolence of God have not ceased; his mercy is still directed toward the fallen children of Adam. Through every age, through every hour, the love of God has been exercised toward the world, notwithstanding the perversity of men; and when the fulness of time had come, Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation was fulfilled. The Lord has set before the world an open door, and no man can shut it. God so loved the world, that having given his Son, who was equal with himself, he could not withhold heaven itself. Having given the greatest gift, he could not withhold that which was less. 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.'" [Cf: The Youth's Instructor 12-13-94 para. 02] p. 605, Para. 2, [1894MS].

God so loved the world that he would not suffer it to remain possible for it to be said that he could have given us more, or manifested for the human family a greater measure of love. He knew that the great manifestation of love, displayed in the life and death of the Son of God, would awaken the fiercest jealousy on the part of Satan. The gift of Christ to the world was beyond computation, and no power could compete with God by giving a gift that would bear any comparison to the value of heaven's best treasure. The greatness of this gift was to furnish men with a theme of thanksgiving and praise that would last through time and through eternity. Having given his all in Christ, God lays claim to the heart, mind, soul, and strength of man. Looking upon the treasure which God has provided in the full and complete gift of

Christ, we can exclaim: "Herein is love!" [Cf: The Youth's Instructor 12-13-94 para. 03] p. 605, Para. 3, [1894MS].

Christ Jesus has said: "My sheep hear my voice, and I know them, and they follow me: . . . and they shall never perish, neither shall any man pluck them out of my hand." Unless his followers choose to leave him, he will hold them fast. Having given his life for the sinner in order that he might redeem him, he now provides for him the Holy Spirit, that he may have a Comforter to abide with him forever. What is the work of the Holy Spirit? Jesus says, "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." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." "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." [Cf: The Youth's Instructor 12-13-94 para. 04] p. 605, Para. 4, [1894MS].

The Holy Spirit is to be continually present with the believer. We have need more carefully to consider the fact that the Comforter is to abide with us. If we individually comprehended this truth, we should never feel alone. When assailed by the enemy, when overwhelmed by temptation, we are to repose our faith in God; for we have his pledged word that we are never to be left to battle alone. Every soul, pardoned of sin, is precious in his sight, more precious than the whole world. It has been purchased at infinite cost, and Christ will never abandon the soul for whom he has died. The soul may leave him, and thus be overwhelmed with temptation; but Christ can never turn from one for whom he has paid the ransom of his own life. Mrs. E. G. White. [Cf: The Youth's Instructor 12-13-94 para. 05] p. 606, Para. 1, [1894MS].

The world's Redeemer presents to his followers the plan of the battle in which they are called to engage, and he bids them count the cost. He assures them that angels who excel in strength shall be in his army, and will enable those who trust in him to fight valiantly. One shall chase a thousand, and two put ten thousand to flight, not through their own strength, but through the power of Omnipotence. They are to be more than conquerors through him that loved them. He shows them the vast confederacy of evil that is arrayed against them; but he also cheers them with the proclamation that they are fighting in company with the hosts of heaven, and that One mightier than all the heavenly intelligences is in the ranks of those who battle for truth and righteousness. The captain of the Lord's host is with them, taking the command of the armies, and leading them on to victory. Because of their human frailty, because of their sinfulness, they may fear and tremble as they view the vast hosts of the powers of darkness; but they may rejoice as they look upon the angels of God ready to minister to those who shall be heirs of salvation. They may rejoice as they realize that the captain of the Lord's host will lead them forward in every conflict against natural and supernatural foes. Jesus says, "Be of good cheer; I have overcome the world." Your Leader is a conqueror. Advance to victory. "Lo, I am with you always, even unto the end of the world." "Without me ye can do nothing." [Cf: The Youth's Instructor 12-20-94

para. 01] p. 606, Para. 2, [1894MS].

How precious are these assurances that we shall never be left to take one step in our own finite strength; for he has said, "I will never leave thee, nor forsake thee." We are fighting in the presence of invisible hosts. Unseen intelligences survey the whole array of evil, and help is at hand. We shall not only be provided with that which is necessary, but shall be placed upon vantage ground. Let us be more hopeful; let us encourage one another in the most holy faith. It is as essential that Christ should touch our hearts now by his Holy Spirit, as that he should redeem our souls by his most precious life. To every Christian comes the word that was addressed to Peter, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Thank God we are not left alone. This is our safety. Satan can never touch with eternal disaster one whom Christ has prepared for temptation by his previous intercession; for grace is provided in Christ for every soul, and a way of escape has been made, so that no one need fall under the power of the enemy. [Cf: The Youth's Instructor 12-20-94 para. 02] p. 606, Para. 3, [1894MS].

Satan is preparing many and strong temptations with which to assail the people of God. He is represented as walking to and fro like a roaring lion, seeking for some unguarded soul whom he may be successful in deceiving through his subtlety, and may finally destroy. We are not safe without Christ for a single step. But what comfort is treasured for us in the words, "I have prayed for thee, that thy faith fail not!" Satan does not sift chaff; it is the wheat that he desires to have in his hands. Then let us take courage, and pray at all times. Christ offers our prayers to the Father, mingled with the merit of his sacrifice, and they come up before God as sweet incense. It is Christ who died, yea rather, who is risen again, who is ever at the right hand of God to make intercession for us. Whenever you are tempted to sin, remember that Christ's eye is upon you, and that Satan desires to have you, that he may sift you as wheat. Remember to send your petitions heavenward, and see Jesus making intercession for you. Send up an earnest cry to God, "Lord, save me; I perish," and you will not be overcome; you will not enter into sin. Take your stand firmly on the words of Paul, and in the strength of Jesus say, "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." Mrs. E. G. White. [Cf: The Youth's Instructor 12-20-94 para. 03] p. 606, Para. 4, [1894MS].

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway" Cor. 9:24-27 . [Cf: Sermons and Talks, Volume 1 p. 215 para. 01] p. 607, Para. 1, [1894MS].

In the family circle and in the church we should place Christian

temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters. Intemperance lies at the foundation of all the evil in our world. We are altogether too silent upon the subject of Christian temperance. We fail to urge this subject upon Christian parents. Fathers and mothers should be invited, in the fear of the Lord, not only to abstain from all intoxicating beverages, but from tea, coffee, and flesh meat. [Cf: Sermons and Talks, Volume 1 p. 215 para. 02] p. 607, Para. 2, [1894MS].

And I go farther. Temperance should be practiced in the cooking of the food and in the variety of dishes provided, that the mother may be spared all the labor possible. A great variety of food is not essential for the sustenance of life; instead, it injures the digestive organs, causing a war in the stomach. With the blessing of God, plain, simple food will sustain life and be the best for the entire being. [Cf: Sermons and Talks, Volume 1 p. 215 para. 03] p. 607, Para. 3, [1894MS].

Few realize that generally more food than necessary is placed in the stomach. But the extra food eaten is a tax on the stomach and injures the whole human structure. When the stomach has too much to do it becomes weary. This weariness is felt through the entire system. The child cannot understand why he feels so tired and impatient, and [he] decides that he is hungry and must have something to eat. The real trouble is that the digestive organs have been too severely taxed and need an entire rest. But more food is eaten and the poor, wearied organs become diseased and inflamed. Dyspepsia and a diseased liver are the result. [Cf: Sermons and Talks, Volume 1 p. 215 para. 04] p. 607, Para. 4, [1894MS].

Mothers need to be instructed on this point. Sweet cake should be kept off the table, for it is an injury to the stomach and liver. The sweets that children eat harm the life-current. By the laws of the home everything that renders the blood impure should be discarded from the table. Especially should little children be given wholesome food. They should be given no tea or coffee. Their food should not contain spices or any kind of seasoning. The plainest food is the most wholesome and keeps the temple of God in the most healthy condition. [Cf: Sermons and Talks, Volume 1 p. 216 para. 01] p. 607, Para. 5, [1894MS].

If the peace of Christ is in the heart, plain food, seasoned by a good appetite, will be relished. We are to fulfill the command, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." "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." But how much is God brought into the thoughts of those who claim to be Christians? How much sanctified conversation is encouraged at the family board? If God were thought of when we eat and drink, the precious talent of speech would more often be employed to His glory. [Cf: Sermons and Talks, Volume 1 p. 216 para. 02] p. 607, Para. 6, [1894MS].

Shall we not strive to avoid the sin of Belshazzar when at his sacrilegious feast he praised the gods of gold and silver? At this feast the king and his nobles drank wine out of the sacred vessels of the Lord's house. The wine confused the senses of the revelers until nothing was too sacred for them to profane. The king himself led in the

blasphemy, making a display of defiant desecration. [Cf: Sermons and Talks, Volume 1 p. 216 para. 03] p. 608, Para. 1, [1894MS].

At the very moment when the feasting was at its height, a bloodless hand came forth and traced on the wall of the banqueting room the doom of the king and his kingdom. "Mene, Mene, Tekel, Upharsin" were the words written, and they were interpreted by Daniel to mean, "Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians." And the record tells us, "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." [Cf: Sermons and Talks, Volume 1 p. 217 para. 01] p. 608, Para. 2, [1894MS].

Little did Belshazzar think that an unseen Watcher beheld his idolatrous revelry. But there is nothing said or done that is not recorded on the books of heaven. The mystic characters traced by the bloodless hand testify that God is a witness to all we do and that He is dishonored by feasting, reveling. We cannot hide anything from God. We cannot escape from our accountability to Him. Wherever we are and whatever we do, we are responsible to Him whose we are by creation and by redemption. [Cf: Sermons and Talks, Volume 1 p. 217 para. 02] p. 608, Para. 3, [1894MS].

God has given to every man his work. We may all be laborers together with Him. Parents, you have in the Scriptures the expression of the will of God. He has declared that there are only two parties in our world, the obedient and the disobedient. And although we are fallen human beings, yet we may stand on vantage ground. Christ took human nature upon Him that humanity might touch humanity and divinity lay hold upon an infinite God. [Cf: Sermons and Talks, Volume 1 p. 217 para. 03] p. 608, Para. 4, [1894MS].

God has given us reasoning powers and talents of perception that we may distinguish between good and evil. This we may do if we refuse to yield to the temptations of Satan, who is playing the game of life for every soul. But if we stupefy our faculties by the use of narcotics, we cannot distinguish between right and wrong, between the sacred and the common. The sin of this lies at our own door. We have given our powers into Satan's keeping, and habits that are selfish and impure bind us as with chains of steel. [Cf: Sermons and Talks, Volume 1 p. 218 para. 01] p. 608, Para. 5, [1894MS].

But God is longsuffering, full of mercy and forbearance, and even though a man be in abject slavery, if he turns from his wickedness and confesses his sins, placing himself under the guardianship of God, he will find help. Provision has been made for every soul to be saved. Those who receive Christ and believe in Him as their personal Saviour will receive everlasting life. [Cf: Sermons and Talks, Volume 1 p. 218 para. 02] p. 608, Para. 6, [1894MS].

Christ loves every soul. He gave His life to save man. "If ye keep My commandments," He says, "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." "All power is given unto Me in heaven and in earth." Christ died on the cross to draw all to Him, and He would have us joyful in that joy which He alone can give, the joy of obedience. [Cf:

Sermons and Talks, Volume 1 p. 218 para. 03] p. 608, Para. 7, [1894MS].

"This is My commandment, that ye love one another." To love God supremely and our neighbor as ourselves is the fulfilling of the law. Christ has a treasurehouse full of precious gifts for every soul. "Greater love hath no man than this, that a man lay down his life for his friends." Then Christ tells us who are His friends: "Ye are My friends if ye do whatsoever I have commanded you." The work of sanctification consists of a cheerful performance of daily duties, in perfect obedience to the commandments of God. A failure to cooperate with Christ in the great work of redemption is a failure that all eternity cannot supply. [Cf: Sermons and Talks, Volume 1 p. 218 para. 04] p. 609, Para. 1, [1894MS].

A man is received by God just as soon as he realizes that he has nothing in himself that will gain salvation. He must surrender himself as a willing servant to the One who gave His life to redeem him. When he loses all confidence in anything he has done or can do to save himself, when he gives himself up to be saved by Christ, he shows that he appreciates the sacrifice made in his behalf, that he has confidence to commit the keeping of his soul to God. Such a one can say in faith, "I know that He will keep that which I have committed unto Him against that day." [Cf: Sermons and Talks, Volume 1 p. 219 para. 01] p. 609, Para. 2, [1894MS].

It is our duty to render implicit obedience to the divine injunctions. Our faith must grasp the mercy and forgiveness of our sins. Then, believing that our sins are pardoned, we are no longer to walk in the path of transgression, but yield ourselves to the will of God. Every day that we fail to do God's will we rob Him who has said, "Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [Cf: Sermons and Talks, Volume 1 p. 219 para. 02] p. 609, Para. 3, [1894MS].

As we go on step by step, trusting, believing, receiving the end of our faith, which is the salvation of our souls, the way will be made plain to us. But even though we may not always be able to tell why we are called to do this or that, we are to obey without questioning. Abraham was called to leave his Father's home. He could not see the future, but by faith he went into a strange country, not knowing whither he went. He was fully assured that God knew and that all he had to do was to watch for divine guidance and move in obedience to the commands of God. [Cf: Sermons and Talks, Volume 1 p. 219 para. 03] p. 609, Para. 4, [1894MS].

We are not to lean upon man. God is to be consulted. All our trust is to be placed in Him. But to walk by faith and not by sight does not mean that we are to close our eyes and see nothing. We must open our eyes as wide as possible, but they must be directed to the Saviour. If we continue to look to Him, He will guide us into all truth. He is the Alpha and the Omega, the author and finisher of our faith. [Cf: Sermons and Talks, Volume 1 p. 220 para. 01] p. 609, Para. 5, [1894MS].

"In all thy ways acknowledge Him, and He shall direct thy path." This is the promise. God must be consulted at every step. He would not have us trust in human beings, who need themselves to walk carefully before

God. Let him that thinketh he standeth take heed lest he fall. If we look to humanity we shall obtain human help, but if we ask for divine guidance we are safe in the assurance that God is leading us. [Cf: Sermons and Talks, Volume 1 p. 220 para. 02] p. 609, Para. 6, [1894MS].

The eyes of Abraham's understanding were not closed when he decided that the best thing he could do was to separate from Lot, although he had been to him as a father. But contention and strife he could not endure, even among the herdsmen. He could not have his peace of mind disturbed by unpleasant differences. Separation was painful to him, but it must be. [Cf: Sermons and Talks, Volume 1 p. 220 para. 03] p. 610, Para. 1, [1894MS].

Abraham gave Lot the choice of where he would go so that afterward Lot should not be tempted to think that in the separation Abraham had his own interest in view. Lot chose a beautiful location near Sodom. The land of his choice possessed every natural advantage, but he failed to investigate the morals and religion of the Sodomites. We have on record his after-history. The time came when he had to flee from the corrupt city, which was dark with crime of every stripe and type. He was permitted to warn his daughters and sons-in-law, but they would not heed this warning any more than they had heeded his instruction. They mocked at his faith in God, and they perished in the destruction of Sodom. This is a lesson for us all. We should move carefully in the selection of homes for our families. We should seek the help of the Lord in the training of our children and their choice of a lifework. Every family should constantly look to God, trusting in Him to guide aright. Sharp discrimination is necessary in order to avoid following a wrong course for the sake of worldly gain. [Cf: Sermons and Talks, Volume 1 p. 220 para. 04] p. 610, Para. 2, [1894MS].

The Lord's will is to be our will. God must be made first and last and best in everything. We are to be as teachable as a little child, moving carefully and with entire trust in God. Our eternal interests are involved in the steps we take, whether we move heavenward toward the city whose maker and builder is God, or earthward toward Sodom's beautiful attractions. [Cf: Sermons and Talks, Volume 1 p. 221 para. 01] p. 610, Para. 3, [1894MS].

God does not consult our opinions or preferences. He knows what human beings do not know--the future results of every movement--and therefore our eyes should be directed to Him and not to the worldly advantages presented by Satan. Satan tells us that if we give heed to him we shall reach great heights of knowledge. "Ye shall be as gods," he said to Eve, "if you eat of the tree forbidden by God." The test given to Adam and Eve was very light, but they could not bear it. They disobeyed God, and this transgression opened the floodgates of woe on our world. [Cf: Sermons and Talks, Volume 1 p. 221 para. 02] p. 610, Para. 4, [1894MS].

God's commands are to be obeyed by all. "This do," the Eternal One declares, "and thou shalt live." But notwithstanding that men and women have before them the history of the fall, showing them that disobedience in little things is the same in God's sight as disobedience in larger things, God's commandments are ignored and ridiculed. [Cf: Sermons and Talks, Volume 1 p. 221 para. 03] p. 610,

Para. 5, [1894MS].

The danger signal is lifted in God's Word, showing us that all who transgress God's law are under the death penalty. If the Lord were to visit the lawless transgressor with immediate punishment, men would be afraid to do the evil which is now done in our world. Those whom no entreaties or warnings will deter from following their own opinions would turn from their sins. [Cf: Sermons and Talks, Volume 1 p. 222 para. 01] p. 610, Para. 6, [1894MS].

But although men have not discrimination to see it, yet the punishment for sin is just as certain as if it were extended when the sin was committed, unless the one who sins repents and turns to God. The longsuffering and forbearance of God will be appreciated by those who repent, and God will save them from sin. But those who continue to disobey will receive punishment which is proportionate to their rebellion against the God of heaven. [Cf: Sermons and Talks, Volume 1 p. 222 para. 02] p. 611, Para. 1, [1894MS].

Many disregard the light and opportunities granted them by God, and stubbornly follow their own way. Thus did Belshazzar. Although God had revealed Himself in honor and majesty to Nebuchadnezzar, Belshazzar closed his eyes to the light and chose his own course. Daniel declared to him: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: and for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified" [Dan. 5:18-23]. [Cf: Sermons and Talks, Volume 1 p. 222 para. 03] p. 611, Para. 2, [1894MS].

This history is written for our learning, that we may not do as did this idolatrous king. Abraham's character was in every way the opposite of that of Belshazzar. Abraham's practical obedience to the Lord's commands revealed a sure growth in spiritual knowledge, and every additional test was a renewal of the trust reposed by God in him. In mind and purpose he was one with God, and to him God revealed future events. "Your father Abraham rejoiced to see My day," Christ declared. "He saw it, and was glad." "If any man will do His will, he shall know of the doctrine, whether it be of God." [Cf: Sermons and Talks, Volume 1 p. 223 para. 01] p. 611, Para. 3, [1894MS].

But Belshazzar lifted himself up against the Lord. "Thou . . . hast not humbled thine heart, though thou knewest all this; but hast lifted

up thyself against the Lord of heaven." "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Too often the patience and forbearance of God makes transgressors bold and unimpressible. [Cf: Sermons and Talks, Volume 1 p. 223 para. 02] p. 611, Para. 4, [1894MS].

It is time for the message of God's forbearance to be proclaimed to win men to repentance; and it is just as verily time for men to be warned that there are limits to God's forbearance. Men may advance, as did Belshazzar, in presumption and defiance, until they pass the boundary. Blasphemy may be so developed as to exhaust the patience of the longsuffering God. [Cf: Sermons and Talks, Volume 1 p. 224 para. 01] p. 611, Para. 5, [1894MS].

We are living in a time when there are multitudes who have no fear of God. The age is marked with a depravity extremely offensive to God. Ministers and church members engage zealously in the work of making void the law of God. They have reduced the holy precepts to a dead letter. The time is coming when God must vindicate His glory before the transgressors of His law. [Cf: Sermons and Talks, Volume 1 p. 224 para. 02] p. 612, Para. 1, [1894MS].

Christ gave His life to establish forever before the heavenly universe, before the unfallen worlds and before a fallen world, the immutability of the law of God. But the religious world has put the Lord of heaven to open shame. They refuse to receive His law as the rule of this life, and because of this disregard, the world is becoming as it was before the flood. Then, as now, the people were eating and drinking, planting and building, marrying and giving in marriage, in utter forgetfulness of God. The flood came and destroyed them all. Thus shall it be in the day when the Son of man is revealed. [Cf: Sermons and Talks, Volume 1 p. 224 para. 03] p. 612, Para. 2, [1894MS].

In the midst of mirth, feasting, and forgetfulness of God, the command will go forth for the sword of the Lord to be unsheathed, that an end may be put to the insolence and disobedience of men. The prayers of God's people have ascended, "It is time, O Lord, for Thee to work; for they have made void Thy law." These prayers will ere long be answered. When men pass the limit of grace, God must let the world see that He is God. [Cf: Sermons and Talks, Volume 1 p. 224 para. 04] p. 612, Para. 3, [1894MS].

The time has nearly come when transgression will no longer be tolerated, when God will interfere to repress the overflowing tide of iniquity. [Cf: Sermons and Talks, Volume 1 p. 225 para. 01] p. 612, Para. 4, [1894MS].

At this time what will be the course of those who claim to fear God and respect His commandments? Will they be carried away by the apparently overwhelming power of the tide of evil? Will they allow themselves to be tempted by the scorn thrown upon God's law, to think that it makes no difference what day they keep? Shall they not give heed to God's word: "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the

Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh He rested, and was refreshed" [Ex. 31-14-17]. [Cf: Sermons and Talks, Volume 1 p. 225 para. 02] p. 612, Para. 5, [1894MS].

Will not all say that the Lord's word is positive and must be obeyed? The law of God will become more and more precious to us as we see the result of transgression upon the characters of the disobedient. If we are led by the Spirit of Christ, our estimation of the value and sacredness of the law of Jehovah will increase in proportion as we see it despised and trampled on by unholy, profligate feet. Our language will be, "They have made void Thy law: therefore I love Thy commandments above gold; yea, above fine gold." [Cf: Sermons and Talks, Volume 1 p. 225 para. 03] p. 612, Para. 6, [1894MS].

This is the sanctification to which those attain whose love of God's law increases as the contempt of transgressors increases. There is need for this increased confidence in the law, for fraud, violence, and crime are rapidly increasing. Men show their hatred of God by fighting against His law which He has pronounced "holy and just and good." Liquor saloons are established in every city. These are death traps, and those who establish them, seeking to accumulate gain at the cost of poverty, misery, and woe, provoke the Lord of hosts to their destruction. [Cf: Sermons and Talks, Volume 1 p. 226 para. 01] p. 613, Para. 1, [1894MS].

God gives to all a period of probation, but men can reach a point where they can expect from God nothing but indignation and punishment. This time is not just now, but it is fast approaching. The nations will advance from one degree of sinfulness to another. The children, educated and trained in transgression, will add to the evil entailed on them by parents who have no fear of God in their hearts. [Cf: Sermons and Talks, Volume 1 p. 226 para. 02] p. 613, Para. 2, [1894MS].

Already the judgments of God have begun to fall upon the world in various calamities, that men may repent and be converted to truth and righteousness. But the candle of those who harden their hearts in iniquity will be put out by the Lord. They have lived only for themselves, and death must come to them. [Cf: Sermons and Talks, Volume 1 p. 226 para. 03] p. 613, Para. 3, [1894MS].

When the limit of grace is reached, God will give His command for the destruction of the transgressor. He will arise in His Almighty character as a God above all gods, and those who have worked against Him in league with the great rebel, will be treated in accordance with their works. [Cf: Sermons and Talks, Volume 1 p. 226 para. 04] p. 613, Para. 4, [1894MS].

In his vision of the last days Daniel inquired, "O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

. . . Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" [Dan. 12:8-13]. Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days. [Cf: Sermons and Talks, Volume 1 p. 226 para. 05] p. 613, Para. 5, [1894MS].

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased"[Dan. 12:1-4].-- Manuscript 50, 1893, September, 1893. (MR 900.33) [Cf: Sermons and Talks, Volume 1 p. 227 para. 01] p. 613, Para. 6, [1894MS].

Sermon at Williamstown (a suburb of Melbourne), Victoria. Sunday, 4:00 p.m., February 11, 1894. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Suppose that we had not another promise in all the lids of the Scripture. Is not this enough to condemn every soul that has not a living faith in a personal Saviour? Whosoever believeth in Him. He gave His only begotten Son that whosoever--and that whosoever means you and me; it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression. [Cf: Sermons and Talks, Volume 1 p. 228 para. 01] p. 614, Para. 1, [1894MS].

Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son. That He might abolish the law? That law that Adam transgressed? Do you read it thus? I do not. Well then, what was the matter with Adam? Adam ventured to transgress one prohibition of God which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was dangerous in itself, but the danger was in Adam and Eve listening to Satan and venturing to transgress. Here was Eve listening to the voice of the tempter. His words were contradicting the words of God that death was the penalty of transgression. Satan says, "Ye shall not die." God says, "If ye eat of it ye shall die." Whom shall we believe? [Cf: Sermons and Talks, Volume 1 p. 228 para. 02] p. 614, Para. 2, [1894MS].

God declares that He came not to destroy the law or the prophets. Why, if God could have changed or altered one precept of His law to meet man in his fallen condition, Christ need not have left the royal courts; He need not have laid off His kingly crown and royal robe, and yielded up His position as Commander in the heavenly court. He gave up all. For our sakes He became poor. Why? That we through His poverty might be made rich; that man should have another test of his loyalty and be

brought back to obedience to the law of God. This infinite sacrifice was not to be made to immortalize sin. [Cf: Sermons and Talks, Volume 1 p. 229 para. 01] p. 614, Para. 3, [1894MS].

It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. "Sin is the transgression of the law." Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That is our privilege. [Cf: Sermons and Talks, Volume 1 p. 229 para. 02] p. 614, Para. 4, [1894MS].

"Therefore the world knoweth us not, because it knew him not." Now this knowledge does something for us. It is faith in Jesus Christ that is the living, working element. What does it do? "And every man that hath this hope in him purifieth himself, even as he is pure." Now there are a good many who have this faith tied on the outside, but it needs to be in them, a living, working element in the soul. It needs to be Christ enthroned in the heart. Well, "every man that hath this hope in him purifieth himself, even as he is pure." Wonderful, wonderful! By beholding Christ, by talking of Him, by beholding the loveliness of His character, we become changed. Changed from glory to glory. And what is glory? Character--and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus. [Cf: Sermons and Talks, Volume 1 p. 229 para. 03] p. 614, Para. 5, [1894MS].

If the enemy makes us believe his presentations and assertions, we begin to behold another character. We will entertain his suggestions, and put him in the place of God. God is the one that we are to believe. We are to live on every word that proceedeth out of the mouth of God. Here the enemy brought in a lie, and man believed it. What we are to do is to purify our souls by obeying the truth, and we are to educate ourselves in a certain faith. What is that certain faith? It is the faith that works by love to purify the soul from every idol that we have enthroned there. We cannot afford to entertain an error because it has been handed down from generation to generation till it has come down to our time. What we want is truth, and we want it on every point. [Cf: Sermons and Talks, Volume 1 p. 230 para. 01] p. 615, Para. 1, [1894MS].

As we listen to the words of Christ we will get truth. It is light; it is the way we are to travel to reach the heaven of eternal rest. It is the truth, and let us hang our helpless souls upon it. Not upon the minister, for you will find this a broken reed. Whom shall we hang our souls upon? Upon Him whose arm is strong to save to the utmost all that come to Him. How shall we come? Well, we will read a little farther: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is away down this side of the crucifixion of Christ. Is not His law there? "God [had] no law to govern in heaven the angelic host, and on earth the inhabitants of the earth!" Did He ever mean that such a statement should come from human lips? Never, never. This is the reason that the earth has fallen to the depths that it has. For this reason it is that the souls of parents and

children are in danger. For this reason we read of robbery and murder and the depravity that everywhere comes to our notice. [Cf: Sermons and Talks, Volume 1 p. 230 para. 02] p. 615, Para. 2, [1894MS].

We want to understand the character of sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Where there is no law there is no sin. What kind of world have we? What kind of world is it that will people heaven in their lawlessness? A people that will enter in through the portals of the city and have another world just as we have it here? [Cf: Sermons and Talks, Volume 1 p. 231 para. 01] p. 615, Para. 3, [1894MS].

Christ died, not to immortalize sin, not to perpetuate transgression, but He died as the only hope for the transgressor; to make a perfect sacrifice and offering; and there was not an angel in heaven that could do that work. Not one of the angelic throng would be accepted as an offering but Jesus Christ. He that was one with the Father, and was in the express image of His person. He was full of grace and truth, and when He came to our earth He found transgression everywhere. And He found that the traditions and customs of men were taught as--what? The commandments of God. They had the truth mixed with such a mass of error that it was brought down to the very dust. He came to teach the truth in its purity and tear away the error enveloping the commandments of God. He showed the true character of the law of Jehovah. [Cf: Sermons and Talks, Volume 1 p. 231 para. 02] p. 615, Para. 4, [1894MS].

In the sermon on the mount He showed its far-reaching claims. He presented it in a manner that the people had never heard before, for the scribes had dwelt upon technicalities. And the great principles, what are they? The first four and the last six commandments. [Cf: Sermons and Talks, Volume 1 p. 231 para. 03] p. 615, Para. 5, [1894MS].

The lawyer asked, "What may I do that I may inherit eternal life?" What did Christ tell him? He said, "What of the law? How readest thou?" and put the burden right upon the law. The Jews had sent him to Christ hoping they could find something whereby they could catch Christ in His words. The question was put on the lawyer's lips by the scribes and the Pharisees, but, said Christ, "What saith the law and the prophets? How readest thou?" (See Luke 10:26.) Thou shalt love the Lord with one-quarter of your heart? No. One-half of your soul? That is all we can expect from those who are serving Christ and mammon. Two-thirds? No. "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" (Mark 12:30). All there is of us. "And thou shalt love thy neighbor as thyself" (v. 31). [Cf: Sermons and Talks, Volume 1 p. 232 para. 01] p. 616, Para. 1, [1894MS].

That is for every one of you to take hold of, for it is of great consequence to us whether we are striving for the crown of immortal glory or whether we are having a form of godliness without the power. The forms, traditions, and customs of men making void, as Christ charged upon them, the commandments of God. [Cf: Sermons and Talks, Volume 1 p. 232 para. 02] p. 616, Para. 2, [1894MS].

Have you a tradition that has come down through the ages? Have you such a tradition? Will the baptism sanctify it and make it whole, that

by observing it you may save your soul from death? Will it do it? No, decidedly not. Christ says, "I am the true witness. I am Alpha and Omega, the beginning and the end, the first and the last." (See Rev. 1:8.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). I want to be there. I want to see the King in His beauty. The King that died a victim on Calvary's cross for me, that I should not be found, when he comes in power and great glory to be admired of all them that believe, under the bondage of sin. [Cf: Sermons and Talks, Volume 1 p. 232 para. 03] p. 616, Para. 3, [1894MS].

We must see in Christ a perfect representation of the law of Jehovah. He came to this earth to remove every vestige of excuse from every mortal living on the earth to deride the character of God. What is His law? An expression of His character; a transcript of His character. Jesus came that everyone that would believe in Him, everyone that would repent of their transgressions and accept of the righteousness of Christ, could come back to their loyalty; everyone upon whom the light shone. [Cf: Sermons and Talks, Volume 1 p. 233 para. 01] p. 616, Para. 4, [1894MS].

But what if my father did not know that the seventh day was to be kept as the Sabbath? Every soul that has lived in every age is accountable for the light that has shone upon his pathway. When the light comes it tests their character and proves their loyalty. If you see that all these years you have been trampling upon the commandments running all through the Bible, then determine that you will do so no longer. It is those that obey that will be blessed of God. He says that He will bless your children and your lands and all that you lay your hand unto. Do you think that Satan is going to allow this without making a struggle for the mastery? [Cf: Sermons and Talks, Volume 1 p. 233 para. 02] p. 616, Para. 5, [1894MS].

He is determined that he will be master. When in heaven he said, "What need have the angels of any law?" "Why hast thou fallen from heaven, O Lucifer?" Because he wanted to be equal with Christ, and when he fell he brought many of the angels with him. They took his side. The enemy is working just as sharply and decidedly now as he worked upon the minds of Adam and Eve in Eden. The people are gathering under his banner, and he is encircling them with his power. But everyone that sees that the law of God is changeless in its character will decide on the side of Christ. If God could have changed one precept of His law to meet fallen man, then Jesus Christ need never have come to our earth to die. [Cf: Sermons and Talks, Volume 1 p. 233 para. 03] p. 616, Para. 6, [1894MS].

Did Christ die to let loose the whole of humanity to worship idols instead of God, when the commandment said, "Thou shalt worship the Lord thy God, and him only shalt thou serve."? "And the Lord made the heaven and the earth," and what then? "And rested the seventh day and sanctified it," and gave it to you to observe as God's memorial--a memorial that He is the living God that created the heavens overhead and the earth upon which we stand. (See Ex. 20.) He made the lofty trees, and put the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity.

[Cf: Sermons and Talks, Volume 1 p. 234 para. 01] p. 617, Para. 1, [1894MS].

If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that the Lord made the heaven and the earth, the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it. (See Ex. 20:11.) [Cf: Sermons and Talks, Volume 1 p. 234 para. 02] p. 617, Para. 2, [1894MS].

And because the children of Israel went down into Egypt, they lost the knowledge of God. Moses went to bring them out with a strong arm, and the Lord told Moses to say, "I am sent unto thee. Let my son go that he may serve me." (See Ex. 4:23.) Afterwards he says, "Reprove them because they have not kept my Sabbath." And he brought them to Sinai, and the law of God was spoken from the Mount. There God through His son, Jesus Christ, was the Founder of the whole Jewish economy. The sacrifices typified the wonderful Antitype. Jesus Christ was to come and give His life that He might set man free from Satan's claims, that He might unlock the prison houses and bring forth those that plead for a glorious immortality. When type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings? Type had met antitype. No more need for any sacrificial offerings, because the great antitypical offering had been made to save every transgressor of the law if they would believe on Jesus Christ as their Saviour and return to their loyalty. Then every sin and transgression would be forgiven. [Cf: Sermons and Talks, Volume 1 p. 234 para. 03] p. 617, Para. 3, [1894MS].

Christ in the mount proclaimed the far-reaching principles of the law of God to be carried out in every transaction of life. I worship the true and living God. His hands are over His creative works. Can you wonder that the devil wants to make void the law of God, the standard of His character? It will be the standard in the judgment when the books shall be opened, and every man judged according to the deeds that are done. And the names are written--what does He say?--"Engraven upon the palms of my hands." The marks of the crucifixion have engraven them. They are His property, and you are God's by creation and by redemption. Then we want to know whether you are giving your whole heart to Him, whether you are serving Him with all the power and strength of your intellect; for on these great principles hang all the law and the prophets. The first four commandments define man's duty to His Maker--supreme love to God; the last six define the duty of man to his fellow man. What do we give to Satan when we concede the point that the law of God needs to be taken away? We give the whole creative universe a defective God, a God that made a law and it was so defective that He had to take it away. That is all Satan wants. Can we afford to be working on any side but that of God? [Cf: Sermons and Talks, Volume 1 p. 235 para. 01] p. 617, Para. 4, [1894MS].

Can we afford to say, My father did not keep the commandments, and I think he was right? Well, if your father lived today, and he was a Christian living according to every ray of light, when the light came that the law of God was being transgressed, he would on his knees inquire, is this so? and then he would have said, "Children, we have made a decided mistake. We have been keeping an institution that has not a single syllable for its sanctity in the Word of God. I am sorry

that I have not been a man of the Bible before. I am sorry that I have not seen the precious light of truth. Now it has come to me and I am responsible for it, I do not want to be found a lawbreaker but a subject of the King. I want to hear Him say to me, 'Sit ye on my right hand.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.'" (See Rev. 22:14.) [Cf: Sermons and Talks, Volume 1 p. 236 para. 01] p. 618, Para. 1, [1894MS].

He will teach them the truths of the Scriptures as we have never seen them before, and it will take all eternity to understand the word that has been crowded out of the mind by false teachers. God has been made of no effect by their tradition. But He will give us increased light, and wipe all tears from our eyes. [Cf: Sermons and Talks, Volume 1 p. 236 para. 02] p. 618, Para. 2, [1894MS].

I want to say this to you because we have all been transgressing the law of Jehovah. Live up to every ray of light that you have received. Your eternal interests are involved here, and that is why I say, "Cherish every ray of light." On your knees ask Christ to impress your heart by His Holy Spirit, and turn not away from His law. [Cf: Sermons and Talks, Volume 1 p. 236 para. 03] p. 618, Para. 3, [1894MS].

We read that many of the priests believed on Jesus, but it stopped right there. They did not confess Him because they were afraid of being turned out of the Sanhedrin. Are there any here today who say, "Do you think that if I had lived then I would have united with those that cried 'Crucify Him'?" Well, prove it by obeying the light of today. You are not responsible for those that with hoarse voice cried out when Pilate said, "Who shall I deliver unto you?" Who do you suppose it was that led those minds to say that? It was Satan, and when men reject light, when they grieve the Spirit of God, there is somebody ready to pick them up. It is the prince of darkness in our world striving for every soul, and we do not want to file under his banner. We want to stand under the blood-stained banner of Prince Emmanuel. [Cf: Sermons and Talks, Volume 1 p. 237 para. 01] p. 618, Para. 4, [1894MS].

In the judgment, when we stand around the great white throne, what evidence will be presented for the law of God? The victim of Calvary's cross testifies that God could not change His law, but that He "so loved the world that he gave his only begotten Son" in order to give man another trial to see if he would keep the commandments. This will decide our destiny for eternity, because if we are obedient children here we will be obedient children there. He will not take those to heaven who have no respect for the law. He has a law to govern in heaven. But God will not force anyone to keep the commandments, because every soul is elected to be saved if they will obey the light that falls upon their pathway. [Cf: Sermons and Talks, Volume 1 p. 237 para. 02] p. 618, Para. 5, [1894MS].

We want parents to awake from their lethargic sleep. Awake and see that at this time you must put on the beautiful robe of Christ's righteousness. "Buy of me," He says, "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." (See Rev. 3:18.) What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, "Buy of me." Well, what? Buy of Me My righteousness. "Buy of me gold tried

in the fire, and white raiment that thou mayest be clothed." Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men? [Cf: Sermons and Talks, Volume 1 p. 238 para. 01] p. 619, Para. 1, [1894MS].

The righteousness of God never covers a soul all polluted with sin. John says, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins "that whosoever believeth on him should not perish, but have everlasting life" (John 3:16). Believe on Him as One upon whom the sins of the whole world are laid that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His. [Cf: Sermons and Talks, Volume 1 p. 238 para. 02] p. 619, Para. 2, [1894MS].

How careful we are with all our property. You are very careful to keep all the laws of the land, and to see that your deeds are made right. Be as careful that you get a deed [the following two lines have been over-typed and are not readable]. Those who have been careless regarding the law will lose heaven. We do not want to lose the place in the world that is to be purified--Abraham's farm. [Cf: Sermons and Talks, Volume 1 p. 238 para. 03] p. 619, Para. 3, [1894MS].

You are heirs of God and joint heirs with Christ to riches that will be imperishable. Christ says, I go to prepare a place for you that where I am. there ye may be also." (See John 14:2,3.) Then we will be with Christ until the city of God comes upon the earth and we will take possession of our home. We will build houses and inhabit them, and plant vineyards and eat the fruit of them. Heaven is worth something to us. We want you to have a place in the earth made new. That is why we have been talking so plainly to you today. We want to tell every one of you who have been sinning against the law of God, Repent of your transgressions and come to Jesus for mercy, and He will abundantly pardon. He will cleanse you from every stain of sin. [Cf: Sermons and Talks, Volume 1 p. 239 para. 01] p. 619, Para. 4, [1894MS].

You will be the happiest people while you know that you are not in conflict with the law of God, and there is a crown laid up for every one of you. We have only touched on a few points of the truth, but we want you to be doers of the Word of God, that when He comes your house will not fall because it will be founded upon a Rock. The one built upon the sands will be swept away. [Cf: Sermons and Talks, Volume 1 p. 239 para. 02] p. 619, Para. 5, [1894MS].

May God help us to keep all His commandments, that we may cast our glittering crowns at His feet. He will forgive every one of our sins if we come to Him with contrition, and then we can sing the song of Moses in the city of God. (MR 900.10) [Cf: Sermons and Talks, Volume 1 p. 239 para. 03] p. 619, Para. 6, [1894MS].

Sermon at Prahran (a suburb of Melbourne), Victoria, Australia, Sunday, 4:00 p.m., February 18, 1894. [John 17:2,3 quoted.] Here is the greatest knowledge and the most essential for every individual to know.

You may, every one of you, put forth all your efforts; you may expend money; you may go to the highest institutions of learning to obtain an education, and yet if you do not feel the necessity of being acquainted with God and Jesus Christ whom He hath sent, all the knowledge that you obtain cannot give you eternal life. [Cf: Sermons and Talks, Volume 1 p. 240 para. 01] p. 620, Para. 1, [1894MS].

We have traveled extensively and seen many going from place to place, from east to west, to Europe and back again, and traveling over the world. What were they after? They wanted to prolong their life. We saw one poor human being suffering in distress, such distress. A large tumor on his head, increasing till it bowed his head down to his breast. He believed in Jesus, but he said, "Give me something to prolong my life." Even in suffering and distress, such a tenacious hold on life. He wanted life. We tried to talk with him about the life which measures with the life of God. We tried to talk with him about that life which runs parallel with the life of Jehovah. It is a life without sigh and without sin, a life without bereavement, without infirmities, without affliction, and with no fear of death. What a life that is! Well, here are the conditions whether you shall have that life or not: This is life eternal, to know the true and living God and Jesus Christ whom He hath sent. [Cf: Sermons and Talks, Volume 1 p. 240 para. 02] p. 620, Para. 2, [1894MS].

Why then is the world not filled with the glory of God? Why do you not find human beings that are making it their aim and object to know God and to know Jesus Christ whom He hath sent? Why do you not see the instruction coming from parents to children? Why has it not been in past generations that the instruction has come from parents to children, and thus children have been trained and disciplined and educated so that the first lessons they shall teach their children will be lessons of God and Jesus Christ whom He hath sent? They must know this or they will never know what eternal life is. [Cf: Sermons and Talks, Volume 1 p. 241 para. 01] p. 620, Para. 3, [1894MS].

How wicked it is for parents by precept and example to show by their conversation and practice that this world absorbs all their mind. Who gave you your mind? Why, it was God. He gave you your intellect and He gave you that mind that it should be educated, that it should be trained, that it should be disciplined. He alone can do it. [Cf: Sermons and Talks, Volume 1 p. 241 para. 02] p. 620, Para. 4, [1894MS].

When parents give the lessons to their children from their babyhood, should it not be God and Jesus Christ whom He hath sent? And when the words of life, the lessons of Jesus Christ are familiar to their own mind, the treasures of the heart are molded by the treasures of the God of Heaven, and they are teaching their children to know God and Jesus Christ whom He hath sent. Not to know Him as children have been taught in generations back--that He is a spy upon them and that God is a stern judge. No, you do not want to teach them that. You want to weave love into your own character, and you want to bring it into the character of your children. You want true Christian courtesy in your own life, and you want to bring it into the lives of your children. You want it in the lives of your children. You want to keep before them that they are living in the sight of God, that they are living in the sight of Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 241 para. 03] p. 620,

Para. 5, [1894MS].

Cherubims and seraphims, angels and archangels, are watching the battle that is going on in this life. Between whom? The Prince of life and the power of darkness. And what does God do? He shows us how we must do, how we must conduct the battle. He left the royal courts, laid aside His royal robe, and clothed His humanity with divinity. He became a man among the sons of men, and here He walked the world as what? A representative of the love of God, an example that we may study, a character that we may imitate every phase of, that we may see that He did not live to glorify Himself, but He lived to point to God. He came to live the law of God, because Satan was bringing his power to bear upon men, and his lying fallacies were all the time pressing upon them. [Cf: Sermons and Talks, Volume 1 p. 242 para. 01] p. 621, Para. 1, [1894MS].

You cannot keep the law. No. It is impossible for man of himself to keep the law. He cannot do it. But what can he do? Lay hold by living faith of the righteousness of Jesus Christ, and present to the Father the righteousness of Christ; and the fragrance of His character is brought into his life. Here Satan is dethroned; he is emptied out of the house, and the vacuum is supplied by the righteousness of Jesus Christ. Christ sits enthroned in the human soul. Christ never wars against Christ. [Cf: Sermons and Talks, Volume 1 p. 242 para. 02] p. 621, Para. 2, [1894MS].

Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7). Then it is plainly expressed what His will and work are, in the fourteenth chapter of John and the twelfth verse. It is believing on Jesus Christ who is able to save you to the utmost. He came to this world to bring fallen man moral power, that he might keep the commandments of God and be a partaker in the divine nature, overcoming the corruption that is in the world through lust. It is the privilege of every one of us. [Cf: Sermons and Talks, Volume 1 p. 242 para. 03] p. 621, Para. 3, [1894MS].

God has done so much for us in giving His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. We are persons of hope. We may every one lay hold on the hope that is set before us. "He that believeth on me, the works that I do shall he do also" (John 14:12), and He says, "I kept My Father's commandments." The Pharisees said when the disciples rubbed the ears of corn as they went through the wheat fields, "He has broken the Sabbath." Could they have fastened that upon Him, then what? They would not have had to get false witnesses to speak against Him. They would have condemned Him as a Sabbath-breaker. But He said, "Ye do not know what this means, I will have mercy and not sacrifice" (See Matt. 9:13), or ye would not have condemned the guiltless. [Cf: Sermons and Talks, Volume 1 p. 243 para. 01] p. 621, Para. 4, [1894MS].

Who dares to say that Christ is a Sabbath-breaker? He made the Sabbath Himself. He is the one that spoke the law from Sinai. He is the one who was enshrouded in the pillar of cloud, and therefore He said, "Ye are ignorant of the Scriptures and of the power of God." Why? Because they covered it all up with their maxims and traditions which had been handed down from rabbi to rabbi, and repeated and enlarged till the

specifications of the law of God were buried in a mass of rubbish, and till the people were not certain that they were keeping the law, for the law is the transcript of the Father's character. [Cf: Sermons and Talks, Volume 1 p. 243 para. 02] p. 621, Para. 5, [1894MS].

If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He says, "Ye that believe in me the works that I do shall they do also, and greater works than these shall these do because I go to my Father; and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." (See John 14:12,13.) Please tell me, if you can, why you are so weak and helpless. Why, as professing Christians, are we so mixed and mingled with the world till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father? [Cf: Sermons and Talks, Volume 1 p. 243 para. 03] p. 622, Para. 1, [1894MS].

Why, I ask you, are there so many families destitute of the Spirit of God? Why are there so many families that have so little of the life and love and likeness of Jesus Christ? It is because they do not know God. If they knew God, and if they would behold Him by faith in Jesus Christ who came to our world to die for man, they would see such matchless charms in the Son that they by beholding would become changed into the same image. Now you see the wrong of conforming to the world. [Cf: Sermons and Talks, Volume 1 p. 244 para. 01] p. 622, Para. 2, [1894MS].

We have a brief lifetime to live here, and we know not how soon the day may come when the arrow of death must strike our heart. We know not how soon the time may come when we shall have to give up the world and all interest in the world. Have we individually become acquainted with God, the governor of heaven, the law giver, and Jesus Christ whom He hath sent into the world to represent Him? [Cf: Sermons and Talks, Volume 1 p. 244 para. 02] p. 622, Para. 3, [1894MS].

The world could not bear Him. Just three years and a half of public ministry and then they got rid of Him. The heavenly vine was taken and transplanted on the other side of the wall. There the heavenly boughs hang over this side of the wall by the Holy Spirit. The Holy Spirit was given to man and here the communication is to be kept up between heaven and earth, between God and man. The communication is to be preserved lest man be overcome of the world. Christ says, "I have overcome the world." Why? On our behalf. That you may overcome as He overcame. Then our work is to seek God with all our hearts that we may find Him. [Cf: Sermons and Talks, Volume 1 p. 244 para. 03] p. 622, Para. 4, [1894MS].

Do not be afraid to be found on your knees acknowledging God as your Father. Acknowledge your dependence upon God. Acknowledge that you are acquainted with His power, that you want a vital connection with the God of heaven. "Well," you say, "they misinterpret me, and if I am in the world I must be of the world." No, that does not necessarily follow. Christ says, "Ye are the light of the world" (Matt. 5:14). "Let your light so shine that they may see your good works" (see Matt. 5:16), and let them see that you are turning your eyes upon heaven. But it is not the fashion, and I am so sorry that it is not the fashion. [Cf: Sermons and Talks, Volume 1 p. 245 para. 01] p. 622, Para. 5,

[1894MS].

Moses lifted up his hands toward heaven when Israel and the opposing power were in warfare. Before all Israel he stood with his hands uplifted toward heaven. As soon as they began to drop the enemy gained the victory, and every time his hands were uplifted toward heaven the forces of Israel gained the victory. So Aaron and Hur stood on each side and held his hands toward heaven as a symbol, signifying that he was laying hold of the God of heaven as they must do. They must stretch their arms toward heaven. Christ is their helper. [Cf: Sermons and Talks, Volume 1 p. 245 para. 02] p. 622, Para. 6, [1894MS].

Here we are in a world that is unfavorable to right and truth. What shall we do? We must put our whole business into the business of serving God. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. 6:33). You have a God who says, "If ye keep my commandments I will bless you in your fields, and flocks, and herds, and vineyards, and all that you put your hand unto." The God of heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God, or shall we trample upon the law of God and say it is not binding? God might just as well have abolished Himself. In the law every specification is the character of the infinite God. [Cf: Sermons and Talks, Volume 1 p. 245 para. 03] p. 623, Para. 1, [1894MS].

What are we to do? Study the Scriptures. Search the Scriptures. See whether you are obeying the law of God and the standard of his righteousness. Tell your children that you have disregarded the law of God. Tell them you feel as Ezra did. Here was Josiah, so sorry to think that the law had been lost, and that they had been careless and heedless of it. They bring it before him. There stands up one that reads it, and the people weep and mourn because they have not kept the law. But rejoice that you have the law now. We will keep it. Bring your offerings and gifts, and offer praise to God with your tears and mourning. That is just what we want to do. [Cf: Sermons and Talks, Volume 1 p. 246 para. 01] p. 623, Para. 2, [1894MS].

If the light of the law of God comes to us and we see intelligently that we have been transgressing it, we can say, "Now I understand how it is that we have been in darkness and uncertainty. Now we will lay right hold of the commandments of God and we will keep them and live, 'for the law of the Lord is perfect, converting the soul.'" Why should God abolish a perfect thing? We want to use our intelligence to a purpose, and send back joy and rejoicing that you have found out that you were not loyal servants of the Lord of heaven, but that you would be. You would not have it go up to the judgment that you were transgressing the law of God, and putting Christ to an open shame before the world. Thinking good but not practicing will not answer. [Cf: Sermons and Talks, Volume 1 p. 246 para. 02] p. 623, Para. 3, [1894MS].

We want Christ and His obedience and we want to drink in of the Spirit of God. I want to be like Him. I want to practice His virtues and be a doer of the Word. And what did He say on the Mount? "Think not"--on their startled ears fell the words, their very thoughts unrolled before them-- "think not that I am come to destroy the law of the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). He came to

fulfill every specification of the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (v. 18). I want you to take this. It is the word of God. You will hear from the word of men that the law is abolished and that it is not binding upon men. And they act just so. But you cannot afford to work against God. "Ye are laborers together with God" (1 Cor. 3:9). I would rather be a laborer with God than to be laboring counter to Him. I see in Him matchless charms. [Cf: Sermons and Talks, Volume 1 p. 247 para. 01] p. 623, Para. 4, [1894MS].

"But," you say, "the law cannot save anybody." No, we are free through Christ, living in obedience to the law, through the merits and righteousness and virtues of His character. And when we lay hold of Him by living faith, what shall we do? Keep the commandments of God and His law as the apple of your eye. These are the words of inspiration, "Keep them and live." You do not have anyone touch that part of your eye. You know how painful it is. [Cf: Sermons and Talks, Volume 1 p. 247 para. 02] p. 623, Para. 5, [1894MS].

Do you want to know just what to do? Say, "I rejoice that I have found out how defective I am, and I am going to overcome sin and be a victor; for 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" (Rev. 3:21). Will you overcome as Christ overcame? Shall we have the victory? Jesus Christ is our Saviour. [Cf: Sermons and Talks, Volume 1 p. 247 para. 03] p. 624, Para. 1, [1894MS].

We have a great work to do. Not to tell them that there is no law. No law to govern heavenly and human intelligences? Whoever picks that up is in Satan's army and you cannot afford to be there. I beseech you to seek the Lord with all your heart that you may find Him to be precious to your soul. Jesus died that you might have salvation, that you might go on, not linking hands with the world, not that you might know more and more of the world, but that you might know God and Jesus Christ whom He hath sent. [Cf: Sermons and Talks, Volume 1 p. 248 para. 01] p. 624, Para. 2, [1894MS].

The law cannot save you, but it is the standard of character, and to represent the character of Jesus Christ you must live the law, for He lived the law in our world. Paul says, "I have taught them from house to house, repentance toward God and faith toward our Lord Jesus Christ." (See Acts 20:20,21.) This is the way. We behold Him for the perfection of His character and then we see the defects in our own character. Do you stand before God and say, "Cleanse us and change us"? You should flee to Jesus Christ and lay hold of the divine merits of the Son of God, and then you are washed from the defilements and stains of sin. There is not a stain in the character because God is enthroned in the heart and Christ does not war against Christ. Christ does not war against the Father. "I and the Father are one." He was in the express image of the Father's person, and we want to express the character of Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 248 para. 02] p. 624, Para. 3, [1894MS].

We must claim His sufficiency. Christ has died for us. Satan says, "You are a sinner and cannot make yourself any better." Yes, I am a sinner, and I need a Saviour, and I lay hold of the merits of Jesus Christ to save me from all transgression. We wash in the fountain that

has been prepared for us, and we are cleansed from all the defilement of sin. [Cf: Sermons and Talks, Volume 1 p. 248 para. 03] p. 624, Para. 4, [1894MS].

There is a matchless loveliness in Jesus Christ. I love Him because He first loved me. We want the purity that there is in Jesus Christ, and He will save to the utmost all who come to Him. Then you see what Christ suffered for us. Are we willing to be partakers of His sufferings? He says if we are we will be partakers of His glory. How much have you suffered for Christ's sake? Are you willing to be partakers with Him in His suffering? If you are, He will cooperate with you and you can cooperate with the heavenly intelligences to bring the lost sheep back to the fold. There are souls that are perishing out of Christ, and what we want is to bring God's lost sheep back to Christ. May God help us to know what we must do. Christ loves us because we are helpless and dependent. [Cf: Sermons and Talks, Volume 1 p. 249 para. 01] p. 624, Para. 5, [1894MS].

We are lost without Christ, but God has given us something to bring us back to our loyalty. We want the deep moving of the Spirit of God on our hearts. We want to walk in the light as God is in the light and then we shall not walk in darkness. We shall have songs of praise and rejoicing, for we can tell the story of the love of Jesus toward man. He died on Calvary that we should not perish in our sin. Then cease from evil and follow on to know the Lord. Oh, the light and love and preciousness that there is in Jesus Christ! He will encircle us in the arms of His mercy and He will love us freely. [Cf: Sermons and Talks, Volume 1 p. 249 para. 02] p. 624, Para. 6, [1894MS].

God grant that we may seek the perishing and bring them back to the fold of God. We want to see sinners converted, and we want to seek to expel sin from the world. God will deliver us and we may represent the character of Jesus Christ who died for the sins of the whole world. Let us, everyone, learn of Jesus. Take His yoke. Love Him because He first loved you, and we shall have a most precious victory by and by. He will open the gates of the city of God and bid us come in. He will welcome us and give us a heavenly benediction. To all who have tested their obedience that they will obey the law of God, He says, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." What is that joy? The joy of seeing sinners converted. They will be brought to Jesus Christ and this is His joy. We have been partakers with Jesus Christ. "Laborers together with God." And thus we see that we can indeed be partakers of His glory, which shall be given to every faithful child of God. [Cf: Sermons and Talks, Volume 1 p. 249 para. 03] p. 625, Para. 1, [1894MS].

Let us take the robe of His righteousness woven in the loom of heaven. There is not a thread of humanity in that robe. It is the robe of Christ's righteousness. Let us put it on right here. We want life. We want to give the example of what Christ is and what we may be. Oh, that we might manifest God to a fallen world. We may be purified so that we may wear the robe of Christ's righteousness, and the crown of immortality. God grant that this may be our lot; for Jesus loves us with a love that is infinite. He does not want that one of us should perish, but that everyone may have that life that measures with the life of God. God grant that we may secure that blessed inheritance--Ms. 12, 1894. (MR 900.11) [Cf: Sermons and Talks, Volume 1 p. 250 para. 01]

p. 625, Para. 2, [1894MS].

(Sermon Sunday afternoon, October 28, 1894, Campground, Ashfield, N.S.W.) [My text is] Matthew, sixth chapter, commencing at the nineteenth verse: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Cf: Sermons and Talks, Volume 1 p. 251 para. 01] p. 625, Para. 3, [1894MS].

Now, this is a very important matter to us. Who is the speaker? It is Jesus Christ. Who is He? The only begotten Son of God. Who is He? Our Saviour; One who left the royal courts of heaven, laid aside His high command in heaven, and clothed His divinity with humanity. He came to our world that humanity might touch humanity, that His long, human arm might encircle the race while His divine arm grasps the throne of the Infinite. [Cf: Sermons and Talks, Volume 1 p. 251 para. 02] p. 625, Para. 4, [1894MS].

For our sakes He became poor, that we through His poverty might become rich. What kind of riches? It was not the riches of this earth, but it was the eternal riches, the knowledge of God communicated through Jesus Christ. He consents to become man's substitute and surety; He engages to bear the penalty of the debt which man had incurred by transgression. It is He that loved us, and so loved us that He offered His life as a living sacrifice to bear the sins of a guilty world, that man should have a second probation, that man should be tested and proved and tried to see whether he will stand under the blood-stained banner of Prince Emmanuel or whether he will choose to stand under the banner of the prince of darkness. [Cf: Sermons and Talks, Volume 1 p. 251 para. 03] p. 625, Para. 5, [1894MS].

Has He not an interest in His purchased possession? Is He not intensely interested that the people for whom He has suffered so much should be successfully carried through the warfares and conflicts of this life, that they may have that immortal inheritance that He has given His life to purchase for the human family? Then has He not a right to speak in warnings, in instruction? What weight do these words of the Son of the infinite God have with the human family? He tells you that which is for your present and eternal good. [Cf: Sermons and Talks, Volume 1 p. 252 para. 01] p. 626, Para. 1, [1894MS].

"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"--you are working for yourselves, cooperating with God who has laid out the plan whereby you can work successfully through His grace for yourselves, to secure your own eternal happiness in the kingdom of glory. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [Cf: Sermons and Talks, Volume 1 p. 252 para. 02] p. 626, Para. 2, [1894MS].

Christ has bought our hearts. Christ has bought the human intelligence. Christ has bought the reasoning powers; and Christ has

entrusted us with capabilities and with powers. He does not want that we should let these powers and capabilities be employed merely in the common things of earthly substance, and lose sight of the eternal. [See I Cor. 6:19, 20.] He came to our world when Satan appeared to have the human race under his control. [Cf: Sermons and Talks, Volume 1 p. 252 para. 03] p. 626, Para. 3, [1894MS].

The Lord Jesus made our world. Everything was made by Christ. Here Christ through God created our world, and He engaged before the foundation of the world that if man that was created and in Eden should transgress the law of God, He would take the penalty of their transgression upon Himself. And He did this. Then has He no right to instruct His subjects what to do, that they shall not miss the eternal reward? [Cf: Sermons and Talks, Volume 1 p. 253 para. 01] p. 626, Para. 4, [1894MS].

Who, I ask you of this congregation, will absorb brain, bone, and muscle for the acquisition of merely temporal advantages? Christ gave His life that we might not perish. "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: Sermons and Talks, Volume 1 p. 253 para. 02] p. 626, Para. 5, [1894MS].

Our precious Saviour has made the world, and when He came into the world He found the great usurper there, and He came into the world that He might contest with him the possession of this earth. Therefore the battle, the conflict, was carried on right here in this world, and here He tells us that it is for our eternal interest to lay up for ourselves a treasure in the heavens. You ask, How can I do it? In Christ. When the Householder went away from His house, He gave to every man talents, to some five, to some two, and to another one. And these talents He gave them direction to employ in His service, He gave to some the property of means, to others ability, intellect--all God's gifts. We could not have any of it unless it came through Jesus Christ. [Cf: Sermons and Talks, Volume 1 p. 253 para. 03] p. 626, Para. 6, [1894MS].

Then He tells you to use these talents to His glory. Improve them. How shall we improve them? As God gives me light, as God gives you light, as He has given you His precious world. It is full of hidden treasures. He wants you to explore, work the field, and you will find the treasures, and you will sell everything that you might buy the field that contains the treasure. There are the jewels of truth that are to be searched for as hidden treasures. [Cf: Sermons and Talks, Volume 1 p. 253 para. 04] p. 627, Para. 1, [1894MS].

As you find them, what then? Why, you find that there is truth, beautiful truth, jewels of truth, riches of truth, and you accept them. What do they do? They bind you by the golden links to the eternal God, for Jesus Christ came that He might link finite man with the infinite God, and connect earth that has been divorced by sin and transgression from heaven. What riches, what treasures, what love, are here revealed! It is impossible, yes, it is impossible, to conceive of the love of God that is bestowed upon fallen humanity. Well, He tells you, "Lay up for yourselves treasures in heaven. "Will you do it? "Ye are," says Jesus, "the light of the world"--if you become rich in heavenly treasure, in the knowledge of the true God. You are to search for it, search that

Book, the Word of God, and then you are to diffuse to others the knowledge that you have obtained. Impart the heavenly gift. [Cf: Sermons and Talks, Volume 1 p. 254 para. 01] p. 627, Para. 2, [1894MS].

"Oh," says one "I must attend to my farm; I must attend to the interests of my family. I cannot afford to be here, giving my interest and time and money in order that I may win souls to Jesus Christ." Well, this shows that you do not appreciate the heavenly Gift. It shows that you do not appreciate and value the human families that Christ has estimated of such cost that He came into the world to suffer and become a man of sorrows and acquainted with grief. [He was] wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. [Cf: Sermons and Talks, Volume 1 p. 254 para. 02] p. 627, Para. 3, [1894MS].

Only think of it! No one could bear the stroke of God's justice but His only beloved Son. He came in the express image of His Father's person, one with God. He thought it not robbery to be equal with God. The plan is laid out. You are not to occupy brain, bone, and muscle to the acquisition of the things of this life, and invest not in the treasures of heaven. He wants all that there is of man. He wants the whole heart. [Cf: Sermons and Talks, Volume 1 p. 255 para. 01] p. 627, Para. 4, [1894MS].

The question is asked by the lawyer that came to Christ, "What shall I do to inherit eternal life?"--this very inheritance that He had been presenting to him. Well now, there stood the frowning Pharisees; there stood the rabbis; there stood the priests and the rulers of the synagogue, and they hoped to catch something from the answer that they could use, that they might condemn Christ, the world's Redeemer, the mighty Healer, the greatest Teacher that the world ever knew. Christ read their heart and their purposes, and what did He do? He turned back upon the lawyer himself the labor of answering that question. He said, "What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with"-nine tenths of your heart? two-thirds? one-half? one quarter?--"thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" [Luke 10:25-27]. This takes intellect; this takes reason; this takes education, ability; and it takes all there is of man. [Cf: Sermons and Talks, Volume 1 p. 255 para. 02] p. 627, Para. 5, [1894MS].

But just as soon as some enter college and get a little bit of knowledge they think they know more than God. And you hear of the higher critics. Who is the Higher Critic? It is the Lord God of the universe, who has spread the canopy of the heavens above us, and has made the stars and called them forth in their order; that has created the lesser light, the glory of the moon, to come in its order and to shine in our world. And the higher critics come in. Who are they? Poor, finite man on probation to see if he will be loyal and true to God that he can stand under the blood-stained banner of Prince Emmanuel, and that he can become a child of God and an Heir of heaven. Talk of the critics, the higher critics. We have God; we have his Word in its simplicity. [Cf: Sermons and Talks, Volume 1 p. 256 para. 01] p. 628, Para. 1, [1894MS].

Jesus might have opened to the world door after door of the mysteries of science, and gratified the inquisitive mind; but did He do it? He had one object before Him, as we should have in following His example. It is to bring to the human family the divine knowledge of the Christ of God, to teach them how they may save their souls, and that they may have that life that measures with the life of God. [Cf: Sermons and Talks, Volume 1 p. 256 para. 02] p. 628, Para. 2, [1894MS].

The salvation of man was to Him everything . He takes the world by the hand, and He places it in its proper position, subordinate, while He brings eternity that has been lost from their reckoning, in view. He leads you to behold the threshold of heaven flooded with divine glory, flushed with the glory from the throne of God, and He tells you it is for you. He tells you to strive for that inheritance that poverty cannot strip from you. He tells you to seek for that kingdom that hath foundations, that city whose builder and maker is God. That is the eternal treasure; that is the immortal inheritance. I want it. [Cf: Sermons and Talks, Volume 1 p. 256 para. 03] p. 628, Para. 3, [1894MS].

I long for it; yes, and I am willing to spend to the last that which I shall accumulate, that I may recover souls that are ready to perish. All the value there is in money to me is to invest it in the treasures of God, that He may have meat in His house, that when missionaries are called to lift the standard in the places that know not God He shall not find an empty treasury because men spend God's money for liquor and tobacco--ten, twenty, a thousand times more in eating and in drinking these things that are taking the underpinning out from their house, which are obliterating the image of God in man, which are creating disease and infirmity and imbecility, and shortening the existence of men years, that they might [not] use their God-given life to the glory of God. Why, it is God's money. He has seen fit in His providence to open the way before me that I could have a little of His money to use for His treasury, and to carry the truth to the people that are ready to perish. [Cf: Sermons and Talks, Volume 1 p. 257 para. 01] p. 628, Para. 4, [1894MS].

He wants us to do what? "We are laborers together with God; ye are God's husbandry, ye are God's building" [I Cor. 3:9]. And that is what we are in the world for--not to eat and to drink and to attend horse races, and to use the holidays in idling and in gratifying self; and if we have a shilling, get on the cars and go somewhere to have a good time. There are souls to be saved. There are youth to be educated by our precept and example. The Lord is coming. The end of all things is at hand, and it is time now, as the end of all things is at hand, that we commence the work for youth; that we begin to see what we can do to gather souls to Jesus Christ. There is poverty around us; there is distress; there are the naked to clothe, the hungry to feed; and those that are thirsting for the water of life and hungering for the bread of salvation, we want to give it to them. [Cf: Sermons and Talks, Volume 1 p. 257 para. 02] p. 628, Para. 5, [1894MS].

I will read a little farther. "The light of the body is the eye: if therefore thine eye be single [your discernment is of that character that it is single], thy whole body shall be full of light" [Matt. 6:22]. Do you think you will find men that are smoking tobacco, introducing a poison into their system, when nature makes the most

tremendous effort to expel the intruder that it almost dies in the conflict, and if that was the terms of eternal life you would think it was a very hard condition. But it is not, thank God. [Cf: Sermons and Talks, Volume 1 p. 258 para. 01] p. 629, Para. 1, [1894MS].

But who has instituted this? It is the devil that wants the brains of man. He wants to cobweb your faculties and your thinking forces, and he wants to send disease between the fluids and the solids of your body, that you shall not have health, and that you shall be in the slavery of a perverted appetite, an appetite which has no foundation in nature and the most difficult to break from because the enemy has woven his threads all about you to bind you to the habits which will ruin both soul and body. [Cf: Sermons and Talks, Volume 1 p. 258 para. 02] p. 629, Para. 2, [1894MS].

Not an unclean thing is to enter the kingdom of God. I want you to think of this; and those that benumb their senses, paralyzing their reasoning by intoxicating drinks, I want you to consider they have sold their reason to the devil, and he takes possession of them soul and body; and you know what he does with them; you know that it is the attributes of Satan that walk right out in these men. Shall we make an attempt to save men? Shall we educate our children from their very babyhood to self-control? Shall we teach them the blessed, precious name of Jesus? Shall we sing to them the heavenly songs? Shall we teach them to imitate the graces of Jesus Christ? [Cf: Sermons and Talks, Volume 1 p. 258 para. 03] p. 629, Para. 3, [1894MS].

I was riding with an Englishman, and we were in Texas. My husband was then living. We were laboring there in Texas; and ...[this Englishman] was smoking his pipe. My husband said, "What do you think, friend, did Christ give you an example of using your pipe? Did He lay down this example for you?" [Cf: Sermons and Talks, Volume 1 p. 259 para. 01] p. 629, Para. 4, [1894MS].

"Oh," he groaned, "I never regarded it in that light. No, no," said he, "I throw this pipe away; I will never touch it again. To think of the Redeemer of the world going through the streets smoking a pipe, making a chimney of His nose! No, I never could do that again." It seemed his sensibilities were shocked. But here, see, the devil had invented it. What for? To consume money so that the poor should not be clothed; so that the needy and the distressed might suffer for the want of food and care and house; so that the gospel should not be carried to all parts of our world. [Cf: Sermons and Talks, Volume 1 p. 259 para. 02] p. 629, Para. 5, [1894MS].

Well, here is God's money. How much better to say, Here I see that man eating his house in liquor, eating the very substance which should go to his family, in smoking. Now you are taking this portion which my brother uses, or my brethren, and you are putting it into God's treasury. And then there is a meetinghouse to be built; here is a church to be organized; here is a company sending the Macedonian cry, "Come over and help us." In our cities you could send scores of laborers and support them in the field if man would only sacrifice the idol of tobacco. [Cf: Sermons and Talks, Volume 1 p. 259 para. 03] p. 629, Para. 6, [1894MS].

Professed Christians stand off in their slavery and say, I can't

overcome it. No, I cannot, but through Jesus Christ you can overcome; through the merits of the blood of Christ you can sweep away this deadly evil which is corrupting our earth and corrupting our youth. And parents are giving their appetites and passions as an inheritance to their children; and they are weaker in moral power than they themselves are to resist the contaminating influence that is upon our earth. [Cf: Sermons and Talks, Volume 1 p. 260 para. 01] p. 630, Para. 1, [1894MS].

What account will fathers have to give in the judgment? What account for the habits of liquor drinking? What accounts for the habit of tobacco using, the money consumed in lessening physical, mental, and moral power that belongs to God? All of it has been purchased by an infinite price, the price of the Son of God. You do not realize the necessity of sending light to those that are in darkness because your eye is not single to the glory of God. Your whole body is full of darkness, and you treat yourself as a slave, a slave to grant to taste and appetite that which is unwholesome and unhealthy, and which is destroying vitality. [Cf: Sermons and Talks, Volume 1 p. 260 para. 02] p. 630, Para. 2, [1894MS].

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness"--if you are not observing the truth of God's Word above everything in the earth, and if you are not investing the talents that He has given you, put them out to the exchangers. Let light shine forth from you. The Master is going to require an account of you, and your whole body is full of darkness. You consume means on your body that ought to be given to the treasury of God, and you stand forth in your God-purchased nobility of character that is standing in the sight of God, written in the books of heaven as a man--a man that will overcome every pernicious habit and every pernicious practice. Now He says, "How great is that darkness." [Cf: Sermons and Talks, Volume 1 p. 260 para. 03] p. 630, Para. 3, [1894MS].

No man can serve two masters. If tobacco is your master, if it has brought all your forces under the control of the pernicious appetite, it is your master and you are its slave. How then can you serve your tobacco and your God, sending up the fumes of tobacco before you go into the prayer meeting so that your mind is so confused that you do not know what you are about? Why? Because the stimulant of tobacco and the stimulant of the Holy Spirit of God never combine to give meaning to inspiration in the meeting that you may give the testimony clear from the courts of heaven that God wants you to give. [Cf: Sermons and Talks, Volume 1 p. 261 para. 01] p. 630, Para. 4, [1894MS].

"Ye are my witnesses," says God, and God wants us by precept and example to represent Christ in our world. He represented the Father, and He left the work in our hands to attend to the needy and the distressed, and to have something to help them that they may have the blessing of relief, the necessities of suffering humanity. But if we use it up unwisely, imprudently, He will say, "Thou wicked and slothful servant, why did not you take My talent, why did you not put it out to the exchangers? Why did not you use My gift that you could double it for My service?" God wants us to win souls for Him; and then what? You are to begin to work with the talent which God has lent you, and then [use] every gift there is to the praise of heaven. [Cf: Sermons and

Talks, Volume 1 p. 261 para. 02] p. 630, Para. 5, [1894MS].

Oh, I am so thankful for a Saviour! I am so thankful for One that is mighty in power, that will help in every emergency. "Lo," He says, "I am with you always, even unto the end of the world." Well now, if we have Christ at our right hand to help us--how much can He help that man that is so devoted to the smoking of his pipe that he can think of nothing else? God help us to cleanse the soul temple of its impurity. God help us that we may give to God an offering that is untainted physically, mentally, and morally. Well, "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." You see, the problem is weighed with God, and He tells the result. He requires all there is of you. [Cf: Sermons and Talks, Volume 1 p. 262 para. 01] p. 631, Para. 1, [1894MS].

When the lawyer asked a decided question, Christ let him answer that; and what does Christ say after He had declared, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"? He added, "And thy neighbor as thyself." Here is [summarized] the first four commandments, which reveal the duty of man to his God. Here he must give supreme worship to God; and the next is to love his neighbor as himself. Who keeps the commandments? Who keeps them? Oh, that God would help us to see how many of us are commandment breakers, and are robbing God of the gifts, the precious gifts He has given us! [Cf: Sermons and Talks, Volume 1 p. 262 para. 02] p. 631, Para. 2, [1894MS].

Jesus came to bring moral power to man that he might overcome every sin, that he might become conqueror through Christ. Man cannot do it of himself, but Jesus brings moral power to combine with man's human effort, that man may stand victor, on vantage ground with God. May the Lord help us that we may possess that grace and divine power, [and] be partakers of the divine nature, that we may overcome the corruption that is in the world through lust. [Cf: Sermons and Talks, Volume 1 p. 262 para. 03] p. 631, Para. 3, [1894MS].

"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?" [Matt. 6:25]. Should we not educate and train our children that to preserve health, to preserve themselves with a sound mind in a sound body, is of more consequence than the gratification of adornment, or the gratification of such a variety of food and such endless preparations for the table, the spices, the pickles, the condiments, the wine, the beer drinking, and the desserts? I want to know what is the necessity of all these things? [Cf: Sermons and Talks, Volume 1 p. 263 para. 01] p. 631, Para. 4, [1894MS].

The cook has no time to read her Bible. You say, I hire the cook. And has not the cook any soul as well as you? The cook has a soul to save, and you want to educate and train that cook to seek God in the morning, to seek Him at night, and to live so she can have a chance to read her Bible. With all the wonderful preparations for man's appetite and taste and passions for the varieties of his life, people rob God of His service. They have no time to go to their neighbors and to teach them right in the shadow of their own doors how they may love Jesus and how

Jesus loves them. [Cf: Sermons and Talks, Volume 1 p. 263 para. 02] p. 631, Para. 5, [1894MS].

This is what we are in the world for--on trial to see if we will be fit for the courts above, to see if God can honor us to become one of the heavenly family in the kingdom of glory. If we are so selfish here that we have no interest for one another to make them obedient, and to bless them with the good things that He has provided for us in this life, how will we manifest anything like unselfishness in the kingdom of glory? How will we do it? We would be wanting to snatch the crown from another's head because it is more brilliant than ours. Another would become jealous, and we should have as bad a time as when Satan set up that work in heaven of rebellion against God. [Cf: Sermons and Talks, Volume 1 p. 263 para. 03] p. 632, Para. 1, [1894MS].

Therefore the Lord has given man a probation, and we will work out our characters as the artist takes [an image] upon the polished plate. As he takes the features of the one that wants his picture produced, the God of heaven is taking the character of every human soul of us. That character is going up to heaven, and it is produced there; it is recorded there in the book what traits of character we manifest. If we manifest the attributes of Satan, it is that character that can find no place in the heavenly courts above. [Cf: Sermons and Talks, Volume 1 p. 264 para. 01] p. 632, Para. 2, [1894MS].

Well then, how shall we occupy our time here? As pilgrims and strangers. You have a home. Thank God for that. There are many who have none. Make that home just as pleasant, just as nice as you can, but not extravagant. You can make things very nice and very tasteful with few things. By exercising taste you can make a beautiful home. Then will you sit down and enjoy it? Here are youth who have no home. Here are orphans with no father or mother, without a home. Here is the example of horse racing and holidays, and the tobacco devotees, and the world is full of excitement and corrupting influences that are making the people as the inhabitants of the earth before the flood, whom God swept away by the waters of the flood, and as Sodom that fire came from heaven and consumed. [Cf: Sermons and Talks, Volume 1 p. 264 para. 02] p. 632, Para. 3, [1894MS].

Now, there is work for every one to do. God calls for the talents that He has lent you, and He wants you, in the place of devoting money and time for expensive dress and for expensive adornments and for expensive houses merely for visitors, to do something different from that. They come in and you show them all about the little things that you have to take their attention. [You are] professed Christians, but never speak of Jesus; and God says to you, What saw they in thine house? [Cf: Sermons and Talks, Volume 1 p. 265 para. 01] p. 632, Para. 4, [1894MS].

Did they see you imparting the light and knowledge of Him? Did they see you bring up your children in the nurture and admonition of God? Did they see you preparing those little ones for the crown of immortal glory? Will you place their hands in the hands of Jesus Christ? Will you educate them to meet the standard of the world, to do as the world does, to practice the maxims [of], and to follow the fashions of, this degenerate age, which are ever changing, and its mouth is always swallowing money, money, money? The poor are suffering for food, and

there are youth that you could educate and train. [Cf: Sermons and Talks, Volume 1 p. 265 para. 02] p. 632, Para. 5, [1894MS].

Our houses should be made pleasant to our children. Remove the drapery that would shut out the sunlight and the pure air of heaven lest they tarnish the beautiful pictures and the carpets. Let them tarnish them. Had they not better tarnish these than have the children obtain a street education, and imbibe the appetites and the passions of this degenerate age, which tarnish the soul and may produce a scar which can never be effaced? [Cf: Sermons and Talks, Volume 1 p. 265 para. 03] p. 632, Para. 6, [1894MS].

Here are the human beings. The probabilities and the possibilities are before them of working out a character for the future, immortal life, so that the Lord can say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" [Matt. 25:21]. Oh, will not that fall on the ear like the sweetest music? "I was hungry, and ye fed me; I was sick and in prison, and ye visited me; I was naked, and ye clothed me." [Cf: Sermons and Talks, Volume 1 p. 266 para. 01] p. 633, Para. 1, [1894MS].

Jesus was abiding in the heart and in the mind. They were serving Him so perfectly that they have no idea that they have done anything wonderful. They don't know what they have done. "Inasmuch," said Jesus Christ, "as ye have done it unto one of the least of these My brethren, ye have done it unto Me." I want the tobacco devotees to reckon up every week how much they devote to their idol-god tobacco. I want the liquor drinkers to reckon up what they spend for wine, brandy, and strong drinks, and then see the sum you might expend on God's purchased possession. [Cf: Sermons and Talks, Volume 1 p. 266 para. 02] p. 633, Para. 2, [1894MS].

Jesus gave His life that these precious souls might have eternal life. "We are laborers together with God." What sacrifice will you make? What self-denial will you practice? It may be self-denial for a time, but in the end it is the greatest blessing to soul, body, and spirit that you can experience. We have a duty to humanity. We are bound before God, if we possess eternal life, to show that we appreciate the value of the sacrifice which Christ has made, and that is to purchase heaven, that we may glorify His name upon the earth, and that we may win souls to the cross of Calvary, that we may win souls to teach them how to give their hearts to Jesus Christ, that we may represent Jesus Christ as Jesus Christ represented the love of the Father. This is our business in the world. [Cf: Sermons and Talks, Volume 1 p. 266 para. 03] p. 633, Para. 3, [1894MS].

We are not here to please ourselves. And then our families, our children--don't say to them as I have heard many mothers say, "There is no room for you in the parlor. Don't sit on that sofa that is covered with satin damask. We don't want you to sit down on that sofa." And when they go into another room, "We don't want your noise here." And they go into the kitchen, and the cook says, "I cannot be bothered with you here. Go out from here with your noise; you pester me so, and bother me." Where do they go to receive their education? Into the street. [Cf: Sermons and Talks, Volume 1 p. 267 para. 01] p. 633, Para. 4, [1894MS].

Fathers and mothers, you have an awful responsibility lying at your door. What has made the drunkards? They are made at home. It is the neglect of teaching the children the commandments of God when they rise up and when they sit down, when they go out and when they come in. [Cf: Sermons and Talks, Volume 1 p. 267 para. 02] p. 633, Para. 5, [1894MS].

What are the commandments of God? They are the ten holy precepts, the royal law, the holy law of God, which is the standard of character, which every soul present must meet in the judgment, notwithstanding it may be proclaimed from the pulpits of the day that God has no law. Now who believes it? [Cf: Sermons and Talks, Volume 1 p. 267 para. 03] p. 633, Para. 6, [1894MS].

Every nation has a law; but the God of heaven has given us His law to represent His character, and there it stands. There is not one of the precepts done away. They stand immutable and eternal. "The law of the Lord is perfect, converting the soul." Why should anyone want to change a perfect thing? You cannot get anything more than perfect, and the law of the Lord is for us to respect and reverence and obey. [Cf: Sermons and Talks, Volume 1 p. 267 para. 04] p. 634, Para. 1, [1894MS].

And if the inhabitants of the world had obeyed the law of God instead of hearing reiterated from the pulpits that God has no law, that God has no commandments; and if the parents should educate their children as Christ enshrouded in the billowy cloud gave the direction to Moses to give to Israel, we should not hear of the thefts, the robberies, the murders, and our jails be filled, the prisons filled with criminals because of the crime and wickedness that prevails in our world to such a fearful extent. Now we would say, Let us love God and keep His commandments, for this is the whole duty of man. [Cf: Sermons and Talks, Volume 1 p. 268 para. 01] p. 634, Para. 2, [1894MS].

Well, I will read a little farther. I want to take up some other points, but we shall have to leave them for another discourse. A few thoughts more, and I will close. [Cf: Sermons and Talks, Volume 1 p. 268 para. 02] p. 634, Para. 3, [1894MS].

"Which of you by taking thought can add one cubit unto his stature?" Now just as though God that places you in this world could not carry you through this world. If you are diligent, if you are patient, if you try, if you do what is fitted for you to do, and are colaborers with God, He says, "Which of you by taking thought can add one cubit unto his stature?" God works for you all the time. God Himself is taking care of you. "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 [could not be compared with one of these] was not arrayed like one of these." [Cf: Sermons and Talks, Volume 1 p. 268 para. 03] p. 634, Para. 4, [1894MS].

He has been telling about raiment. Now, that God that puts the tints and the color upon all these things, can He not provide for us suitable clothing and comfortable clothing, neat and warm clothing? We need not practice extravagance. There are other ways for our clothing than that. Now He says, "Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today

is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" Well now, why not trust Him who made the beautiful lilies of the valley? [Cf: Sermons and Talks, Volume 1 p. 269 para. 01] p. 634, Para. 5, [1894MS].

In America we have the fresh water lilies. These beautiful lilies come up pure, spotless, perfect, without a single mar. They come up through a mass of debris. I said to my son, "I want you to make an effort to get me the stem of that lily as near the root as possible. I want you to understand something about it." [Cf: Sermons and Talks, Volume 1 p. 269 para. 02] p. 634, Para. 6, [1894MS].

He drew up a handful of lilies, and I looked at them. They were all full of open channels, and the stems were gathering the properties from the pure sands beneath, and these were being developed into the pure and spotless lily. It refused all the debris. It refused every unsightly thing, but there it was developed in its purity. [Cf: Sermons and Talks, Volume 1 p. 269 para. 03] p. 634, Para. 7, [1894MS].

Now, this is exactly the way that we are to educate our youth in this world. Let their minds and hearts be instructed who God is, who Jesus Christ is, and the sacrifice that He has made in our behalf. Let them draw the purity, the virtue, the grace, the courtesy, the love, the forbearance; let them draw it from the Source of all power. [Cf: Sermons and Talks, Volume 1 p. 269 para. 04] p. 635, Para. 1, [1894MS].

When God gave Jesus, He gave us all the riches and treasures of heaven in one gift, and He says, Impart these riches to everyone that needs them. Then let us come and ask Him. Ask, and ye shall receive. Teach your children to pray from their very babyhood; teach them to lift their little voices to God in prayer. He is their Maker; He is the One that can make their hearts happy; He is One that can give them contentment; He is One that can give them virtue; He can reshape even the tendencies that have been transmitted to them by unwise parents. [Cf: Sermons and Talks, Volume 1 p. 270 para. 01] p. 635, Para. 2, [1894MS].

God help us to feel the weight of our responsibility. Take the youth, if you have none of your own, adopt them. I had children of my own, but I did not stop there. I was traveling nearly all over the world, and yet I gathered into my house--"I have a house," I said, "and children shall come in and enjoy it." And I adopted child after child, and I brought some of them up to womanhood and manhood, and God has helped me in the work. When I could gain a victory (when children laid down the stubbornness of their natural tempers) not by beating them, I tried a better plan--to gain their confidence--and then I could do anything with them; and God has helped me in the work. No soul that I have taken in to train and educate has made me regret it. They have given their hearts to Jesus, and we have tried to point them to the Lamb of God that taketh away the sin of the world. [Cf: Sermons and Talks, Volume 1 p. 270 para. 02] p. 635, Para. 3, [1894MS].

I love Jesus. I love those that are found in His image, and I want to do everything in my power to help them. Next month I shall enter upon my sixty-seventh birthday, and yet I expect to issue many books yet; I expect to bear my testimony in other countries besides this, and, God

helping me, I shall seek to let the light shine for others that they may see the way that they can enter the strait gate, and have eternal life. May God help us to help our children. God help us to help our neighbors. God help us in the church to let more light shine nigh and afar off to go into the byways and the highways and point souls to Jesus Christ, and show them how they can believe in God, and have His righteousness imputed to them by taking Jesus Christ as their personal Saviour. [Cf: Sermons and Talks, Volume 1 p. 270 para. 03] p. 635, Para. 4, [1894MS].

And now I would say to every one of you, if I have introduced into this little address any ideas that you will work upon, I shall feel that I am abundantly paid; and if I have helped to point the eye to Jesus Christ, I will praise Him for that. You want to educate your children to praise God. You want to educate them to bring their little offerings to God. You want to educate them not to make themselves a center and a core, and all the gifts of the parents be lavished upon the children. God's cause calls for money. God's cause calls for means that you may carry the light into the regions that are beyond. And then I beg of you, for Christ's sake, to let the treasury be supplied that God may have meat in His house.--Manuscript 43a, 1894. (MR 900.42) [Cf: Sermons and Talks, Volume 1 p. 271 para. 01] p. 635, Para. 5, [1894MS].

[A sermon based Deuteronomy 6:1-3 and Isaiah 58:3-13, preached on Sunday, May 13, 1894, at 3:00 p.m., in the S.D.A. Chapel at Parramatta, N.S.W.] "Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey." [Cf: Sermons and Talks, Volume 2 p. 105 para. 01] p. 636, Para. 1, [1894MS].

Here is a promise in keeping the commandments of God and teaching them to our children. What does that mean? Everyone who obeys the commandments of God from the heart, everyone who follows in the path of obedience, God makes the promise unto them. The heavenly intelligences are ready to cooperate with them. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The Lord has declared, "That thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged." If not, how can God let His blessing and protecting care and guardianship be over you? [Cf: Sermons and Talks, Volume 2 p. 105 para. 02] p. 636, Para. 2, [1894MS].

The enemy is after His possessions. He pleads that the race has transgressed the commandments and says, "Let me bring my power to bear upon them." But God can protect His people that are obedient. If you are disobedient, it is important that [you] consider your situation. There is some importance attached to obeying God's commandments. "Hear therefore, O Israel, and observe to do it; that it may be well with

thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God" (with two-thirds of thy heart? or with half of thy heart? or with a quarter?), "with all thine heart, and with all thy soul, and with all thy might." [Cf: Sermons and Talks, Volume 2 p. 105 para. 03] p. 636, Para. 3, [1894MS].

Who gave this direction? The invisible Leader enshrouded in the billowy cloud. Fathers and mothers, we want you to hear sharply and with an understanding heart. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6:7-9; also 10-12). [Cf: Sermons and Talks, Volume 2 p. 105 para. 04] p. 637, Para. 1, [1894MS].

We want you to take in just the directions. We want to inquire, Fathers and mothers, are we to all intents and purposes carrying out the requirements of God's Word? Do we feel the necessity of surrendering our heart's affections to God? Who is following the word and obeying the commandments which He has specified? The words of God are of the highest value. We cannot afford to be negligent. If parents feel the sacredness of the truth, will they not seek to educate their children to right principles? Abraham commanded his household after him. [Cf: Sermons and Talks, Volume 2 p. 106 para. 01] p. 637, Para. 2, [1894MS].

Great consequences are to be met: to the disobedient, no promises, no blessings, but the threatening of the Lord. God cannot take them to His kingdom nor take them to the city of our God, because they would have a second rebellion in heaven. We must every one of us take heed to the instruction God has given us. [Cf: Sermons and Talks, Volume 2 p. 106 para. 02] p. 637, Para. 3, [1894MS].

As I was speaking to my natural sister, the wife of a Methodist minister, in regard to the requirements of the Word of God, she said she would keep the Sabbath if the whole world would keep it. The duty of keeping the Sabbath is plainly laid down before us, and God does not say, "If it is convenient." Parents know it is a sacred thing to carry out these principles in the household. And if the parent expects to bring up his children in the right way he cannot play the lad. He must have growing dignity that Christ gives to a man. God so appreciated every soul that He "gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: Sermons and Talks, Volume 2 p. 106 para. 03] p. 637, Para. 4, [1894MS].

Here the Son comes into our world to practice self-denial, and although His own nation did not receive Him He was the infinite Son of God. He was working for the uplifting of the human race. How much does God value man? I point you to Calvary. [The] most ignominious death my Lord suffered that He might rescue you, yet He does not force any of you to serve Him. He does not force the will or conscience of any soul. God has given Jesus to our world and He wants us to search the

Scriptures. He can put His Holy Spirit upon us and He says, "I am at thy right hand to uphold thee"--to walk with our hand in the hand of Jesus Christ, to love Him and to glorify Him. His love is without a parallel. No comparison can be made to that love. He was one with the Father and was suffered to die for us. [Cf: Sermons and Talks, Volume 2 p. 106 para. 04] p. 638, Para. 1, [1894MS].

Christ in God and God in Christ. All this was to take men and women and bring them up from a state of sin, disobedience, and transgression to favor with God. Man with Christ and Christ with God; the life and the obedience hid with Christ in God, that when He who is our life shall appear, we may appear with Him in glory. [Cf: Sermons and Talks, Volume 2 p. 107 para. 01] p. 638, Para. 2, [1894MS].

Well-ordered and well-disciplined families are an example that God gives to our world. You want a well-ordered house. God wants the light of His love to rise upon you. He wants that His ministers should search for the careless ones--His heritage bought with His own blood. The children are God's property that you have in charge. It is no light matter to know how you shall deal with God's heritage--that you may have that wisdom that is from above, that at last you may be able to say, Here, Lord, are the children Thou hast committed to my charge. [Cf: Sermons and Talks, Volume 2 p. 107 para. 02] p. 638, Para. 3, [1894MS].

What is your practice? Are you injuring your understanding through using narcotics, tobacco, wine, and liquor? I warn you of that path because God warns you all from it. You must give a good example to your children. It was sin that brought the agony upon the Son of the infinite God, taking the wrath of God upon His own divine soul. What hereditary trusts have you gathered? Have you gathered them up from Abel, Noah, Abraham? God says of Abraham, "I know him that he will command his children and his household after him." [Cf: Sermons and Talks, Volume 2 p. 107 para. 03] p. 639, Para. 1, [1894MS].

You want to train your children not only for this life but for the future, immortal life as well. You want to have a hold upon God. God will inquire in the judgment, What have you done with My possession? There is a judgment to come and everyone [is] to be judged according to the deeds done in the body. God knows that we cannot cleanse the soul from a sin; He knows that there is no power with us. [Cf: Sermons and Talks, Volume 2 p. 107 para. 04] p. 639, Para. 2, [1894MS].

Just as soon as Abraham pitched his tent he erected his altar, where he offered his morning and evening sacrifices to God. Today God wants you to offer up your morning and evening petitions to Him. Are you weak in moral power? Man, a partaker of the divine nature, may overcome what? The corruptions that are in the world through lust. That man may do justice in everything, and teach his children to do justice in everything, not by being idle, but that God had given them hands [that do] not hang useless. He wants everyone to exercise the talents that God has given them, waiting, watching, praying, and working. [Cf: Sermons and Talks, Volume 2 p. 107 para. 05] p. 639, Para. 3, [1894MS].

"The night cometh, when no man can work." You know not how soon the time will come when your hands will be folded on your breast until you

come forth in the resurrection. You know not how soon you may be called. Every day you are to go on a progressive work of sanctification. It is a work of a lifetime. Today we are to sow the fruits of the Spirit of Christ in our own character. His goings forth are prepared as the morning. As you follow on to know the Lord you will understand more and more the light that is in reserve for you. [Cf: Sermons and Talks, Volume 2 p. 108 para. 01] p. 639, Para. 4, [1894MS].

Why not honor the Creator of the heavens and the earth in obeying the fourth commandment? Why not, as the Sabbath is approaching, Friday, have our business over before the sun goes down? And from the beginning of every week we shall be preparing our lessons for the Sabbath school. Abraham worshiped the Lord and erected an altar which was a living testimony wherever he went, so that even the roving Canaanites recognized it. We want that every one should have his altar erected. Children should pray for the guardianship of the angels through the night. When next Sabbath comes, what will you do, fathers and mothers? [Cf: Sermons and Talks, Volume 2 p. 108 para. 02] p. 640, Para. 1, [1894MS].

When my children were small we had a large family of adopted children. We would have our work away before the setting of the sun. The children would hail the Sabbath as a joy. They would say, Now father and mother will give us some of their time. We would take them out for a walk. We would take the Bible and some religious instruction to read to them, and explain to them the Scriptures. We would keep praying that they should know the truth of God's Word. We would not lie abed Sabbath mornings because it was Sabbath. We would have our preparations all ready the day before so that we could go to service without the hurry and worry. We would not stroll off and have a nice time to ourselves. We wanted our children to have all the privileges and blessings of God's sanctified rest day. [Cf: Sermons and Talks, Volume 2 p. 108 para. 03] p. 640, Para. 2, [1894MS].

I'll read you what God wants us to consider. Let us read of what work should be done. We might as well set ourselves to it. I feel it is a sin to be idle. If I did not see the necessities of God's cause, I need not work so constantly. I draw in every line to raise the standard higher. We must love our neighbors as ourselves. We should work with the right hand and the left so that we might give to those who are in need. Christ tells us that we must help our brother that is falling into decay. If we fold our hands and be as butterflies, we can do no good in this world. We want you to see the importance that we should live to please somebody else. Just as soon as we see the necessities of those around us, we should take hold and help them. [Cf: Sermons and Talks, Volume 2 p. 108 para. 04] p. 640, Para. 3, [1894MS].

[Isa. 58:3-8, quoted.] Jesus Christ is our righteousness. Every step that Christ takes and we follow, the glory of the Lord is our reward. "Then shalt thou call, and the Lord shall answer; thou shalt cry," (now what?) "Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity," then there will be answers to our prayers. [Cf: Sermons and Talks, Volume 2 p. 109 para. 01] p. 641, Para. 1, [1894MS].

We should not condemn the brother who falls into decay. There should

be no judging. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." Do you want it thus? Do you want that the cloud of reproach should be rolled away? Lay up your treasure in heaven that when your Lord shall appear you may have the eternal weight of glory. [Cf: Sermons and Talks, Volume 2 p. 109 para. 02] p. 641, Para. 2, [1894MS].

"And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." How many I have heard talk of the dearth of their souls. They did not seem to feel any burden for the souls for whom Christ died. [Cf: Sermons and Talks, Volume 2 p. 109 para. 03] p. 641, Para. 3, [1894MS].

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Who is it that has torn down the fourth commandment, covered it up so that man should forget God? After He had created the world in six days He rested on the seventh. Every tree, shrub, and flower that God made testifies that He made the world in six days and rested on the seventh. He tells us that in six days He made heaven and earth. But a spy is on our track. [Cf: Sermons and Talks, Volume 2 p. 109 para. 04] p. 641, Para. 4, [1894MS].

If one is arrested for working on the first day and keeping the Sabbath, do you hear him say, I will not keep the Sabbath any more? They are glad for the privilege of bringing the truth before the people. Shall we take the spurious and trample on the divine? No. If the prison is to be our home, we shall sing within the prison walls. Is it any more than the King of glory endured on our behalf? [Cf: Sermons and Talks, Volume 2 p. 109 para. 05] p. 642, Para. 1, [1894MS].

"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." What God says is to be obeyed, irrespective of consequences and the commands of men. [Cf: Sermons and Talks, Volume 2 p. 109 para. 06] p. 642, Para. 2, [1894MS].

That is why Paul and Silas were thrown into prison. The universe of heaven knew all about it. These men were singing praises to God. It was a new note the jailers heard. They were laid upon their backs, and their feet put in the stocks, and yet they touched a new note. Heaven's army approaches, and to their tread earth begins to quake. The jailer knew that those who kept the prison when Peter escaped were put to death. As the doors opened Paul did not say to the frightened jailer that it would be good enough for him to be put to death, but he did say, "Do thyself no harm." Then the jailer comes in and acknowledges the power of God and asks forgiveness for his cruelty and says, "What must I do to be saved?" He gives himself to God, washes the backs of Paul and Silas, and puts them in as comfortable a position as possible. [Cf: Sermons and Talks, Volume 2 p. 110 para. 01] p. 642, Para. 3, [1894MS].

There was a desire on the part of the officers [magistrates] that Paul and Silas should quietly leave the jail; but Paul says No, you have scourged us, and though uncondemned you have imprisoned us; now take us out yourselves. That God lives today who wrought for Paul and Silas. May God help us to establish the fear of God in our homes. God help us that we may make straight paths for our feet. May God help us to help one another, and the Lord of Hosts will be with us and give us victory.--Ms 26, 1894 (MR 900.67). [Cf: Sermons and Talks, Volume 2 p. 110 para. 02] p. 642, Para. 4, [1894MS].

MS. -24-a. Per Ardua, Willaims St., Granville, N.S.W. April 23, 1894 ...The Lord would have every one acknowledge that He is the rightful owner of all the goods which He has lent us to trade upon. He says to us, Render back to Me the tithes and gifts and offerings, as a token of your loyalty to Me, and of your dependence upon Me, and I will bless you, and you shall be channels of blessing. Your gratitude offerings will be a token of your sense of obligation to Me. The gratitude that ends simply in words, has no particular value; for faith is made perfect by works, and without works your profession of faith is of no worth. God is continually giving, and the human agent is continually receiving. When we become weary of returning to the Lord His own, His blessing will be withheld from us. As long as we are dependent upon God's bounty, our obligations to render gratitude offerings to Him are upon us. (signed) Ellen G. White [Cf: Paulson Collection p. 8 para. 03] p. 643, Para. 1, [1894MS].

George's Terrace, February 6, 1894 Mr. and Mrs. J. E. White Dear Children: Since the camp meeting we have settled down in the school building. We are very pleasantly situated in the second story of terrace no. 3. I have a very large room with three ample windows. I sleep in this room, and have plenty of air. The next apartment is the dining room, pleasant and roomy. May sleeps alone in that room. Sister Tuxford and May do the cooking in still another room. We go down a half-a-dozen steps from the dining room, then up two or three steps; first we come to the bath room, then to the kitchen with a gas stove, then to still another room, where Sister Tuxford and Emily sleep and Emily does her work. Our family consists of Sister Tuxford, Marian, Emily, May, and myself. Here we are, well settled, to remain only six weeks; then we must be emptied out, for the fall term of school begins. [Cf: Paulson Collection p. 101 para. 01] p. 643, Para. 2, [1894MS].

I am getting to be very tired of moving. It worries me out, settling and unsettling, gathering up Manuscripts and scattering them, to be gathered up again. If I should look to my poor, finite self, I should soon become discouraged; but in looking unto Jesus, the Author and Finisher of my faith, I take courage, and press forward with His name on my lips to the mark for the prize of the high calling which is in Christ Jesus. If we at times feel our infirmities encompassing us, and a discouragement comes upon us, we must look away from self unto Jesus, and pray for spiritual eyesight. We need it now, in order to understand His word. A flood of light is poured into the chambers of the mind and the soul temple that we may understand the scriptures. There is truth, precious, sacred truth. "The entrance of thy words giveth light; it giveth understanding to the simple." All who are simple (meek and lowly in heart) will humble self, and seek counsel of the Lord in His Holy word. Feeling is nothing reliable, but the word is solid rock. We can safely study our Bibles, and the Holy Spirit will impress our minds and

heart. [Cf: Paulson Collection p. 101 para. 02] p. 643, Para. 3, [1894MS].

The Lord has a work for you to do, and if you listen to His voice, you will not be left in darkness. The Saviour says, "My sheep hear my voice, and I know them, and they follow me." "And a stranger will they not follow; for they know not the voice of strangers." I am sure that the Lord is revealing to you the perfection and fullness of the atoning work, that your whole heart may be filled with love and thanksgiving, and that you may reveal to others that which the Lord is revealing to you. The image of Christ engraved upon the heart is reflected in character, in practical life, day by day, because we represent a personal Saviour. The Holy Spirit is promised to all who will ask for it. When you search the scriptures, the Holy Spirit is by your side, personating Jesus Christ. The truth is a living principle made to shine in precious clearness to the understanding, and then, O then, it is time to speak words from the Living Christ. "Ye are laborers together with God." Christ said to the woman of Samaria, "If thou knowest the gift of God, and who it is that said to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. . . A well of water springing up into everlasting life." Those who have the out pouring of the gospel of Christ which comes from the heart imbued by His Holy Spirit will give light and comfort and hope to hearts that are hungering and thirsting for righteousness. It is not excitement we wish to create, but deep, earnest consideration, that those who hear shall do solid work, real, sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the scriptures is precious and fruitful. Here is the secret of success, in preaching a living, personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the word of life. Present not Anna Phillips' productions, but the truth, substantiated by the authority of the living word, which is the power of God unto salvation. [Cf: Paulson Collection p. 101 para. 03] p. 644, Para. 1, [1894MS].

My dear Son Edson, I am deeply interested in your experience, and I hope you will trust in the Lord continually. I hope you will not allow your feelings to control you. God has given you a work to do; be faithful to your Redeemer. God can open the way before you, he can place your feet in safe paths, and lead you on to victory. We want to understand daily the meaning of these words: "Turned to God." Here are true holiness, rest and peace, grace and glory. Turn not to any living man to be your helper. Tell everything to Jesus. He knows all the bearings, all the results of every purpose and every plan. His wisdom is unerring, and He has given evidence how much He loves His purchased possession, and how willing, how gratified He is to help His children, to guide them in judgment. My God shall supply all your need, according to His riches in glory by Jesus Christ. [Cf: Paulson Collection p. 102 para. 01] p. 644, Para. 2, [1894MS].

Then come to Jesus although you feel your unworthiness. The life of simple dependence upon God is a daily lesson in knowing God and Jesus Christ whom He hath sent. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The voice of invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon

you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." To God, only to God, pour out the sorrows, the great needs and troubles of your soul. He will help you. "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved." (Ps. 62:5-6) [Cf: Paulson Collection p. 102 para. 02] p. 644, Para. 3, [1894MS].

Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. But let us be careful now not to exalt the men, their sayings and doings; and let not any one consider it a grand point to have a startling experience to relate; for here is a fruitful field where credence will be given to unworthy persons. Young men and women will be lifted up, and will regard themselves as wonderfully favored, called to do some great thing. There will be conversions many, after a peculiar order but they will not bear the divine signature. Immorality will come in and extravagance and many will make shipwreck of faith. Our only safety is in keeping fast hold of Jesus. Never are we to lose sight of Him. He says, "Without me ye can do nothing." We must cultivate an abiding sense of our own inefficiency and helplessness and rely wholly on Jesus. This should keep us individually calm and steadfast in words and deportment. Excitement in the speaker is not power but weakness. Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation. [Cf: Paulson Collection p. 102 para. 03] p. 645, Para. 1, [1894MS].

March 16, I am unable to sleep this morning, and arise from my bed at two o'clock to write to you, my dear children. In the last letter that I sent you I made suggestions in reference to your coming to this country, but I fear that our course of action will be such that it will not be advisable at present. Your plans in reference to working for the colored people are, I believe, correct. But, Edson, do not gather responsibilities upon yourself. The enemy will seek to get you involved in plans and in inventions that will embarrass you. Take up the work in some line where you can work to a purpose. The talent God has given you in the ability to comprehend the truths of His word is a precious gift. If your opportunities are improved, your mind will be led into fruitful study, to an intelligent understanding of the grand, elevating, sanctifying truths for this time, and you can bless others in your work. [Cf: Paulson Collection p. 103 para. 01] p. 645, Para. 2, [1894MS].

The Lord evidently designs to cut you clear from any earthly dependence and to teach you the precious lessons of entire trust in Him. The Holy Spirit has been grieved that you have not surrendered your will to God's will, and years have passed into eternity, that might have been rich in good works for the saving of souls. I wish I could communicate all that is in my mind upon some points, but today the mail leaves for America, and I have not been able to write as much as I desired. Since I came to Melbourne the work has been pressing urgently upon me. I have spoken in Brighton and in Williams-town, where the interest is excellent, and the field ripe for the harvest. The

weather has been very warm, and it has been taxing to speak under the tent, but I have reason to praise my heavenly Father that he grants me so largely of His Holy Spirit, that I can continue to bear the message of His grace and love in demonstration of His Spirit. The congregations listen with profound interest. Should I not praise God for this with heart and soul and voice? [Cf: Paulson Collection p. 103 para. 02] p. 645, Para. 3, [1894MS].

In Brighton several have taken their position on the Sabbath. In Williamstown also some have decided to obey the truth. There was not a Sabbath-keeper in the place when the tent was set up there, but the interest has steadily increased since camp meeting, several are now in the valley of decision. I speak in the hall in that place next Sunday afternoon. O my son, I pray for the Lord to work in His own way upon the minds of the people, that a healthy church may be raised up in Williamstown. Already the matter of erecting a church building in this place is under serious consideration. It can be done, and must be done at once. Besides laboring for these who are just hearing the truth, we find work to do in setting things in order among ourselves, that the machinery may run without friction. [Cf: Paulson Collection p. 103 para. 03] p. 646, Para. 1, [1894MS].

Edson, I feel a deep interest for your prosperity, and I know that your only safe course is to break away from every business transaction, and put your mind and soul into the exposition of the word. Be determined that you will not fail nor be discouraged. If you trust in the Lord moment by moment, if you search the scriptures with earnest prayer, you will have opened to you the richest treasures from the word of God. In humility, as a learner in the school of Christ, you will learn His meekness and lowliness of heart. God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. I am sure that there is a heaven full of the richest enduring treasures to be freely given to all who will appropriate them to themselves, and becoming enriched thereby will impart freely to others. I know this to be truth. I have many things to say; my heart is full of thankfulness. I often awake in the night season praising the Lord that He has given me the measure of health I now enjoy, and that His hand, in loving, pitying tenderness, has laid hold upon you, my son, and placed your feet upon the Solid Rock. And in this I see how much can be done in saving other poor souls that are ready to perish. [Cf: Paulson Collection p. 103 para. 04] p. 646, Para. 2, [1894MS].

But there are presented to me dangers and quicksands that must be carefully avoided. While those who are obeying the word in Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," in this work so essential to be done, things will be encouraged that will result in marring the work of God, unless the messengers are endowed with heavenly wisdom. We must act like men in earnest. We need to obtain a rich daily experience in prayer; we should be like the importunate widow, who, in her conscious need, overcame the unjust judge by the bare force of her determined pleading. God will be enquired of to do these things for us; for this is giving depth and solidity to our experience. The soul that seeks God will need to be in earnest. He is a rewarder of all those that seek him diligently. [Cf: Paulson Collection p. 104 para. 01] p. 646, Para. 3, [1894MS].

There are quicksands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with it a force and presumption that is not heaven born. There is need of caution in all our utterances lest some poor souls of ardent temperament shall work themselves up into a zeal not according to knowledge. They will act as though it was their prerogative to use the Holy Spirit instead of letting the Holy Spirit use them, and mold and fashion them after the Pattern of the divine. There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. "Lean not to thine own understanding." This is one danger of those who teach the truth to others. To follow where Christ leads is a safe path for our feet. His work will stand. Whatsoever God saith is truth. [Cf: Paulson Collection p. 104 para. 02] p. 646, Para. 4, [1894MS].

But ministers who bear the last message of mercy to fallen men must utter no random words; they must not open doors whereby Satan shall find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. Satan is watching his chance to take advantage of anything of this order that he may bring in his deceiving elements. The Holy Spirit moving upon the human agents, will keep the mind well balanced. There will not be a wrought-up excitement, to be followed by reaction. Satan will make use of every extravagant expression to the injury, not only of the speaker but of those who shall catch the same spirit and infuse others to their harm. Calmness and solemnity should be cultivated; the solemn truths we dwell upon will lead us to manifest deep earnestness. How can we do otherwise when weighted with the most sacred message to bear to perishing souls, weighted by the sense of the nearness of our Saviour's coming. [Cf: Paulson Collection p. 104 para. 03] p. 647, Para. 1, [1894MS].

If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eye sight. Then we shall discern the perils on every side, and shall guard every word we utter, lest Satan find opportunity to weave in his deceptions. We do not want to have the minds of the people wrought up into an excitement. We should not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus, step by step. Preach Jesus Christ, in whom our hope of eternal life is centered. [Cf: Paulson Collection p. 105 para. 01] p. 647, Para. 2, [1894MS].

The enemy is preparing to deceive the whole world by his miracle working power. He will assume to personate the angels of light, to personate Jesus Christ. Every one who teaches the truth for this time is to preach the word. Those who cling to the word will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or less degree false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of E. R. Jones, in the Stanton movement. We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious. [Cf: Paulson Collection p. 105 para. 02] p. 647, Para. 3, [1894MS].

When the Lord has a genuine channel of light, there are always plenty of counterfeit. Satan will surely enter any door thrown open for him. He will give messages of truth mingling with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a Thus saith the Lord. In God's dealing with His people, all is quiet; with those who trust in Him all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the word as well as hearers. There will be sound, earnest, sensible, waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position. We should not desire to be recognized and to have our work appreciated in the fullest measure. Heaven is the best and safest place in which to hear from the lips of our Redeemer the result of our work. [Cf: Paulson Collection p. 105 para. 03] p. 647, Para. 4, [1894MS].

It is not necessary or helpful nor is it pleasing to the spiritual worker, to have the name paraded in the papers with flattering words concerning his talents and efficiency. God knows all about the work accomplished by every laborer in His vineyard. I plead not for less earnestness, for every soul needs now the vitalizing power of God; but if the Holy Spirit works through the human agent it is because he hides self in Jesus, and becomes (he is) in Christ a laborer together with God. [Cf: Paulson Collection p. 105 para. 04] p. 648, Para. 1, [1894MS].

My son, walk humbly with God. Your power and efficiency are in Jesus. The mighty tide of spiritual power will come upon the men who preach the word, uplifting Jesus. This inspires in the hearer a living faith, which brings forth fruit abundantly. We want the truth spoken to human hearts by men that have been baptized with holy love for Christ, and for the purchase of His blood, men who are themselves thoroughly impressed with the truth they are presenting to others; and who are practicing the same in their own life. The word of God is sure, and every speaker should seek to link the hearer to Christ (read John 17:22-24; Eph. 1:3-8). [Cf: Paulson Collection p. 105 para. 05] p. 648, Para. 2, [1894MS].

Here are presented to us the riches of heaven's blessings. We cannot conceive of anything greater or more blessed. We have here the possibility before the human agent. It is the will of God that we should be so thoroughly identified with His Son that we shall be one with Christ as Christ is one with the Father. Through faith we may be wholly one with Christ; we may have our entire soul, body and spirit bound up with Christ in God, so that we shall share in the very same love wherewith Christ is loved by the Father. [Cf: Paulson Collection p. 106 para. 01] p. 648, Para. 3, [1894MS].

And we are to be sharers in His glory; for Christ says, "The glory which thou givest me I have given them." What is that glory? The character of Christ. Can we ask any greater endowment? To have any place in heaven, to be in the presence of Christ, seems a blessing too great for sinful human beings to enjoy. But the marvelous mercy and goodness and love of God are beyond our comprehension. By accepting Christ as his personal Saviour, man is brought into the same close relation to God, and enjoys His special favor as does His own beloved

Son. He is honored and glorified and intimately associated with God, his life being hid with Christ in God. O, what love, what wondrous love! Read the scriptures referred to; copiest left them out for want of time. [Cf: Paulson Collection p. 106 para. 02] p. 648, Para. 4, [1894MS].

This is my teaching - moral purity. The opening up of the blackness of impurity will not be one half as efficacious in uprooting sin as will the presentation of these grand and ennobling themes. The Lord has not given to women a message to assail men, and charge them with their impurity and incontinence. They create sensuality in place of uprooting it. The Bible, and the Bible alone has given the true lessons upon purity. Then preach the word. Such is the grace of God, such the love wherewith He hath loved us, even when we were dead in trespasses and sins, enemies the slaves of debase appetites and passions, servants of sin and Satan. What depth of love is manifested in Christ, as He becomes the propitiation for our sins. Through the ministration of the Holy Spirit souls are led to find forgiveness of sins. [Cf: Paulson Collection p. 106 para. 03] p. 648, Para. 5, [1894MS].

The purity, the holiness of the life of Jesus as presented from the word of God, possess more power to reform and transform the character than do all the efforts put forth in picturing the sins and crimes of men and the sure results. One steadfast look to the Saviour uplifted upon the cross will do more to purify the mind and heart from every defilement than will all the scientific explanations by the ablest tongues. Before the cross the sinner sees his unlikeness of character to Christ, he sees the terrible consequences of transgression, he hates the sin that he has practiced, and he lays hold upon Jesus by living faith. He has judged his position of uncleanness in the light of the presence of God and the heavenly intelligence. He has measured it by the standard of the cross; he has weighed it in the balances of the Sanctuary. The purity of Christ has revealed to him his own impurity in its odious colors. He turns from the defiling sin, he looks to Jesus and lives. [Cf: Paulson Collection p. 106 para. 04] p. 649, Para. 1, [1894MS].

He finds an all absorbing, commanding, attractive character in Jesus Christ, the One who died to deliver him from the deformity of sin, and with quivering lip and tearful eye he declares, "He shall not have died for me in vain. Thy gentleness hath made me great." How prone we are on all occasions to look to our fellowmen for sympathy for uplifting, instead of looking to Jesus! How ready is the human agent to forsake the fountain of living waters, the cool snow waters of Lebanon, and drink of the turbid streams of the valley. O, in His mercy and faithfulness, God will cause our fellow-men in whom we place confidence to fail us in order that we may learn the folly of trusting in man, and making flesh our arm. Listen to the words of the prophet: (see Jer. 17:5-8). Talk of heavenly things, talk of the eternal weight of glory that will be awarded to the overcomer, and you will have success in your work. (Signed) (Mother) Ellen G. White [Cf: Paulson Collection p. 107 para. 01] p. 649, Para. 2, [1894MS].

George's Terrace, St. Kilda Road, Melbourne March 15, 1894 Dear Brethren and Sisters: As the report has been quite widely circulated that Sister White has endorsed what has been written and circulated as revelations from God through Miss Anna Phillips, I feel that it is my

duty to speak. I have not endorsed these productions. Warnings have been given to me in reference to them, that they will most certainly mislead. Woven in them will be statements that will lead to extremes and to wrong action on the part of those who accept them. It would be well for our brethren and sisters to move more cautiously, in accordance with the light given them. They should test these so-called visions before accepting them and presenting them in connection with the light God has given me. I see that our people are in danger of making grave blunders and premature movements. God says of these prophets that are springing up, "I have not sent them, yet they ran. Believe them not." [Cf: Paulson Collection p. 127 para. 01] p. 649, Para. 3, [1894MS].

But that which grieves me is that some of our brethren have associated the exercises of Annie Phillips with the testimonies of Sister White, and have presented the two to the people as one and the same thing. Many have accepted the whole as proceeding from me. And when the result of such productions shall be seen in the true character, when falsehoods are presented as truths from God, and individuals act upon these things, believing them to be a message from the Lord, movements will be made that bear not the divine credentials, doubt will be cast on the true work of the Spirit of prophecy, and the testimonies that God sends to the people will bear the stigma of these false utterances. These revelations are largely a repetition of that which has been before the people in publications for years; and yet mingled with this are some things that will lead astray. [Cf: Paulson Collection p. 127 para. 02] p. 650, Para. 1, [1894MS].

I cannot endorse the course Brother _____ has pursued. He has not written one word to me, to see if God has given any light in these matters; yet he has presented them in public, making manifest his confidence in them. The fact that Brother _____ has been presenting precious light to the people, leads them to regard all he says as if inspired of God, else Brother _____ would not present them as he has done, I cannot see wisdom in this course. More clearly than do my Brethren I discern the inwardness of this thing, and the results that will follow. I have already made decided statements in reference to this matter, and I am sorry it has been brought in as it has, to do a work which will cast reflections upon the testimonies God has given. Where these so-called revelations are accepted, they will surely lead many into erroneous, precipitate action. I am burdened over these things. [Cf: Paulson Collection p. 127 para. 03] p. 650, Para. 2, [1894MS].

Recently a letter was published in the Melbourne Age, from a New York correspondent, giving an account of the wonderful meeting held in Battle Creek on the occasion when so much jewelry was donated. And the work was said to have been done after the reading of a vision given by Mrs. White, a prophetess, urging the people to sell and give away their property. How can you think I feel, to be at work here in this new field, and just as the interest is ripening off, souls deciding for the truth, to have some of the productions of Anna Phillips brought in, to be received and to go out as my testimony? Will my brethren please make no reference to the testimonies of Sister White in connection with Anna Phillips? In the name of the Lord I protest against this mixing up work, for it will result in making the testimonies God has given me responsible for the influence and effect of Anna Phillips' words. I beg

my brethren just to come to the people with the evidence from the Bible, and not strengthen the opposition which is so strong against us, and is intensified by the falsehoods of Grant and Canright. [Cf: Paulson Collection p. 127 para. 04] p. 650, Para. 3, [1894MS].

From time to time reports come to me concerning statements that Sister White is said to have made, but which are entirely new to me, and which cannot fail to mislead the people as to my real views and teaching. A sister, in a letter to her friends, speaks with much enthusiasm of a statement by Brother _____, that Sister White had seen that the time had come when, if we hold the right relation to God, all can have the gift of prophecy to the same extent as do those who are now having visions. Where is the authority for this statement? I must believe that the sister failed to understand Brother _____, for I cannot think that he made the statement. The writer continues: "Brother _____ said last night that is the case, not that God will speak to all for the benefit of every one else, but to each for his own benefit, and this will fulfil the prophecy of Joel. He stated that this is already being developed in numerous instances. He spoke as if he thought none would hold such a leading position as Sister White had done, and will still do. Referred to Moses as a parallel. He was a leader, but many others are referred to as prophesying, though their prophecies are not published. He, (Brother _____), will not give permission to have the matter copied for general circulation that has been read here from some sister. I wonder if you have seen one of these visions? They represent us as in the closing moments of time, with hours all in the past, and it is moments now. How solemn!" [Cf: Paulson Collection p. 128 para. 01] p. 651, Para. 1, [1894MS].

These statements, interwoven with other matter that professes to be from God, are misleading; many minds will eagerly seize upon them, and through false impressions will misapprehend our true position and work. With much that is truth, there is mingled error that is accepted in its extreme meaning, and acted upon by persons of excitable temperament. Thus fanaticism will take the place of well-regulated, well-disciplined, heaven ordained efforts to carry forward the work to its completion. [Cf: Paulson Collection p. 128 para. 02] p. 651, Para. 2, [1894MS].

These ideas in relation to prophesying, I do not hesitate to say, might better never have been expressed. Such statements prepare the way for a state of things that Satan will surely take advantage of to bring in spurious exercises. There is danger, not only that unbalanced minds will be led into fanaticism, but that designing persons will take advantage of this excitement to further their own selfish purposes. Jesus has raised His voice in warning: "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." "Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you: they make you vain. They speak a vision of their own heart, and not out of the mouth of the Lord." "If any man shall say to you, Lo, here is Christ; or, lo, He is there; believe him not: for false Christs and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But *take ye heed : behold , I have foretold* you all these things." [Cf: Paulson Collection p. 128 para. 03] p. 651, Para. 3, [1894MS].

I have a warning to give to our brethren, that they shall follow their Leader, and not to run ahead of Christ. Let there be no haphazard work in these times. Beware of making strong expressions, which will lead unbalanced minds to think that they have wonderful light from God. The one who bears a message to the people from God must exercise perfect self-control. He should ever bear in mind that the path of presumption lies close beside the path of faith. In no case should he make use of extravagant expressions, for a certain class are sure to be affected, and influences are set in motion that can no more be controlled than can an impetuous horse. Once let impulse and emotion get the mastery over calm judgment, and there may be altogether too much speed, even in traveling a right road. He that travels too fast will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path. [Cf: Paulson Collection p. 129 para. 01] p. 652, Para. 1, [1894MS].

Not once should feeling be allowed to get the mastery over our judgment. There is danger of excess in that which is lawful, and that which is not lawful will surely lead into false paths. If there is not careful, earnest, sensible work, solid as a rock in the advancement of every idea and principle, in every representation given, souls will be ruined. Truth is mighty, and it will prevail. It will do its own work upon human hearts. We need not resort to the use of strong expressions that lead to overaction. The truth stated calmly, clearly, will enter into the mind of the receiver, and become a part of their very nature. The Comforter, the Holy Spirit, remolds the character, making a new man in Christ Jesus. The thoughts, the ideas, the principles, are sound, sensible, bearing with them a weight of influence that flows in the new and divine channel. The heart and the soul are enlisted. The yea and amen of heaven must bring up the rear of every movement, else the worker will lose the reward of success. But he should weed out from every effort all extravagant expressions; this caution will make his work far more efficient and commendable, even to those who do not believe the truth. There is danger, even in reproof, of cunning minds to dwell upon topics that lead to sensuality. Even the subject of moral purity may be so treated as to produce the very results it is desired to guard against. [Cf: Paulson Collection p. 129 para. 02] p. 652, Para. 2, [1894MS].

The greatest care should be exercised concerning those who claim to receive revelations from God. There needs to be much close watching and much praying. Those who are acting a part in the great work for these last days need to counsel together in regard to every new thing that shall be introduced, for no one man's mind is to be left to judge of, or to place before the public, important matters which have a relation to the cause of God. At this very time we are suffering from the reproach that was brought on the cause in the first message by unwise, ill-balanced minds, who thought they were obtaining a wonderful experience which should receive the credence of all men. In our early experience we had to encounter their over-strained humility and false notions. The first labor given me to do was to reprove their man-made tests. The testimony which I bore against fanaticism gained for me the envy, jealousy, evil-surmising, and criticism of those who participated in those movements. We know full well what it cost us personally because we would not receive the visions, dreams, and testimonies of those fanatics. We were compelled to know something of their cruel influence upon the cause of God. The truth had to bear the reproach of

the error and fanaticism which we were everywhere called to condemn and reprove. And now that fanaticism I labored faithfully to repress, bearing the testimony given me of God to counteract its baleful influence is by Grant and Canright charged upon me. I have been shown that whenever and wherever God works, we must watch ; every man and woman must stand as a faithful sentinel, for the arch-deceiver is waiting and ready to set in operation various devices for misleading souls. If possible he will mingle the counterfeit with the genuine, so that, in the effort to separate the two, souls will be imperiled. Whenever and wherever God works, Satan and his angels are on the ground. (Please read "Life Sketches," pages 92-94.) [Cf: Paulson Collection p. 129 para. 03] p. 652, Para. 3, [1894MS].

The Lord has not commissioned Brother _____ to present Anna Phillips' revelations to our people. The truth of the word of God is of sufficient authority and power. It bears its own credentials. The testimonies given me from God are designed to call the attention of the people to a "Thus saith the Lord." Brother _____ is in positive danger, and his brethren do not see that danger. They are placing the servant where God should be. The Lord has given Brother _____ a message to prepare a people to stand in the day of God; but when the people shall look to Elder _____ as to God they will become weak instead of being strong. It is no time now to be careless and ignorant of Satan's masterly devices to draw the people into deceptions and delusions. (Signed) Ellen G. White [Cf: Paulson Collection p. 130 para. 01] p. 653, Para. 1, [1894MS].

Extracts from Letter to H. W. K., dated Norfolk Villa, Prospect St., Granville, N. S. W., August 3, 1894 When we came to Australia, our people had not a meeting house in the whole country. Since that time a church has been erected in Parramatta, but there is a heavy debt upon it. There is a church in Kellyville, in an orange grove; the building is small, plain and neat, and is free from debt. At Seven Hills there is a little company of twnety who have accepted the truth. Including the children, there are about forty who meet on the Sabbath. They have no dwelling house large enough to hold meetings in. Some weeks ago it became too cold for the tent, for it is now mid-winter here. We decided that a simple, neat church must be erected, that should cost about three hundred dollars. The Sabbath keepers at Seven Hills are intelligent, excellent people, but they are all poor. They have lifted the taken their stand under the blood stained banner of Christ, to be loyal to all the commandments of God. We could not leave this little company without a place where they could assemble to worship God, lest our labor should prove in vain. It has cost much steady, earnest, persevering effort to secure the result we now see. Brother Hickox labored alone for many weeks after the campmeeting; then he married one who could be his helper, and she has stood nobly by his side. We have done what we could to help him in speaking to the people, and in labor for them; if there is joy in the presence of the angels over one sinner that repenteth, we know that there is joy over these twnety precious souls, whom, one after another, have had the moral courage to decide to obey the truth. Now this little flock are babes in Christ, and need to be taught and led along, step by step, into faith and assurance; they need to be educated and trained to do the work of soldiers in the army of the Lord, and to bear hardness, that is, trials and opposition, contempt and scorn, as good soldiers of Jesus Christ. [Cf: Paulson Collection p. 134 para. 01] p. 653, Para. 2, [1894MS].

Last Sabbath, Elder Corliss, Emily Campbell, and I rode out to Seven Hills to attend the service. I could not venture to enter the private house where so many men, women and children were assembled; I had been very ill with affection of the heart for one week, with difficulty of breathing. I sat in the carriage, in the grove outside, while Elder Corliss opened the Scriptures to feed the little company in the house. They had Sabbath School, followed by a Bible reading, which was interesting and instructive to all. [Cf: Paulson Collection p. 134 para. 02] p. 653, Para. 3, [1894MS].

Then I stood in the door of the cottage and spoke to them nearly half an hour. The Lord strengthened me, and put words in my mouth, presenting the love of God as expressed to the world in giving Jesus to a life of shame, reproach, and suffering, and a cruel death to save sinners. Just prior to His crucifixion, the Lord Jesus prayed for His disciples, "Father, keep them in thy name." None can be kept in His name, if they are careless and inattentive in regard to keeping themselves. They have something to do, if their souls are to be kept in the love of God; they must cooperate with God in the grand work. Their faith is to lay hold upon the divine nature, that they may be kept by the power of God, through faith, unto salvation. [Cf: Paulson Collection p. 134 para. 03] p. 654, Para. 1, [1894MS].

The question is asked, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Hear the triumphant cry of victory from the apostle Paul, that hero of faith: "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." "I know in whom I have believed," We are not to be ignorant as to whose precious blood was shed for us, that we may rejoice in a personal Saviour. Satan desires to sift us, every one, as wheat; but thank God, our Advocate is praying for us. [Cf: Paulson Collection p. 135 para. 01] p. 654, Para. 2, [1894MS].

I tried to lead these dear souls to have sense of their responsibility as light bearers to the world. We encouraged all to feel that individually they had a part to act in every meeting when assembled to worship God. The Lord has given us rich promises. "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." All but one of the company testified for the Lord, giving evidence of the power of truth on the human heart. We felt that the meeting was a success because of the presence of Jesus. All seemed cheered and comforted and blest. We then rode eight miles to our home in Granville, and as the horse climbed the hilly road, we ate our lunch with cheerfulness and gladness of heart. Thank God, the meeting-house is going up; it is small, as cheap as possible, but it will be a precious place, dedicated to the service of God. O, how carefully we considered the question of means. What a hunting there was to see if we could not find some hidden treasure which we could appropriate; how we prayed and studied and planned! Our family did what they could. I engaged to be

responsible for five pounds, brethren Starr and Hickox united in giving five pounds stg., Willie gave two pounds, and some other members of the family gave one pound. Well, the amount was still insufficient to make a start. The little company in their poverty did all they possibly could, each giving one pound; one brother gave give pounds; yet the amount was so small; then I doubled my subscription, making it ten pounds, but I saw that discouragement was upon the minds of the brethren as to the possibility of reaching the sum required. Again I doubled my subscription, and then added still give pounds more, making twenty-five in all. The meeting house must not have a debt hanging upon it. [Cf: Paulson Collection p. 135 para. 02] p. 654, Para. 3, [1894MS].

In every place where churches are raised up, just such a work must be done. If there are twelve believers, there must be a house of worship where they can assemble for the service of God. This part of the work is a positive necessity. During my illness two years ago I received from my brethren in California donations amounting to nearly forty dollars for my own personal benefit. I have added to it enough to swell it to fifty, and have given it toward lifting the debt from the church in Parramatta. These three little meeting houses in New South Wales are the only ones we own in all Australia, one at Kellyville, eleven miles from Granville, one in Parramatta under a heavy debt, and one in process of building at Seven Hills, in a farming district. This church we will not dedicate until the last dollar is paid, not if I have to increase my donation. [Cf: Paulson Collection p. 135 para. 03] p. 655, Para. 1, [1894MS].

I tell you all this that you may be enlightened, and may enlighten others, in regard to the character of the work in these missions. It is very difficult for those so far distant to lift their eyes to see far off. If they desire to build as they have done in Battle Creek, they will do so, adding building to building, when God has cautioned them not to do it. Battle Creek will not escape the dragon's wrath; there will be stormy times, perilous times. The interests that have been centered and accumulating in this modern Jerusalem will be a mark for the arrows of Satan. It becomes those who are connected with our institutions to move as God shall direct, and not follow the imagination of their own heart. If they choose their own way, they will become entangled in perplexities, and lose the favor of God because they do not move aright. They have absorbed the means which the Lord desired to have placed in missionary fields where the believers have nothing of their own to give character to the work. As this has been laid out before me, I have tried to present it to my brethren in Battle Creek, and at the Pacific Press, and I still cry aloud, and spare not. Your counselors need to be under the inspiration of the Spirit of God, they need to be converted and transformed, need to look and labor more decidedly for regions beyond. [Cf: Paulson Collection p. 136 para. 01] p. 655, Para. 2, [1894MS].

Though I may fail to make an impression on the minds of some of my brethren, I shall not keep silent; I will begin to plead with another class. I have said quite enough to those who ought to have taken heed. I have endured agony of soul because of the disregard of the warnings God has given, because of the want of consecration on the part of men who should be in touch with God, living channels of light, faithful sentinels with eyes keen to see and discern the needs for this time.

God has given me relief. I have spoken the word of the Lord, and now I will wait and let God bear me up. I will trust in Him, and Him alone. I feel shaken off from every human being. I shall look to God, and to Him alone, to learn my duty, for I dare not trust in man or make flesh my arm. My work will be to cry aloud and spare not, whether men will bear or forbear. [Cf: Paulson Collection p. 136 para. 02] p. 655, Para. 3, [1894MS].

I am writing this letter by lamp light, sitting upon my bed. I could not sleep longer than half past two A.M. The Lord lives and reigns. There is to be such a time of trouble as there never was since there was a nation. Already nations are angry, already Satan is working with signs and lying wonders, and this will increase until the end. God will use his enemies as instruments to punish those who have followed their own pernicious ways whereby the truth God has been misrepresented, misjudged, and dishonored. These enemies of God are living evidences of the truth of His word; they are fulfilling that which holy men of old spake as they were moved by the Holy Ghost. God does not forewarn His people of trifles; the repetition of caution and warnings shows that there is importance in that which was spoken. Do those who claim to want light, treat the light with the respect which is due? [Cf: Paulson Collection p. 136 para. 03] p. 656, Para. 1, [1894MS].

O, the solemnity of the day of God is upon us. The Lord cometh out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain. A great work is to be done in God's moral vineyard. I can say from the heart, I have done all I could to help the work in this new field; I have borne agony of soul because there has been so little perception of the work to be done in these far off regions. If God has seen fit to send the truth to these countries, it is not that it shall be hindered, but the responses shall be made to our appeals for this field because there is an intelligent understanding of the whole field and an appreciation of the work done by the workers in these fields. It becomes those who act a part as Christ's representatives at this time not to dwell upon one portion of the work or of the vineyard, to the neglect of others portions of the field. All should share equally in attention, cultivation, and development. The great saving truths, vital with interest for this time, are to be proclaimed. These truths are to be the woof and warp of every discourse given, every plan devised, and every effort made, the sum, the substance, the core, the life of every appeal. The converting power of God must come to our people, not in spasmodic waves, but as a holy breathing from heaven, making known God's hidden treasure, the unsearchable riches of the Scriptures. [Cf: Paulson Collection p. 137 para. 01] p. 656, Para. 2, [1894MS].

I am told that before finishing the life of Christ I ought to visit Jerusalem, the holy land. What made it holy? The Majesty of heaven clothed His divinity with humanity, and dwelt upon our earth. He was despised and rejected of men; in Jerusalem He was crucified by wicked hands. I have not the slightest inclination to visit Jerusalem, to see where it is thought probable that Jesus trod, where He may have labored, and where He may have been crucified. The means which might be expanded thus I would prefer to treasure, that I may point souls to the Saviour risen from Joseph's tomb, and proclaiming, "I am the resurrection and the life." I can trace His footprints in the sure word of prophecy, and can obtain a better idea of His works and of His ways,

than I could by visiting Jerusalem, defiled with unholy feet and unholy deeds. I could not expend money to visit these places when the living interests of Christ's kingdom are to be presented to the people. We are to teach the word of God, and to be doers of that word, which is represented as building upon the rock; the structure thus built will withstand the storm and the tempest, because it is founded on the eternal Rock. [Cf: Paulson Collection p. 137 para. 02] p. 656, Para. 3, [1894MS].

I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. Jerusalem is now no more sacred to me than any other place on the globe. Wherever by his Holy Spirit Jesus makes known His presence, wherever his righteousness shines forth in bright and glorious beams, wherever his divine love illuminates the humble places of the earth, wherever his honor dwells, there I am pleased to be. Christ looks with sadness upon the delusions that ensnare human minds who are so eager to behold the place where His feet are supposed once to have trodden, and yet who do not heed His command, "Follow me," who do not walk in the light as He is in the light. A shadow is resting over Jerusalem, a terrible shadow, which I have no desire to come under. Everywhere a curse is visible, which I have no desire to look upon. I can see marks of the curse everywhere. To be able to say I have visited Jerusalem would not shed a distinct ray of light upon one soul. It would not enable me better to tell men and women what they must do to be saved. I present the word of God in truth. I listen to the precious lessons which Christ gave His disciples. In my mind the scenes of His ministry, the places where He taught by the lake side, and clothed with the solemnity and beauty which nature and the word of God have given them. I am content: I would not have darker pictures. I do not wish to look upon the desecrated shrines, with all the repulsive features that would meet my view. I would not be hired to behold the traces of the curse so evidently resting upon Jerusalem. I hope to see this spot when the earth shall be made new, when I shall behold Him whom my soul loveth, in His majesty and glory crowned as King of kings and Lord of lords. [Cf: Paulson Collection p. 138 para. 01] p. 657, Para. 1, [1894MS].

I have not one word of encouragement for any person, neither have I money to impart to any person, to visit Jerusalem. As it now is, it would be a picture I would never wish to hang in memory's hall. Brethren, do you believe that you will soon see Jesus? Then do not needlessly expend means that is of so great value to save precious souls; they need never get a sight of Jerusalem under the curse, but with inspired words you can point them to the New Jerusalem, to Jesus the Mediator of the better covenant, who ever liveth to make intercession for us, and whose intercession is wholly efficacious in our behalf. I know that Christ looks with sadness upon those who are searching for the places He passed over while in the flesh, but who fail to recognize Him as a living Saviour, on any ground, in any place. He says, "Lo, I am with you always, even to the end of the world." Men may search in vain for the foot-prints of Christ in Jerusalem. I care more for where He is now, in heaven, and for what He is doing in my behalf. [Cf: Paulson Collection p. 138 para. 02] p. 657, Para. 2, [1894MS].

Give to Jesus your devotion where He is in the heavenly sanctuary; seek for the holy Spirit as His representative wherever His people bow

to worship Him. It becomes us to know Jesus by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where He is now. Let us be gathering from the tree of life that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, life-giving fruit as food to the soul. [Cf: Paulson Collection p. 138 para. 03] p. 657, Para. 3, [1894MS].

O, search with prayer, most earnest prayer, to know what God has written; and to trace the foot-prints of Jesus in His life of perfect obedience to His Father's commandments. Endeavor to catch the inspiration in expounding the word, the sure word of prophecy, that it shall not be as dead letter, but a living, burning, shining light from the throne of God, preparing a people to endure the trails, the sufferings and persecution which Christ endured. [Cf: Paulson Collection p. 139 para. 01] p. 658, Para. 1, [1894MS].

Who can be made to understand that the inner life must be hid with Christ in God? Such are in the habit of praying, for Christ prayed. Such are in the habit of searching the Scriptures for themselves, and more earnestly as they see the day approaching. Such ones, who love God supremely and their neighbors as themselves, will give themselves to God as a free will offering, and that gift will include all they have. None can give themselves without reserve unless their possessions also are included, and they are dispensing their God-given trust of means as the Lord's goods. They produce fruit in good works. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Signed) Ellen G. White [Cf: Paulson Collection p. 139 para. 02] p. 658, Para. 2, [1894MS].

Great principles and minute practice cannot be disconnected in a symmetrical life. - *Mrs. E. G. White, August 3, 1894, Doctor Paulson's Collection.* - [Cf: Paulson Collection p. 139 para. 04] p. 658, Para. 3, [1894MS].

George's Terrace, St. Kilda Road February 6, 1894 Sister Fannie: I have so often told you that your words and ideas must not take the place of the words and ideas given me, that the repetition of this is utterly useless. You have chosen your own way, and mingled self with your work, and have become less and less sensible of the danger to your own self and to the work. You have come to think that you were the one to whom credit should be given for the matter that comes from your hands. I have had warnings concerning this, but could not see how I could come to the very point. . . . Ellen G. White [Cf: Paulson Collection p. 143 para. 02] p. 658, Para. 4, [1894MS].

George's Terrace, February 6, 1894 Mr. and Mrs. J. E. White Dear Children: Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. But let us be careful now not to exalt the men, their sayings and doings; and let not anyone consider it a grand point to have a startling experience to

relate; for here is a fruitful field where credence will be given to unworthy persons. Young men and women will be lifted up, and will regard themselves as wonderfully favored, called to do some great thing. There will be conversions many, after a peculiar order but they will not bear the divine signature. Immorality will come in and extravagance and many will make ship-wreck of faith. Our only safety is in keeping fast hold of Jesus. Never are we to lose sight of Him. He says, "Without Me you can do nothing." We must cultivate an abiding sense of our own inefficiency and helplessness and rely wholly on Jesus. This should keep us individually calm and steadfast in words and deportment. Excitement in the speaker is not power but weakness. Earnestness and energy are essential in presenting Bible truth, the gospel, which is the power of God unto salvation. . . . [Cf: Paulson Collection p. 143 para. 03] p. 658, Para. 5, [1894MS].

There are quick sands upon which many are in danger of being swamped. It is always safe to seek for the earnest of the Spirit of God, if we do not mingle with it a force and presumption that is not heaven born. There is need of caution in all our utterances lest some poor souls of ardent temperament shall work themselves up into a zeal not according to knowledge. They will act as though it was there prerogative to use the Holy Spirit instead of letting the Holy Spirit use them, and mold and fashion them after the Pattern of the divine. There is danger of running ahead of Christ. We should honor the Holy Spirit by following where it shall lead. "Lean not to thine own understanding." This one danger of those who teach the truth to others. To follow where Christ leads is a safe path for our feet. His work will stand. Whatsoever God saith is truth. [Cf: Paulson Collection p. 144 para. 01] p. 659, Para. 1, [1894MS].

But ministers who bear the last message of mercy to fallen men must utter no random words; they must not open doors where by Satan shall find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. Satan is watching his chance to take advantage of anything of this order that he may bring in his deceiving elements. The Holy Spirit moving upon the human agents, will keep the mind well balanced. There will not be a wrought up excitement, to be followed by re-action. Satan will make use of every extravagant expression to the injury, not only of the speaker but of those who shall catch the same spirit and infuse others to their harm. CALMNESS and solemnity should be cultivated; the solemn truths we dwell upon will lead us to manifest deep earnestness. How can we do otherwise when weighed with the most sacred message to bear to perishing souls, weighted by the sense of the nearness of our Saviour's coming. [Cf: Paulson Collection p. 144 para. 02] p. 659, Para. 2, [1894MS].

If we are constantly looking unto Jesus and receiving His Spirit, we shall have clear eye sight. Then we shall discern the perils on every side, and shall guard every word we utter, lest Satan find opportunity to weave in his deceptions. We do not want to have the minds of the people wrought up into excitement. We shall not encourage an expectation to see strange and wonderful things. But teach them to follow Jesus, step by step. Preach Jesus Christ, in whom our hope of eternal life is centered. [Cf: Paulson Collection p. 144 para. 03] p. 659, Para. 3, [1894MS].

The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ. Every one who teaches the truth for this time is to preach the word. Those who cling to the word, will not throw open the doors for Satan by making unguarded statements in reference to prophesying or to dreams and visions. To a greater or lesser degree false manifestations have been coming in, here and there, since 1844, after the time when we looked for the second coming of Christ. We have had them in the Garmire case, in the statements of E. R. Jones, in the Stanton movement. We shall have them more and more, and like faithful sentinels we must be on guard. Letters are coming to me from many persons concerning visions which they have had and feel it their duty to relate. May the Lord help His servants to be cautious. [Cf: Paulson Collection p. 144 para. 04] p. 659, Para. 4, [1894MS].

When the Lord has a genuine channel of light, there are always plenty of counterfeit. Satan will surely enter any door thrown open to him. He will give messages of truth mingled with the truth ideas of his own, prepared to mislead souls, to draw the mind to human beings and their sayings, and prevent it from holding firmly to a Thus saith the Lord. In God's dealing with His people, all is quiet; with those who trust in Him all is calm and unpretending. There will be simple, true, earnest believers in the Bible, and there will be doers of the word as well as hearers. There will be sound, earnest, sensible, waiting upon God. The believer will hang his helpless soul on Jesus Christ. Christ will be exalted. Working and praying, watching and waiting, is our position. We should not desire to be recognized and to have our work appreciated in the fullest measure. Heaven is the best and safest place in which to hear from the lips of our Redeemer the result of our work. . . .
(Signed) Mother Ellen G. White [Cf: Paulson Collection p. 145 para. 01] p. 660, Para. 1, [1894MS].

I have spoken to you the truth because I dare not withhold it. My words are not designed to discourage, but to open before you the fact that although you may have good business qualities and tact, yet something higher than this is necessary in the work in which you are engaged. You may become men as valuable as gold, and this is why I have written as I have. Your character must reflect the character of Christ. (Signed) Ellen G. White (Copied, W.F.C., November 27, 1894) [Cf: Paulson Collection p. 379 para. 03] p. 660, Para. 2, [1894MS].

(Copy for Elder O. A. Olsen) Brighton, Victoria, Australia, January 13, 1894 Dear Brethren in Responsible Positions in the Review and Herald Office: I am much pleased that you have restored Henry Kellogg to his old position, who I trust is born again, not of the flesh but of the Spirit of God. I greatly feared that his long separation from the work would disqualify him to stand in the position he is now occupying; but if the Lord has indeed accepted him, and I know he is always ready to accept any soul who will return from his wanderings and accept of Jesus Christ, he will be qualified to do the work to which God has called him. The arms of Jesus are open to accept him, and he is willing to bless and to teach him. He will realize the force of the word that Christ spoke to Joshua, the high priest, "And the angel of the Lord protested unto Joshua, saying Thus saith the Lord of Hosts; for if thou wilt keep my charge, (the Lord has in his messages shown what this charge is) then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

[Cf: Paulson Collection p. 389 para. 02] p. 660, Para. 3, [1894MS].

I long to see the righteousness of Christ upon every one who has any official standing in the office, For a long time warnings, invitations, entreaties, reproofs have been given of God in order that decided reforms should be made in those who were not revealing the life of Christ in their characters. God has sent messages in order that there might have been a transformation of the natural temperament. So that men, leaning on Christ, might be laborers together with God. Men should heed the instruction, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Many moves have been made, many decisions have been carried out in your counsels, that have not been after Christ's likeness. Why? Because self has not been under the control of the Spirit of Christ. You have too often revealed in your counsels a hard, harsh, iron like spirit, to those who differ with you, that has been as unlike the meekness and gentleness of Christ, as Satan is unlike Christ. The Spirit of Christ has been grieved, and his great heart of love has been wounded, because souls have been torn and bruised that might have been healed and bound up, and saved, that might today have been doing acceptable service in the Lord's army. [Cf: Paulson Collection p. 390 para. 01] p. 661, Para. 1, [1894MS].

What great need there is of cultivating tenderness and gentleness. None should be ashamed to manifest a tender, compassionate spirit for those who err; for those who think they make no mistakes, are far from being without fault before God. No one needs to think that the manifestation of compassion is something for which they need be ashamed, Thorough and decided reformation must be made that this hard, iron like spirit which has been so often and easily brought to the front and made manifest in words and measures that savor more of the attributes of Satan than of the Spirit of Christ, should be overcome. I have a message for the workers in both high and low position in the office to each one of them in their several departments. It is that unless the transforming grace of Christ conforms you to his character, you will never be numbered with the family of God in heaven. Now is the testing time. Angels of God are watching the development of character. Angels of God are weighing moral worth and nothing can make a man truly great in God's estimation except being truly good, being a partaker of the divine nature, escaping the corruption of the world through lust. The world's Redeemer demands that those who are called by his name, who claim to stand under his banner shall represent his character; Christianity is intensely practical. When Christianity is brought into the circumstances of actual life, it is a safeguard to the soul in all daily cares, perplexities, and annoyances, and then it is that the sympathy, tenderness, and gentleness of Christ is manifested in the deportment, and revealed in the character of those in whose heart God abides; and then it is that the kingdom of God comes in through his representatives into the world. [Cf: Paulson Collection p. 390 para. 02] p. 661, Para. 2, [1894MS].

The whole man is then molded after the divine likeness, and he manifests the character of Christ in the home, in the office, and in the congregation where saints assemble to worship God. Christianity then becomes a working power, and has a transforming effect upon the agents in a working world; for then men cooperate with divine agencies in their daily occupations whatever they may be, or wherever they may be. At the present time there is not a thorough, correcting,

transforming power circulating through the publishing institution, such as God requires. A deeper and more thorough work is needed in the hearts of those who hold positions, from the lowest to the highest. "And whatsoever ye do in work or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Again comes the requirement, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." [Cf: Paulson Collection p. 391 para. 01] p. 662, Para. 1, [1894MS].

The truth of God revealed in his word is to be a living, abiding principle. It is not to be looked upon as an influence among many others. It will exercise a power over the life and conduct until the whole being is assimilated to the image of the perfect pattern, and the human agent is complete in Jesus Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up," not in self, not after man's ideas, but "in him 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 traditions of men, after the rudiments of the world, and not after Christ." Your greatest danger will be that you will not see the need of contemplating the character of Christ with a set purpose to imitate his life, and conform your character to his character. You are to show a marked difference between your character and that of the world. "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." "Epaphras who is one of you, a servant of Christ, saluteth you always laboring for you in prayers, that ye may stand perfect and complete in all the will of God." [Cf: Paulson Collection p. 391 para. 02] p. 662, Para. 2, [1894MS].

The grand truths of the Bible are for us individually, to rule, to guide, to control our life; for this is the only way in which Christ can be properly represented to our world in grace and loveliness in the characters of all who profess to be his disciples. Nothing less than heart service will be acceptable with God. God requires the sanctification of the entire man, body, soul, and spirit. The Holy Spirit implants a new nature, and molds through the grace of Christ the human character, until the image of Christ is perfected; this is true holiness. Will the workers in the office give heed to the light which God has sent you in the lines which I trace this morning? [Cf: Paulson Collection p. 392 para. 01] p. 662, Para. 3, [1894MS].

You are handling sacred things, and the spirit and word and influence you carry are making impressions upon the minds of others. The atmosphere which surrounds the soul, if it is evil, will be like a spiritual malaria, which will be poisoning to those around. But it is profitable for the soul to have an atmosphere that will be as a savor of life unto life to others. When the soul is weighted with the truth which works by love and purifies the soul, a heavenly atmosphere will pervade the soul. "He that walketh with wise men, shall be wise; but a companion of fools shall be destroyed." Every one who claims to believe the truth should manifest uprightness of character, devotion to God, steadfastness of purpose, and represent the character of Christ in a well-ordered life and godly conversation, you should render service to God with an eye single to his glory. You should cultivate true respect for every soul with whom you come in contact, because the soul is of great value with God. Saints and sinners are to be treated with

courtesy, with kindness, with love, that Christ has manifested for all souls. He died that we might live. [Cf: Paulson Collection p. 392 para. 02] p. 663, Para. 1, [1894MS].

Satan uses human agents to bring the soul under the power of temptation, but the angels of God are searching for human agents through whom they may cooperate to save the tempted ones. Angels are looking for those who will work in Christ's lines, who will be moved by the realization that they belong to Christ. They are looking for those who will feel that those who fall under temptation, whether high or low, are the ones who need their special labors, and that Christ looks on those who are passed by, neglected, wounded and bruised by the enemy, and ready to die, and is grieved at the hardness of men, who refuse to exercise the faith that works by love, which will purify the soul. Angels of God will work with, and through, and by those who will cooperate with the heavenly agencies for the saving of a soul from death, and the hiding of a multitude of sins. That will lead them to consider themselves, lest they also be tempted. It is the sick that need a physician, not those who are whole. When you expend labor on those who do not need it, and take no notice of the very ones that your words and actions could bless, you are forming a character that is not after the likeness of Christ. Christ says, "I come not to call the righteous but sinner to repentance." Let none dream that these obligations do not belong to this time; for they do rest upon all. "Moreover it is required of stewards that a man be found faithful." Those who are making it manifest that they are not faithful in doing the very work that God has enjoined upon them, are working in an exactly opposite direction to Christ. "First cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the moat of thy brother's eye." Be careful yourselves not to become tempters in evil things. [Cf: Paulson Collection p. 392 para. 03] p. 663, Para. 2, [1894MS].

When a soul is in peril, one who knows little of sympathy and has little of the meekness and lowliness of Christ, by unadvised words, may bruise where he should bind up, and fail to draw to Christ. They are likely to fail to give the words of tenderness and love that they should, to stand back in cold dignity, which is most hateful in the sight of God, and drive souls into the very snare that Satan has laid for their feet. Those who do this will have the blood of souls on their garments, because they obeyed the orders of Satan and disregarded the words of Christ. [Cf: Paulson Collection p. 393 para. 01] p. 664, Para. 1, [1894MS].

When a drisis comes in the life of any soul, and another attempts to give advise, that advice and counsel will have only the weight of influence for good that the example and spirit of the adviser has accumulated for him. It is the consistent life, the revelation of a sincere, Christlike interest for the soul in peril, that will make counsel effectual to persuade and win int o safe paths. Those who are quick to advise others, who speak words that cut and bruise the already wounded soul, are doing Satan's work, and are laborers with the prince of darkness. But the True Witness says: "I know thy works," every work shall be brought into Judgment with every secret thing whether it be good or whether it be evil." They will have to give an account for their neglect of those whom they might have blessed, strengthened, upheld, and healed. [Cf: Paulson Collection p. 393 para. 02] p. 664,

Para. 2, [1894MS].

"And 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 are dead. Be watchful and strengthen the things that 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 unto thee as a thief, and thou shalt not know what hour I shall come unto thee." How many times the human agent fails and, when the urgency arises, is all unprepared to do service for Christ. Had he watched, he would have proved himself a friend indeed, and an ambassador of Jesus. But [Cf: Paulson Collection p. 393 para. 03] p. 664, Para. 3, [1894MS].

Let the tempted and tried souls remember that when chastisement comes upon them, it is the Lord who would save them from death. Let the souls to whom reproof comes, remember that "As many as I love, I rebuke and chasten." The human agent imbued with the Spirit of Christ will watch for souls as they that must give an account. The The claims of Christ are upon us, and we must understand our duty, and do it in the fear of God, with an eye single to his glory, and not prove unfaithful. Let no thought of self or of natural feelings be cherished to keep the lips silent. Speak, and be not afraid, with the heart full of tenderness and love for souls, care, exhort, and entreat. Never cease to labor for a soul while there is one ray of hope. Your words may cut to the soul. Oh, then be cautious and clothe them with the love and tenderness of Jesus. Soften every accent with love and sympathy, remembering that you are not to be ignorant of the plague of your own heart, and that if Christ should makr your every word and action, there would be an array of figures written in his book, showing that you yourself are greatly out of harmony with his holy will. As you deal with others, as you judge others, so the Lord will judge and deal with you. Let the agent who claims to be a child of God, practise the lessons of Christ. If he is compelled to wound, let him feel the duty of healing as compulsory upon him. The truth is ever to be spoken in love, with the Spirit of God abiding in the soul. [Cf: Paulson Collection p. 393 para. 04] p. 664, Para. 4, [1894MS].

God calls upon you to conquer your own spirit, to correct your own mistakes, to confess your sins before God that pardon may be written off against your own names. With earnest prayer seek wisdom of God, and be careful how you judge and pass sentence upon your brother. God has not placed you on the judgment seat. Great and grand truths for this time are to be brought into practical life. Christ says, "I will sanctify myself, that as head and representative of the human family, the soul may believe on me, and may be sanctified." A religion that does not touch the heart, cannot transform the character, and sanctify the life. Religious vigilance can never be laid to rest. We must stand as faithful sentinels over the mind and soul, lest Satan steal away the heavenly gifts. Dare not to cast the first stone at your neighbor, lest Christ shall say to you, as yo parade the sins of others, presenting them in an aggravated light, "Let him that is without sin cast the first stone." Would you not then be covered with confusion of face, as you consider the daily record of sins in your practical life, and remember what is written in the books of heaven? It is these things that are bringing the wrath of God on the children of disobedience. The

discrepancy of profession and practise is doing a baleful work, and misrepresenting the character of Christ. Oh that all would realize what great harm is done to souls by little acts, and by sinful inconsistencies! Oh that all might see this and be converted! [Cf: Paulson Collection p. 394 para. 01] p. 665, Para. 1, [1894MS].

The Lord is soon to come and the perils of the last days are upon us. Probation will soon close. Will you fall upon the rock and be broken? Self must die. Your heart can be made tender only by the grace of Jesus Christ. Redeem the time, and no longer pull down with one hand what you are striving to build up with the other, The influence of your words is too often destroyed by the inconsistency of your example. The power of your principles is neutralized by your practise. The unsubdued passions of the human heart, the hard judgment that if meted out to others in your manner and words, does not reveal the meekness of Christ, and in the records of heaven you are judged as you have judged others, and your hard heart has become more unfit for heaven. Take away the stumbling blocks for the sake of your own soul and for the sake of the souls of others for whom Christ died. Open the door of the heart to the love and gentleness of Christ. Let it pervade the soul, and brighten the lives of others, and you will know what the blessing of God is. (Signed) Ellen G. White [Cf: Paulson Collection p. 394 para. 02] p. 665, Para. 2, [1894MS].

Norfolk Villa, Prospect St., Granville, N. S. W. November 26, 1894
Elder O. A. Olson Dear Brother: Of late I have not addressed so many communications to you as heretofore, fearing to lay upon you responsibilities that would be a tax. When we left Michigan, I placed in your hands Testimonies in regard to matters in the office. They were important and explicit, and I enjoined upon you to have a most faithful work done in reading the Testimonies to those concerned, in order to correct the existing evils. But you did not follow the directions, and the same things went on accumulating in their objectionable features until the matter was again presented to me in an aggravated character, with these words for those in responsible positions: "Neither will I serve with your sins, nor be with you anymore, unless you put away the wrongs from among you." [Cf: Paulson Collection p. 416 para. 03] p. 665, Para. 3, [1894MS].

I learned from letters received from you that you did not read the Testimonies to those concerned and decidedly point out their errors. Here you failed to do your duty as President of the General Conference. You were presented to me in council meetings, listening to the statements and decisions of strong minded and hard hearted men who were not under the controlling influence of the Spirit of God. You knew that these decisions were not according to God's order, yet you did not protest against them, and thus suffered them to pass as having received your sanction. Thus things have been going according to the will and impulse of men who are opposed to God's will, and are bringing in an order of things that God cannot accept or sanction. [Cf: Paulson Collection p. 416 para. 04] p. 666, Para. 1, [1894MS].

You thought that you would deal with these matters in your discourse, by dwelling upon general principles, and hoped that this would prove the best method of correcting the wrongs. But you should have spoken in the board and council meetings. The wrong principles advanced should not have been permitted to take form in wrong practise, because you

held your peace or gave such a feeble protest that those who were pursuing the wrong course thought you were with them. The sanction which you gave by your silence strengthened their hands in an evil work. [Cf: Paulson Collection p. 417 para. 01] p. 666, Para. 2, [1894MS].

You yourself have not been able to discern clearly the right and justice, the tenderness and mercy and strict integrity, which should have been maintained in all your decisions. These matters have several times been presented before me, and I dare not withhold them. You might better have done far less preaching, and reserved your energies to take your stand personally against the wrong in spirit, in mind, in judgment, that has struggled for the mastery, and in a large degree obtained it, leading to a wrong course of action. Had you thus taken your stand, your discernment would have been a sharper, and you would have been able to give your decision against the slightest act of injustice toward God's heritage. Those who are working contrary to the will of God, and misrepresenting his character, would have been given to understand distinctly that you could not permit these things to go on; you could not let them pass in heaven as your action. It was your duty to speak decidedly, but you kept silent. [Cf: Paulson Collection p. 417 para. 02] p. 666, Para. 3, [1894MS].

I send this to you because I do not wish you to feel that I am in harmony with your course in these things. I beseech you to serve God with your mind, might, and strength, and make straight paths for your feet, lest the lame be turned out of the way. I have deep, earnest interest and love for you, and I am so anxious that you shall not in any case give your endorsement to wrong doing. [Cf: Paulson Collection p. 417 para. 03] p. 666, Para. 4, [1894MS].

I have recently sent very earnest, decided Testimonies to men in responsible positions, which they should not have occupied up to this time without evidence of a thorough transformation of character. Whatever their business tact, these men who have so long been evidently resisting light and evidence, fighting against God, should have been separated from the work, both for their own soul's sake and for the sake of the cause. For while they are kept in positions of trust, their voice and influence sway many things in the wrong direction. When matters of the greatest importance have come up for decision, their judgment on the questions has depended on the state of mind they chanced to be in. The mind and heart are not under the influence of the Spirit of God. They are men of strong temperament, decided preferences, and much force of character, and their will and influence have decided matters under the control of another spirit than the Spirit of God. If these men had a sense of what they have been doing, of what they must meet in that great day, when all shall see as they are seen, and know as they are known, they would feel an anguish of heart, an agony of soul, that would be somewhat proportionate to the harm they have done the cause of God. At times temptations come into such minds with overpowering force, for Satan never sleeps, and never takes a vacation. He is always watching his chance to crowd into your important meetings, to reveal his own attributes through the workers, and make of no effect the spirit of testimony that has been appealing to them in reproof and warnings for many years. [Cf: Paulson Collection p. 417 para. 04] p. 667, Para. 1, [1894MS].

The only hope for these men of iron will and hearts of stone is to fall on the Rock and be broken. Contact with Christ brings currents of divine power into the soul, so that the old cherished, natural tendencies, habits, and practises, are changed by the Spirit of God. What they need is a genuine conversion . When they have this experience, these weak, tempted souls will look unto Jesus, and say, "I can do all things through Christ which strengthen me." They need to appreciate every ray of light that comes from the throne of God into their pathway. They need to catch the Spirit and principle of the holy law of God, and conform their life to the character of Christ. A new power takes possession of the new heart. Man can never work out this change for himself. It is a supernatural work, bringing supernatural element into weak and wicked human nature. This power will cast out the devils that possessed the mind and will, and whose power has been revealed even in the words and works of those who claim to be the children of God. [Cf: Paulson Collection p. 418 para. 01] p. 667, Para. 2, [1894MS].

The truth of God has been resisted and trampled down by men who hated its pure and heavenly principles. Men have walked in the fire of the sparks of their own kindling. God wants every man who is connected with his sacted work to be a man with whom he can communicate, a man of humble, teachable spirit, and a contrite heart. Workers who possess this character will not creep and grovel in earthliness, they will not be in bondage to men not to Satanic agencies. They will quit themselves like men, and be strong. They will turn their faces to the Sun of Righteousness, rising above all baser things into an atmosphere pure from all spiritual and moral defilement. [Cf: Paulson Collection p. 418 para. 02] p. 667, Para. 3, [1894MS].

He who has become a partaker of the divine nature knows that his citizenship is above. He catches the inspiration from the Spirit of Christ. His soul is hid with Christ in God. Such a man Satan can no longer employ as his instrumentality to insinuate himself into the very sanctuary of God, to defile the temple of God. He gains victories at every step. He is filled with ennobling thoughts. He regards every human being as precious, because Christ has died for every soul. [Cf: Paulson Collection p. 418 para. 03] p. 668, Para. 1, [1894MS].

"They that wait upon the Lord shall renew their strength; they shall mount up with wings and eagles." The man who waits upon the Lord is strong in His strength, strong enough to hold firm under great pressure. Yet he is easy to be entreated on the side of mercy and compassion, which is the side of Christ. The soul that is submissive to God is ready to do the will of God; he diligently and humbly seeks to know that will. He accepts discipline, and is afraid to walk according to his own finite judgment. He communes with God, and his conversation is in heaven. [Cf: Paulson Collection p. 418 para. 04] p. 668, Para. 2, [1894MS].

O, how much evil has been committed by placing a high estimate on human talent, when the possessor was unconsecrated unsanctified. All human talent is valueless before God until the superscription of Jesus is placed upon it. Then in and through Christ the possessor becomes an efficient agent for good because he has a living connection with God. When truth gets full possession of a man's conscience, it sanctifies the soul. All his sensibilities are aroused, his sympathies are not

fitful. The light from the Sun of Righteousness shines into his heart, and he becomes a earnest, living representative of truth. It is not the most eloquent men or the so called great men in business matters that are essential but men who may be looked upon as having little talent, yet who are true, simple, humble great hearted men; these may attain to wide usefulness blessing humanity everywhere. Jesus says, "Ye are the salt of the earth. Would that every man in the office of publication would practise the lesson taught by this symbol, and represent the saving salt. God is not deceived; he knows every grain of pure salt. [Cf: Paulson Collection p. 419 para. 01] p. 668, Para. 3, [1894MS].

Enoch walked with God, and he was not, for God took hom. The Lord would have us walk with him. If he directs the work, it will move in his way, and will bear his impress. [Cf: Paulson Collection p. 419 para. 02] p. 668, Para. 4, [1894MS].

I write you this because I dare not do otherwise. I do not want you to bear all the responsibility, therefore I will send this to others who should understand the situation and help you. We are praying for you, that God will give you his supporting grace. [Cf: Paulson Collection p. 419 para. 03] p. 668, Para. 5, [1894MS].

With sincere desire that you may be wholly and ever on the Lord's side, I will wait and watch and pray. (Signed) Mrs. Ellen G. White [Cf: Paulson Collection p. 419 para. 04] p. 669, Para. 1, [1894MS].

Do not understand me as approving of the recent action of the General Conference Association, of which you write, but in regard to that matter it is right that I should speak to them. They have many difficulties to meet, and if they err in their action, the Lord knows it all, and can overrule all for the good of those who trust in him. - Testimony To Elder Littlejohn, August 3, 1894 [Cf: Paulson Collection p. 422 para. 07] p. 669, Para. 2, [1894MS].

Angels Looking for Co-operation--Satan uses human agents to bring the soul under the power of temptation, but the angels of God are searching for human agents through whom they may co-operate to save the tempted ones. Angels are looking for those who will work in Christ's lines, who will be moved by the realization that they belong to Christ. They are looking for those who will feel that those who fall under temptation, whether high or low, are the ones who need their special labors, and that Christ looks on those who are passed by, neglected, wounded, and bruised by the enemy, and ready to die, and is grieved at the hardness of men, who refuse to exercise the faith that works by love, which will purify the soul. [Cf: Notebook Leaflets, Volume 1 p. 16 para. 04] p. 669, Para. 3, [1894MS].

Angels of God will work with, and through, and by those who will co-operate with the heavenly agencies for the saving of a soul from death, and the hiding of a multitude of sins, that will lead them to consider themselves, lest they also be tempted. [Cf: Notebook Leaflets, Volume 1 p. 16 para. 05] p. 669, Para. 4, [1894MS].

It is the sick that need a physician, not those who are whole. When you expend labor on those who do not need it, and take no notice of the very ones whom your words and actions could bless, you are forming a character that is not after the likeness of Christ-- *Letter 70, 1894.*

[Cf: Notebook Leaflets, Volume 1 p. 16 para. 06] p. 669, Para. 5, [1894MS].

Last night I seemed to be in an assembly of men who had been entrusted with large and important responsibilities. There were ministers present, and all seemed to be filled with apprehension for the future. After prayer had been offered, the cases of canvassers who had been appropriating means from the treasury instead of bringing means into it, were considered with much sorrow, and some counsel was offered as to the best way of dealing with those who were proving unfaithful to their trust. [Cf: Notebook Leaflets, Volume 1 p. 127 para. 01] p. 669, Para. 6, [1894MS].

When other grave matters had been presented, I arose and said, For a long time I have been pressed under the burden of the fact that we are not elevating the standard as we should. New fields are continually opening, and the third angel's message must be proclaimed to all kindreds, nations, tongues, and peoples. [Cf: Notebook Leaflets, Volume 1 p. 127 para. 02] p. 669, Para. 7, [1894MS].

We must not feel that we are compelled to hover over churches who have received the truth. We are not to spend our time doing detail work, but are to educate others, teaching them how to labor in right lines. We must not encourage the people to depend on ministerial help and labor to preserve spiritual life. Everyone who has received the truth must go to God for his individual self, and decide to live by every word that proceedeth out of the mouth of God, and do true service for God. Those who have embraced the third angel's message must not make man their trust, depending upon the ministers to make their experience for them. They are to secure an individual experience by looking to God for themselves. [Cf: Notebook Leaflets, Volume 1 p. 127 para. 03] p. 670, Para. 1, [1894MS].

"Have Root in Yourselves"--Let the people of God have root in themselves, because they are planted in Jesus Christ. There must be no strife for supremacy. Let everyone seek God for himself, and know for himself that the truth of God is the sanctifier of soul, life, and character. Service to God is an individual responsibility. Let all feel that it is their duty and privilege to bear their testimony in the church, speaking of those things which will edify. No one should try to sermonize. No one should speak in a way that savors in the least of self-exaltation, or raise questions that will cause dissension. Let each one present lessons from the life of Christ, and reveal none of self but all of Jesus. [Cf: Notebook Leaflets, Volume 1 p. 127 para. 04] p. 670, Para. 2, [1894MS].

Let ministers and responsible men impress the individual members of the church that in order to grow in spirituality they must take the burden of the work which the Lord has laid upon them--the burden of leading souls into the truth. Let them teach the people that they should have a strong desire to see those not in the faith converted to the truth. Let those who have opportunity do their God-given work. Those who are not fulfilling their responsibility should be visited, prayed with, and labored for, that they may become faithful stewards of the grace of Christ. Do not lead the people to depend upon you as ministers, but teach every one who shall embrace the truth that he has a work to do in using the talents God has given him to save the souls

of those who are nigh him. In thus working, the people will have the co-operation of the angels of God. They will obtain a valuable experience which will increase their faith and give them a strong hold of God. [Cf: Notebook Leaflets, Volume 1 p. 127 para. 05] p. 670, Para. 3, [1894MS].

Pray for the Laborers--Let everyone do all in his power to help both by his means and by his prayers to carry the burden for the souls for whom the ministers are laboring. Earnest prayer sent up to God for His blessing upon the laborers in the field will follow the laborers as sharp sickles into the harvest field. When the people thus pray for the work, they will not be selfish. They will seek to answer their own prayers by corresponding works. They will not hold the minister preaching to them, but will say to him, Go and carry the truth so precious to us to those who are in error, and our prayers will go with you. This will be a valuable experience to every member of the church. [Cf: Notebook Leaflets, Volume 1 p. 128 para. 01] p. 670, Para. 4, [1894MS].

In Humanity and Weakness--The messengers God sends to the people must not permit the people to attach themselves to them. They must ever keep Jesus Christ before their congregations as the One in whom all their hopes of eternal life are centered. [Cf: Notebook Leaflets, Volume 1 p. 128 para. 02] p. 670, Para. 5, [1894MS].

In every messenger whom the Lord uses there must be humility, meekness, and lowliness of mind. . . . Self must not seek for recognition. There should be no striving to be first. Self must be hid with Christ in God. Self must die, and Christ must live in the soul. [Cf: Notebook Leaflets, Volume 1 p. 128 para. 03] p. 671, Para. 1, [1894MS].

Call for Action--The laborers must learn to bear a firm, decided testimony, in humility of mind. The truth [must be] unadulterated with cheap matters which are never a help, but always a hindrance to the truth. Carry the people upward and forward positively, step by step, from strength to strength, to the firm foundation of sound Bible doctrine. The laborers should have an intense interest in their work, and as they advance, call for decided action. While the spirit of conviction rests upon the hearts of the people, fasten upon their minds the importance of deciding for and living out the truth. While they are obtaining gems of truth, lead them out to give practical expression to their faith and their gratitude for every ray of light. Let them see that the truth is a living reality to those who are holding forth the words of life. Impress upon them the importance of walking in the light that shines upon them from the Word of God. [Cf: Notebook Leaflets, Volume 1 p. 128 para. 04] p. 671, Para. 2, [1894MS].

The workers in the cause of God are to hold themselves continually under the bright rays of the Sun of Righteousness. They are to pray much, opening their hearts to receive the Holy Spirit into the life and character. Then they will manifest His holy influence in their life practice. They are not to feel that it is their prerogative to work the Holy Spirit. The Holy Spirit is to work them, mold them out of self, away from hereditary and cultivated tendencies, and fashion them into the image of Christ's mind and ways. The workers must present with long patience, line upon line, precept upon precept, the duty of the people

to be earnest workers. [Cf: Notebook Leaflets, Volume 1 p. 128 para. 05] p. 671, Para. 3, [1894MS].

Religion in the Home--They are to point out the duty of parents to teach their little ones the truth as it is in Jesus, that in their simplicity the children may present to their associates that which they have learned. . . . The home is to be an educating school where parents are to do their work in perfecting the characters of their children. But parents are asleep. Their children are going to destruction before their eyes, and the Lord would have His messengers present before the people the necessity of home religion. Urge this matter home upon your congregation. Press the conviction of these solemn duties, so long neglected, upon the conscience. This will break up the spirit of Pharisaism and resistance to the truth as nothing else can. Religion in the home is our great hope, and makes the prospect bright for the conversion of the whole family to the truth of God. [Cf: Notebook Leaflets, Volume 1 p. 128 para. 06] p. 671, Para. 4, [1894MS].

Will not our ministers wrestle in earnest prayer for the holy unction, that they may not bring unimportant, unessential things into their labor at this important time? Let them not bring into their ministerial labors only that which can be heard in any of the denominational churches. Let them ever keep an uplifted Saviour before their hearers, in order to prevent their converts from attaching themselves to the man, to bear his mold, and copy his ways in their manner of conversation and conduct. [Cf: Notebook Leaflets, Volume 1 p. 129 para. 01] p. 671, Para. 5, [1894MS].

Workers in Many Lines to Blend--The Lord has a variety of workers who must impress the people in various lines. One man's mind and one man's manner or ways are not to be regarded as perfect, to be imitated exclusively. Christ is our model. [Cf: Notebook Leaflets, Volume 1 p. 129 para. 02] p. 672, Para. 1, [1894MS].

This Scripture is to be understood: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These different workers are each to do a special work; but are they to separate themselves from their fellow laborers, confining their labors to a few whom they think they have succeeded in bringing to a knowledge of the truth? Shall one say to another of the instrumentalities of God, Leave these souls to me to work with, and to bring to perfection of the faith? Let me work for them and train and educate them to perfection of faith and character? [Cf: Notebook Leaflets, Volume 1 p. 129 para. 03] p. 672, Para. 2, [1894MS].

No, this is not the way the Lord works. The one who thus thinks and thus acts is himself deficient in character. He has some strong points, and can work in certain lines; but in other lines he is weak. Other human agencies are needed whom the Holy Spirit shall guide to act their part in completing the work. No man is complete in or through any other man. It is not any one man's gift that accomplishes the work essential. It is the Holy Spirit that works the man. Human agents of diverse gifts are needed. [Cf: Notebook Leaflets, Volume 1 p. 129 para. 04] p. 672, Para. 3, [1894MS].

By the Power of the Spirit--One man cannot carry through any work and make it complete himself, unless no other worker is available; then the

Holy Spirit supplies the deficiencies of the worker. But because a measure of success attends his labors, let him not suppose that it is his methods and capabilities which have done the work; for this idea will often bring defeat. Let not men flatter themselves and take to themselves the credit of doing wonderful things; for they are weak and feeble in doing even their best. The Holy Spirit is the worker, and if the human instrument is a close student of his Bible, seeking to know the light and to walk in it, thus learning daily of Jesus, the Holy Spirit will use him as a means of communicating the Word while the Holy Spirit Himself works the heart. [Cf: Notebook Leaflets, Volume 1 p. 129 para. 05] p. 672, Para. 4, [1894MS].

All those who hold forth the Word of Life, whether they be apostles, prophets, evangelists, pastors, or teachers, have a part to act in the work of the perfection of the saints, wherever they may be. They are all to work together harmoniously. [Read Ephesians 4:12-16.] [Cf: Notebook Leaflets, Volume 1 p. 129 para. 06] p. 672, Para. 5, [1894MS].

Begin at the Heart--To every man is given his work. One man may not be able to do the work for which another man has been trained and educated. But the work of every man must begin at the heart, not resting in a theory of the truth. The work of him who surrenders the soul to God and co-operates with divine agencies will reveal an able, wise workman, who discerns how to adapt himself to the situation. The root must be holy, or there will be no holy fruit. All are to be workers together with God. Self must not become prominent. The Lord has entrusted talents and capabilities to every individual, and those who are most highly favored with opportunities and privileges to hear the Spirit's voice are under the heaviest responsibility to God. [Cf: Notebook Leaflets, Volume 1 p. 129 para. 07] p. 672, Para. 6, [1894MS].

Those who are represented as having but one talent have also their work to do. By trading, not with pounds, but with pence, they are diligently to employ their ability, determined not to fail or be discouraged. They are to ask in faith, and depend upon the Holy Spirit to work upon unbelieving hearts. If they depend upon their own capabilities, they will fail. Those who faithfully trade upon the one talent will hear the gracious commendations spoken to them with as much heartiness as to those who have been gifted with many talents, and who have wisely improved them, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." [Cf: Notebook Leaflets, Volume 1 p. 130 para. 01] p. 673, Para. 1, [1894MS].

It is the spirit of humility in which the work is done which God regards. He who had but one talent had an influence to exert, and his work was needed. In perfecting his own character, in learning in the school of Christ, he was exerting an influence that helped to perfect the character of those who had larger responsibilities, who were in danger of building themselves up, and of neglecting some important little things, which that faithful man with his one talent was regarding with diligent care. . . . [Cf: Notebook Leaflets, Volume 1 p. 130 para. 02] p. 673, Para. 2, [1894MS].

God Honors the Humble Worker--There should be no murmuring or

complaining among the workers, when one who moves in a humble position is appointed to work with them, who are looked upon as more capable. They may suppose this humble worker incapable of co-operating with them; but in this they may be greatly in error. It is essential that they learn the lesson of humility and contrition, and become capable of blending in unity with any of God's workers, doing their best under all circumstances, believing that God alone can water the seed sown. In thus doing they will double their influence; for when duty is done with fidelity, and faithful diligence is manifested by the worker, it is evident that he bears the test and pruning of God; and the Lord requires nothing more. That man who thinks himself least the Holy Spirit assists most.-- *MS. 21, 1894*. [Cf: Notebook Leaflets, Volume 1 p. 130 para. 03] p. 673, Para. 3, [1894MS].

Not Excitement, But Solid Work.--Those who have the outpouring of the gospel of Christ which comes from the heart imbued by His Holy Spirit, will give light and comfort and hope to hearts that are hungering and thirsting for righteousness. It is not excitement we wish to create, but deep, earnest consideration that those who hear shall do solid work, real sound, genuine work that will be enduring as eternity. We hunger not for excitement, for the sensational; the less we have of this, the better. The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success, in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the word of life. -- *Letter 102-1894*. [Cf: Notebook Leaflets, Volume 2 p. 155 para. 06] p. 673, Para. 4, [1894MS].

"Now after I have been in this country nearly three years, there is still much to be done before the book will be ready for publication. Many branches of work have demanded my attention. I am pressed beyond measure with the work of writing out testimonies, caring for the poor, and traveling with my own conveyance, 8, 11 and 13 miles to meet with the churches."-- *Letter 69-1894*. [Cf: Notebook Leaflets, Volume 2 p. 191 para. 03] p. 673, Para. 5, [1894MS].

God loves the followers of Christ as He loves His only begotten Son. - *Ms. 67, 1894*, p. 15. [Cf: Unpublished Manuscripts, Volume 1 p. 87 para. 4] p. 674, Para. 1, [1894MS].

Another must take your place unless a decided change is made.-- *Manuscript 41, 1894*. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 7] p. 674, Para. 2, [1894MS].

Satan is ever intruding himself between the soul of man and God. . . . This lesson in regard to Peter needs to be studied carefully.--*Letter 65, 1894*, p. 4. [Cf: Unpublished Manuscripts, Volume 1 p. 107 para. 1] p. 674, Para. 3, [1894MS].

There are men of good reasoning powers, but whose minds have not been sanctified, who have attached themselves to the truth; but they have not brought the principles of truth into their daily practice. There are men handling sacred responsibilities in the cause here, who had they worked industriously, and take no stock in the many holidays that curse these Colonies, might have laid by something upon which to draw in case of necessity. They might have been elevated and ennobled in character, and by the fruit of their labors been independent of want.

But the demoralizing practice of borrowing money to relieve some pressing necessity and making no calculation as to how they may cancel the indebtedness, has been the custom among the people, and has not worked for their elevation of character. The Lord would have all who believe the truth converted from all these self-deceiving, self-deluding practices, and decide that they would rather suffer want than do a dishonest action. *Manuscript 24, 1894.* [Cf: Unpublished Manuscripts, Volume 1 p. 117 para. 2] p. 674, Para. 4, [1894MS].

(Letter 109, 1894.) Norfolk Villa, Prospect St. Granville, NSW. Sept. 18, 1894. Mr. William Wales, 1183 Broadway, Newton, Kansas. Dear Brother in Christ: Your letter received, and in reply I would say that the words quoted from Elder Jones ("I think you ought to take her and take care of her") seem to point out the right course to be pursued under the circumstances. God bless and guide and keep you in the path of right. (signed) Ellen G. White [Cf: Unpublished Manuscripts, Volume 2 p. 48 para. 1] p. 674, Para. 5, [1894MS].

P.S. American mail received yesterday, and mail goes by Vancouver mail today, hence brief reply. [Cf: Unpublished Manuscripts, Volume 2 p. 48 para. 2] p. 674, Para. 6, [1894MS].

Brother G Urged to Involve Himself in Work for the Lord.--(Mrs. White wrote this letter seven years after Elder G had remarried.) Dear Bro. G: I have had my mind drawn out for you time and again. Had I felt at liberty to exercise my judgment, I should have given my counsel a long time ago for you to change your location. I had hoped my brethren would have had wisdom from above to give counsel to you that you should not be where you are today. If you have anything to do, it must be soon. Were you in this country I fully believe you would see doors opening where you could be at work to be a lightbearer to those who are in the darkness of error. [Cf: Unpublished Manuscripts, Volume 2 p. 86 para. 1] p. 674, Para. 7, [1894MS].

How would it be should you come to this country? Like Abraham, going out not knowing whither he went, and humbly seeking guidance, I plead that you make a break. Come here to Australia, while we are here. Come on your own responsibility. You will have means, if you sell your farm, to bring you here. Then I believe the way will open for you to work, and may the Lord direct you is my earnest wish, and sincere prayer. ... [Cf: Unpublished Manuscripts, Volume 2 p. 86 para. 2] p. 675, Para. 1, [1894MS].

There is work in abundance for you to do in the great harvest field. Here are fields all ripe for the harvest; work to be entered upon in Sydney, of about a million people, and Melbourne numbering still more. There is Queensland to be entered. There are thirty Sabbath-keepers in one place in Queensland that have never seen nor heard the living preacher, and others are scattered all through that region, waiting for the message of truth. [Cf: Unpublished Manuscripts, Volume 2 p. 86 para. 3] p. 675, Para. 2, [1894MS].

Will you please consider this matter, and write us what you think? What are your finances? What are you thinking of doing? How is the Lord leading your mind? Please consider the matter and may the Lord give you wisdom to move somewhere at once. In much love.--*Letter 7a, 1894.* (May 17, 1894.) [Cf: Unpublished Manuscripts, Volume 2 p. 87 para. 1] p.

675, Para. 3, [1894MS].

KEEP THE COMMANDMENTS--Sermon at Williamstown (a suburb of Melbourne), Victoria; Sunday, 4:00 p.m., February 11, 1894--"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16). Suppose that we had not another promise in all the lids of the Scripture. Is not this enough to condemn every soul that has not a living faith in a personal Saviour? Whosoever believeth in Him. He gave His only begotten Son that whosoever--and that whosoever means you and me; it means parents and children. For whom did Christ die? Was it for a select few? It was for the whole world, the world that was fallen because of transgression. [Cf: Unpublished Manuscripts, Volume 3 p. 88 para. 1] p. 675, Para. 4, [1894MS].

Adam and Eve became sinners because of transgression, and now the Lord has given to the world His only begotten Son. That He might abolish the law? That law that Adam transgressed? Do you read it thus? I do not. Well then, what was the matter with Adam? Adam ventured to transgress one prohibition of God which was the test that God gave to man to try his loyalty and obedience. There was nothing in the fruit of the tree of knowledge that was dangerous in itself, but the danger was in Adam and Eve listening to Satan and venturing to transgress. Here was Eve listening to the voice of the tempter. His words were contradicting the words of God that death was the penalty of transgression. Satan says, "Ye shall not die." God says, "If ye eat of it ye shall die." Whom shall we believe? [Cf: Unpublished Manuscripts, Volume 3 p. 88 para. 2] p. 675, Para. 5, [1894MS].

God declares that He came not to destroy the law or the prophets. Why, if God could have changed or altered one precept of His law to meet man in his fallen condition, Christ need not have left the royal courts; He need not have laid off His kingly crown and royal robe, and yielded up His position as Commander in the heavenly court. He gave up all. For our sakes He became poor. Why? That we through His poverty might be made rich; that man should have another test of his loyalty and be brought back to obedience to the law of God. This infinite sacrifice was not to be made to immortalize sin. [Cf: Unpublished Manuscripts, Volume 3 p. 89 para. 1] p. 676, Para. 1, [1894MS].

It is the privilege of every sinner to ask his teacher what sin really is. Give me a definition of sin. We have one in 1 John 3. "Sin is the transgression of the law." Now this is the only definition of sin in the whole Bible. We are going to read it to you right out of the Book, so that you need not have the idea that it is not in the Bible, that it is another Bible that we preach to you. We will just read it out of the good Book, and we will begin at the beginning of the chapter. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That is our privilege. [Cf: Unpublished Manuscripts, Volume 3 p. 89 para. 2] p. 676, Para. 2, [1894MS].

"Therefore the world knoweth us not, because it knew him not." Now this knowledge does something for us. It is faith in Jesus Christ that is the living, working element. What does it do? "And every man that hath this hope in him purifieth himself, even as he is pure." Now there are a good many who have this faith tied on the outside, but it needs to be in them, a living, working element in the soul. It needs to be

Christ enthroned in the heart. Well, "every man that hath this hope in him purifieth himself, even as he is pure." Wonderful, wonderful! By beholding Christ, by talking of Him, by beholding the loveliness of His character, we become changed. Changed from glory to glory. And what is glory? Character--and he becomes changed from character to character. Thus we see that there is a work of purification that goes on by beholding Jesus. [Cf: Unpublished Manuscripts, Volume 3 p. 89 para. 3] p. 676, Para. 3, [1894MS].

If the enemy makes us believe his presentations and assertions, we begin to behold another character. We will entertain his suggestions, and put him in the place of God. God is the one that we are to believe. We are to live on every word that proceedeth out of the mouth of God. Here the enemy brought in a lie, and man believed it. What we are to do is to purify our souls by obeying the truth, and we are to educate ourselves in a certain faith. What is that certain faith? It is the faith that works by love to purify the soul from every idol that we have enthroned there. We cannot afford to entertain an error because it has been handed down from generation to generation till it has come down to our time. What we want is truth, and we want it on every point. [Cf: Unpublished Manuscripts, Volume 3 p. 90 para. 1] p. 676, Para. 4, [1894MS].

As we listen to the words of Christ we will get truth. It is light; it is the way we are to travel to reach the heaven of eternal rest. It is the truth, and let us hang our helpless souls upon it. Not upon the minister, for you will find this a broken reed. Whom shall we hang our souls upon? Upon Him whose arm is strong to save to the utmost all that come to Him. How shall we come? Well, we will read a little farther: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." This is away down this side of the crucifixion of Christ. Is not His law there? "God [had] no law to govern in heaven the angelic host, and on earth the inhabitants of the earth!" Did He ever mean that such a statement should come from human lips? Never, never. This is the reason that the earth has fallen to the depths that it has. For this reason it is that the souls of parents and children are in danger. For this reason we read of robbery and murder and the depravity that everywhere comes to our notice. [Cf: Unpublished Manuscripts, Volume 3 p. 90 para. 2] p. 677, Para. 1, [1894MS].

We want to understand the character of sin. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Where there is no law there is no sin. What kind of world have we? What kind of world is it that will people heaven in their lawlessness? A people that will enter in through the portals of the city and have another world just as we have it here? [Cf: Unpublished Manuscripts, Volume 3 p. 91 para. 1] p. 677, Para. 2, [1894MS].

Christ died, not to immortalize sin, not to perpetuate transgression, but He died as the only hope for the transgressor; to make a perfect sacrifice and offering; and there was not an angel in heaven that could do that work. Not one of the angelic throng would be accepted as an offering but Jesus Christ. He that was one with the Father, and was in the express image of His person. He was full of grace and truth, and when He came to our earth He found transgression everywhere. And He found that the traditions and customs of men were taught as--what? The commandments of God. They had the truth mixed with such a mass of error

that it was brought down to the very dust. He came to teach the truth in its purity and tear away the error enveloping the commandments of God. He showed the true character of the law of Jehovah. [Cf: Unpublished Manuscripts, Volume 3 p. 91 para. 2] p. 677, Para. 3, [1894MS].

In the sermon on the mount He showed its far-reaching claims. He presented it in a manner that the people had never heard before, for the scribes had dwelt upon technicalities. And the great principles, what are they? The first four and the last six commandments. [Cf: Unpublished Manuscripts, Volume 3 p. 91 para. 3] p. 677, Para. 4, [1894MS].

The lawyer asked, "What may I do that I may inherit eternal life? What did Christ tell him? He said, "What of the law? How readest thou?" and put the burden right upon the law. The Jews had sent him to Christ hoping they could find something whereby they could catch Christ in His words. The question was put on the lawyer's lips by the scribes and the Pharisees, but, said Christ, "What saith the law and the prophets? How readest thou?" (See Luke 10:26.) Thou shalt love the Lord with one-quarter of your heart? No. One half of your soul? That is all we can expect from those who are serving Christ and mammon. Two-thirds? No. "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." (Mark 12:30). All there is of us. "And thou shalt love thy neighbor as thyself." (v.31). [Cf: Unpublished Manuscripts, Volume 3 p. 92 para. 1] p. 677, Para. 5, [1894MS].

That is for every one of you to take hold of, for it is of great consequence to us whether we are striving for the crown of immortal glory or whether we are having a form of godliness without the power. The forms, traditions, and customs of men making void, as Christ charged upon them, the commandments of God. [Cf: Unpublished Manuscripts, Volume 3 p. 92 para. 2] p. 678, Para. 1, [1894MS].

Have you a tradition that has come down through the ages? Have you such a tradition? Will the baptism sanctify it and make it whole, that by observing it you may save your soul from death? will it do it? No, decidedly not. Christ says, "I am the true witness. I am Alpha and Omega, the beginning and the end, the first and the last." (See Rev. 1:8). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). I want to be there. I want to see the King in His beauty. The King that died a victim on Calvary's cross for me, that I should not be found, when he comes in power and great glory to be admired of all them that believe, under the bondage of sin. [Cf: Unpublished Manuscripts, Volume 3 p. 92 para. 3] p. 678, Para. 2, [1894MS].

We must see in Christ a perfect representation of the law of Jehovah. He came to this earth to remove every vestige of excuse from every mortal living on the earth to deride the character of God. What is His law? An expression of His character; a transcript of His character. Jesus came that everyone that would believe in Him, everyone that would repent of their transgressions and accept of the righteousness of Christ, could come back to their loyalty; everyone upon whom the light shone. [Cf: Unpublished Manuscripts, Volume 3 p. 93 para. 1] p. 678,

Para. 3, [1894MS].

But what if my father did not know that the seventh day was to be kept as the Sabbath? Every soul that has lived in every age is accountable for the light that has shone upon his pathway. When the light comes it tests their character and proves their loyalty. If you see that all these years you have been trampling upon the commandments running all through the Bible, then determine that you will do so no longer. It is those that obey that will be blessed of God. He says that He will bless your children and your lands and all that you lay your hand unto. Do you think that Satan is going to allow this without making a struggle for the mastery? [Cf: Unpublished Manuscripts, Volume 3 p. 93 para. 2] p. 678, Para. 4, [1894MS].

He is determined that he will be master. When in heaven he said, "What need have the angels of any law?" "Why hast thou fallen from heaven, O Lucifer?" Because he wanted to be equal with Christ, and when he fell he brought many of the angels with him. They took his side. The enemy is working just as sharply and decidedly now as he worked upon the minds of Adam and Eve in Eden. The people are gathering under his banner, and he is encircling them with his power. But everyone that sees that the law of God is changeless in its character will decide on the side of Christ. If God could have changed one precept of His law to meet fallen man, then Jesus Christ need never have come to our earth to die. [Cf: Unpublished Manuscripts, Volume 3 p. 93 para. 3] p. 678, Para. 5, [1894MS].

Did Christ die to let loose the whole of humanity to worship idols instead of God, when the commandment said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." "And the Lord made the heaven and the earth," and what then? "And rested the seventh day and sanctified it," and gave it to you to observe as God's memorial--a memorial that He is the living God that created the heavens overhead and the earth upon which we stand. (See Ex. 20.) He made the lofty trees, and put the covering upon every flower. He gave to each one its tints, and the Lord of heaven made man and gave him the Sabbath. What for? For all the posterity of Adam. It was a gift to all his posterity. [Cf: Unpublished Manuscripts, Volume 3 p. 94 para. 1] p. 679, Para. 1, [1894MS].

If man had always obeyed the fourth commandment there never would have been an infidel in the world, because it testified that the Lord made the heaven and the earth, the sea and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it. (See Ex. 20:11.) [Cf: Unpublished Manuscripts, Volume 3 p. 94 para. 2] p. 679, Para. 2, [1894MS].

And because the children of Israel went down into Egypt, they lost the knowledge of God. Moses went to bring them out with a strong arm, and the Lord told Moses to say, "I am sent unto thee. Let my son go that he may serve me." (See Ex. 4:23.) Afterwards he says, "Reprove them because they have not kept my Sabbath." And he brought them to Sinai, and the law of God was spoken from the Mount. There God through His son, Jesus Christ, was the Founder of the whole Jewish economy. The sacrifices typified the wonderful Antitype. Jesus Christ was to come and give His life that He might set man free from Satan's claims, that He might unlock the prison houses and bring forth those that plead for

a glorious immortality... When type met Antitype in the death of Christ, what was done? What need was there for any more sacrificial offerings? Type had met Antitype. No more need for any sacrificial offerings, because the great antitypical offering had been made to save every transgressor of the law if they would believe on Jesus Christ as their Saviour and return to their loyalty. Then every sin and transgression would be forgiven. [Cf: Unpublished Manuscripts, Volume 3 p. 94 para. 3] p. 679, Para. 3, [1894MS].

Christ in the mount proclaimed the far-reaching principles of the law of God to be carried out in every transaction of life. I worship the true and living God. His hands are over His creative works. Can you wonder that the devil wants to make void the law of God, the standard of His character? It will be the standard in the judgment when the books shall be opened, and every man judged according to the deeds that are done. And the names are written--what does He say?--"Engraven upon the palms of my hands." The marks of the crucifixion have engraven them. They are His property, and you are God's by creation and by redemption. Then we want to know whether you are giving your whole heart to Him, whether you are serving Him with all the power and strength of your intellect; for on these great principles hang all the law and the prophets. The first four commandments define man's duty to His Maker--supreme love to God; the last six define the duty of man to his fellow man. What do we give to Satan when we concede the point that the law of God needs to be taken away? We give the whole creative universe a defective God, a God that made a law and it was so defective that He had to take it away. That is all Satan wants. Can we afford to be working on any side but that of God? [Cf: Unpublished Manuscripts, Volume 3 p. 95 para. 1] p. 679, Para. 4, [1894MS].

Can we afford to say, My father did not keep the commandments, and I think he was right? Well, if your father lived today, and he was a Christian living according to every ray of light, when the light came that the law of God was being transgressed, he would on his knees inquire, is this so? and then he would have said, "Children, we have made a decided mistake. We have been keeping an institution that has not a single syllable for its sanctity in the Word of God. I am sorry that I have not been a man of the Bible before. I am sorry that I have not seen the precious light of truth. Now it has come to me and I am responsible for it, I do not want to be found a lawbreaker but a subject of the King. I want to hear Him say to me, 'Sit ye on my right hand.' 'Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city.'" (See Rev. 22:14.) [Cf: Unpublished Manuscripts, Volume 3 p. 96 para. 1] p. 680, Para. 1, [1894MS].

He will teach them the truths of the Scriptures as we have never seen them before, and it will take all eternity to understand the word that has been crowded out of the mind by false teachers. God has been made of no effect by their tradition. But He will give us increased light, and wipe all tears from our eyes. [Cf: Unpublished Manuscripts, Volume 3 p. 96 para. 2] p. 680, Para. 2, [1894MS].

I want to say this to you because we have all been transgressing the law of Jehovah. Live up to every ray of light that you have received. Your eternal interests are involved here, and that is why I say, "Cherish every ray of light." On your knees ask Christ to impress your

heart by His Holy Spirit, and turn not away from His law. [Cf: Unpublished Manuscripts, Volume 3 p. 96 para. 3] p. 680, Para. 3, [1894MS].

We read that many of the priests believed on Jesus, but it stopped right there. They did not confess Him because they were afraid of being turned out of the Sanhedrin. Are there any here today who say, "Do you think that if I had lived then I would have united with those that cried 'Crucify Him'" Well, prove it by obeying the light of today. You are not responsible for those that with hoarse voice cried out when Pilate said, "Who shall I deliver unto you?" Who do you suppose it was that led those minds to say that? It was Satan, and when men reject light, when they grieve the Spirit of God, there is somebody ready to pick them up. It is the prince of darkness in our world striving for every soul, and we do not want to file under his banner. We want to stand under the blood-stained banner of Prince Emmanuel. [Cf: Unpublished Manuscripts, Volume 3 p. 97 para. 1] p. 680, Para. 4, [1894MS].

In the judgment, when we stand around the great white throne, what evidence will be presented for the law of God? The victim of Calvary's cross testifies that God could not change His law, but that He "so loved the world that he gave his only begotten Son" in order to give man another trial to see if he would keep the commandments. This will decide our destiny for eternity, because if we are obedient children here we will be obedient children there. He will not take those to heaven who have no respect for the law. He has a law to govern in heaven. But God will not force anyone to keep the commandments, because every soul is elected to be saved if they will obey the light that falls upon their pathway. [Cf: Unpublished Manuscripts, Volume 3 p. 97 para. 2] p. 680, Para. 5, [1894MS].

We want parents to awake from their lethargic sleep. Awake and see that at this time you must put on the beautiful robe of Christ's righteousness. "Buy of me," He says, "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." (See Rev. 3:18.) What was the matter with Adam and Eve? They saw that they were naked. The covering of God was not enveloping them. God says, "Buy of me." Well, what? Buy of Me My righteousness. "Buy of me gold tried in the fire, and white raiment that thou mayest be clothed." Are you clothed with it, or are you transgressing the commandments of God by your traditions and by the maxims of men? [Cf: Unpublished Manuscripts, Volume 3 p. 98 para. 1] p. 681, Para. 1, [1894MS].

The righteousness of God never covers a soul all polluted with sin. John says, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). Will you let Him take it away? You cannot bear your own sin. Christ says He will take your sin if you lay hold of the merits of a crucified and risen Saviour. Christ came and suffered for our sins "that whosoever believeth on him should not perish, but have everlasting life" (John 3:16.) Believe on Him as One upon whom the sins of the whole world are laid that man might have another trial. That trial we are having today. Shall it be that Christ shall not have died for us in vain? Shall we give to the world the evidence of the character of God because of our rectitude in keeping His commandments? May God help us to be loyal servants of His. [Cf: Unpublished Manuscripts, Volume 3 p. 98 para. 2] p. 681, Para. 2, [1894MS].

How careful we are with all our property. You are very careful to keep all the laws of the land, and to see that your deeds are made right. Be as careful that you get a deed [the following two lines have been over-typed and are not readable]. Those who have been careless regarding the law will lose heaven. We do not want to lose the place in the world that is to be purified--Abraham's farm. [Cf: Unpublished Manuscripts, Volume 3 p. 98 para. 3] p. 681, Para. 3, [1894MS].

You are heirs of God and joint heirs with Christ to riches that will be imperishable. Christ says, "I go to prepare a place for you that where I am, there ye may be also." (See John 14:2,3). Then we will be with Christ until the city of God comes upon the earth and we will take possession of our home. We will build houses and inhabit them, and plant vineyards and eat the fruit of them. Heaven is worth something to us. We want you to have a place in the earth made new. That is why we have been talking so plainly to you today. We want to tell every one of you who have been sinning against the law of God, Repent of your transgressions and come to Jesus for mercy, and He will abundantly pardon. He will cleanse you from every stain of sin. [Cf: Unpublished Manuscripts, Volume 3 p. 99 para. 1] p. 681, Para. 4, [1894MS].

You will be the happiest people while you know that you are not in conflict with the law of God, and there is a crown laid up for every one of you. We have only touched on a few points of the truth, but we want you to be doers of the Word of God, that when He comes your house will not fall because it will be founded upon a Rock. The one built upon the sands will be swept away. [Cf: Unpublished Manuscripts, Volume 3 p. 99 para. 2] p. 681, Para. 5, [1894MS].

May God help us to keep all His commandments, that we may cast our glittering crowns at His feet. He will forgive every one of our sins if we come to Him with contrition, and then we can sing the song of Moses in the city of God. [Cf: Unpublished Manuscripts, Volume 3 p. 99 para. 3] p. 682, Para. 1, [1894MS].

[Sermon at Prahran (a suburb of Melbourne), Victoria, Australia. Sunday, 4:00 p.m., February 18, 1894. [John 17:2,3 quoted.] Here is the greatest knowledge and the most essential for every individual to know. You may, every one of you, put forth all your efforts; you may expend money; you may go to the highest institutions of learning to obtain an education, and yet if you do not feel the necessity of being acquainted with God and Jesus Christ whom He hath sent, all the knowledge that you obtain cannot give you eternal life. [Cf: Unpublished Manuscripts, Volume 4 p. 48 para. 1] p. 682, Para. 2, [1894MS].

We have traveled extensively and seen many going from place to place, from east to west, to Europe and back again, and traveling over the world. What were they after? They wanted to prolong their life. We saw one poor human being suffering in distress, such distress. A large tumor on his head, increasing till it bowed his head down to his breast. He believed in Jesus, but he said, "Give me something to prolong my life." Even in suffering and distress, such a tenacious hold on life. He wanted life. We tried to talk with him about the life which measures with the life of God. We tried to talk with him about that life which runs parallel with the life of Jehovah. It is a life without sigh and without sin, a life without bereavement, without infirmities,

without affliction, and with no fear of death. What a life that is! Well, here are the conditions whether you shall have that life or not: This is life eternal, to know the true and living God and Jesus Christ whom He hath sent. [Cf: Unpublished Manuscripts, Volume 4 p. 48 para. 2] p. 682, Para. 3, [1894MS].

Why then is the world not filled with the glory of God? Why do you not find human beings that are making it their aim and object to know God and to know Jesus Christ whom He hath sent? Why do you not see the instruction coming from parents to children? Why has it not been in past generations that the instruction has come from parents to children, and thus children have been trained and disciplined and educated so that the first lessons they shall teach their children will be lessons of God and Jesus Christ whom He hath sent? They must know this or they will never know what eternal life is. [Cf: Unpublished Manuscripts, Volume 4 p. 48 para. 3] p. 682, Para. 4, [1894MS].

How wicked it is for parents by precept and example to show by their conversation and practice that this world absorbs all their mind. Who gave you your mind? Why, it was God. He gave you your intellect and He gave you that mind that it should be educated, that it should be trained, that it should be disciplined. He alone can do it. [Cf: Unpublished Manuscripts, Volume 4 p. 48 para. 2] p. 682, Para. 5, [1894MS].

When parents give the lessons to their children from their babyhood, should it not be God and Jesus Christ whom He hath sent? And when the words of life, the lessons of Jesus Christ are familiar to their own mind, the treasures of the heart are molded by the treasures of the God of Heaven, and they are teaching their children to know God and Jesus Christ whom He hath sent. Not to know Him as children have been taught in generations back--that He is a spy upon them and that God is a stern judge. No, you do not want to teach them that. You want to weave love into your own character, and you want to bring it into the character of your children. You want true Christian courtesy in your own life, and you want to bring it into the lives of your children. You want it in the lives of your children. You want to keep before them that they are living in the sight of God, that they are living in the sight of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 4 p. 48 para. 4] p. 683, Para. 1, [1894MS].

Cherubims and seraphims, angels and archangels, are watching the battle that is going on in this life. Between whom? The Prince of life and the power of darkness. And what does God do? He shows us how we must do, how we must conduct the battle. He left the royal courts, laid aside His royal robe, and clothed His humanity with divinity. He became a man among the sons of men, and here He walked the world as what? A representative of the love of God, an example that we may study, a character that we may imitate every phase of, that we may see that He did not live to glorify Himself, but He lived to point to God. He came to live the law of God, because Satan was bringing his power to bear upon men, and his lying fallacies were all the time pressing upon them. [Cf: Unpublished Manuscripts, Volume 4 p. 49 para. 1] p. 683, Para. 2, [1894MS].

You cannot keep the law. No. It is impossible for man of himself to keep the law. He cannot do it. But what can he do? Lay hold by living

faith of the righteousness of Jesus Christ, and present to the Father the righteousness of Christ; and the fragrance of His character is brought into his life. Here Satan is dethroned; he is emptied out of the house, and the vacuum is supplied by the righteousness of Jesus Christ. Christ sits enthroned in the human soul. Christ never wars against Christ. [Cf: Unpublished Manuscripts, Volume 4 p. 49 para. 2] p. 683, Para. 3, [1894MS].

Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 14:7). Then it is plainly expressed what His will and work are, in the fourteenth chapter of John and the twelfth verse. It is believing on Jesus Christ who is able to save you to the utmost. He came to this world to bring fallen man moral power, that he might keep the commandments of God and be a partaker in the divine nature, overcoming the corruption that is in the world through lust. It is the privilege of every one of us. [Cf: Unpublished Manuscripts, Volume 4 p. 49 para. 3] p. 683, Para. 4, [1894MS].

God has done so much for us in giving His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. We are persons of hope. We may every one lay hold on the hope that is set before us. "He that believeth on me, the works that I do shall he do also" (John 14:12), and He says, "I kept My Father's commandments." The Pharisees said when the disciples rubbed the ears of corn as they went through the wheat fields, "He has broken the Sabbath." Could they have fastened that upon Him, then what? They would not have had to get false witnesses to speak against Him. They would have condemned Him as a Sabbath-breaker. But He said, "Ye do not know what this means, I will have mercy and not sacrifice" (See Matt. 9:13), or ye would not have condemned the guiltless. [Cf: Unpublished Manuscripts, Volume 4 p. 50 para. 1] p. 683, Para. 5, [1894MS].

Who dares to say that Christ is a Sabbath-breaker? He made the Sabbath Himself. He is the one that spoke the law from Sinai. He is the one who was enshrouded in the pillar of cloud, and therefore He said, "Ye are ignorant of the Scriptures and of the power of God." Why? Because they covered it all up with their maxims and traditions which had been handed down from rabbi to rabbi, and repeated and enlarged till the specifications of the law of God were buried in a mass of rubbish, and till the people were not certain that they were keeping the law, for the law is the transcript of the Father's character. [Cf: Unpublished Manuscripts, Volume 4 p. 50 para. 2] p. 684, Para. 1, [1894MS].

If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He says, "Ye that believe in me the works that I do shall they do also, and greater works than these shall these do because I go to my Father; and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." (See John 14:12, 13.) Please tell me, if you can, why you are so weak and helpless. Why, as professing Christians, are we so mixed and mingled with the world till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father? [Cf: Unpublished Manuscripts, Volume 4 p. 50 para. 3] p. 684, Para. 2, [1894MS].

Why, I ask you, are there so many families destitute of the Spirit of

God? Why are there so many families that have so little of the life and love and likeness of Jesus Christ? It is because they do not know God. If they knew God, and if they would behold Him by faith in Jesus Christ who came to our world to die for man, they would see such matchless charms in the Son that they by beholding would become changed into the same image. Now you see the wrong of conforming to the world. [Cf: Unpublished Manuscripts, Volume 4 p. 50 para. 4] p. 684, Para. 3, [1894MS].

We have a brief lifetime to live here, and we know not how soon the day may come when the arrow of death must strike our heart. We know not how soon the time may come when we shall have to give up the world and all interest in the world. Have we individually become acquainted with God, the governor of heaven, the law giver, and Jesus Christ whom He hath sent into the world to represent Him? [Cf: Unpublished Manuscripts, Volume 4 p. 50 para. 5] p. 684, Para. 4, [1894MS].

The world could not bear Him. Just three years and a half of public ministry and then they got rid of Him. The heavenly vine was taken and transplanted on the other side of the wall. There the heavenly boughs hang over this side of the wall by the Holy Spirit. The Holy Spirit was given to man and here the communication is to be kept up between heaven and earth, between God and man. The communication is to be preserved lest man be overcome of the world. Christ says, "I have overcome the world." Why? On our behalf. That you may overcome as He overcame. Then our work is to seek God with all our hearts that we may find Him. [Cf: Unpublished Manuscripts, Volume 4 p. 50 para. 6] p. 684, Para. 5, [1894MS].

Do not be afraid to be found on your knees acknowledging God as your Father. Acknowledge your dependence upon God. Acknowledge that you are acquainted with His power, that you want a vital connection with the God of heaven. "Well," you say, "they misinterpret me, and if I am in the world I must be of the world." No, that does not necessarily follow. Christ says, "Ye are the light of the world" (Matt. 5:14). "Let your light so shine that they may see your good works" (see Matt. 5:16), and let them see that you are turning your eyes upon heaven. But it is not the fashion, and I am so sorry that it is not the fashion. [Cf: Unpublished Manuscripts, Volume 4 p. 51 para. 1] p. 685, Para. 1, [1894MS].

Moses lifted up his hands toward heaven when Israel and the opposing power were in warfare. Before all Israel he stood with his hands uplifted toward heaven. As soon as they began to drop the enemy gained the victory, and every time his hands were uplifted toward heaven the forces of Israel gained the victory. So Aaron and Hur stood on each side and held his hands toward heaven as a symbol, signifying that he was laying hold of the God of heaven as they must do. They must stretch their arms toward heaven. Christ is their helper. [Cf: Unpublished Manuscripts, Volume 4 p. 51 para. 2] p. 685, Para. 2, [1894MS].

Here we are in a world that is unfavorable to right and truth. What shall we do? We must put our whole business into the business of serving God. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. 6:33). You have a God who says, "If ye keep my commandments I will bless you in your fields, and flocks, and herds, and vineyards, and all that you put your

hand unto." The God of heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God, or shall we trample upon the law of God and say it is not binding? God might just as well have abolished Himself. In the law every specification is the character of the infinite God. [Cf: Unpublished Manuscripts, Volume 4 p. 51 para. 3] p. 685, Para. 3, [1894MS].

What are we to do? Study the Scriptures. Search the Scriptures. See whether you are obeying the law of God and the standard of His righteousness. Tell your children that you have disregarded the law of God. Tell them you feel as Ezra did. Here was Josiah, so sorry to think that the law had been lost, and that they had been careless and heedless of it. They bring it before him. There stands up one that reads it, and the people weep and mourn because they have not kept the law. But rejoice that you have the law now. We will keep it. Bring your offerings and gifts, and offer praise to God with your tears and mourning. That is just what we want to do. [Cf: Unpublished Manuscripts, Volume 4 p. 52 para. 1] p. 685, Para. 4, [1894MS].

If the light of the law of God comes to us and we see intelligently that we have been transgressing it, we can say, "Now I understand how it is that we have been in darkness and uncertainty. Now we will lay right hold of the commandments of God and we will keep them and live, 'for the law of the Lord is perfect, converting the soul.'" Why should God abolish a perfect thing? We want to use our intelligence to a purpose, and send back joy and rejoicing that you have found out that you were not loyal servants of the Lord of heaven, but that you would be. You would not have it go up to the judgment that you were transgressing the law of God, and putting Christ to an open shame before the world. Thinking good but not practicing will not answer. [Cf: Unpublished Manuscripts, Volume 4 p. 52 para. 2] p. 685, Para. 5, [1894MS].

We want Christ and His obedience and we want to drink in of the Spirit of God. I want to be like Him. I want to practice His virtues and be a doer of the Word. And what did He say on the Mount? "Think not"--on their startled ears fell the words, their very thoughts unrolled before them--"think not that I am come to destroy the law of the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). He came to fulfill every specification of the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (v. 18). I want you to take this. It is the word of God. You will hear from the word of men that the law is abolished and that it is not binding upon men. And they act just so. But you cannot afford to work against God. "Ye are laborers together with God" (1 Cor. 3:9). I would rather be a laborer with God than to be laboring counter to Him. I see in Him matchless charms. [Cf: Unpublished Manuscripts, Volume 4 p. 53 para. 1] p. 686, Para. 1, [1894MS].

"But," you say, "the law cannot save anybody." No, we are free through Christ, living in obedience to the law, through the merits and righteousness and virtues of His character. And when we lay hold of Him by living faith, what shall we do? Keep the commandments of God and His law as the apple of your eye. These are the words of inspiration, "Keep them and live." You do not have anyone touch that part of your eye. You know how painful it is. [Cf: Unpublished Manuscripts, Volume 4 p. 53 para. 2] p. 686, Para. 2, [1894MS].

Do you want to know just what to do? Say, "I rejoice that I have found out how defective I am, and I am going to overcome sin and be a victor; for 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" (Rev. 3:21). Will you overcome as Christ overcame? Shall we have the victory? Jesus Christ is our Saviour. [Cf: Unpublished Manuscripts, Volume 4 p. 53 para. 3] p. 686, Para. 3, [1894MS].

We have a great work to do. Not to tell them that there is no law. No law to govern heavenly and human intelligences? Whoever picks that up is in Satan's army and you cannot afford to be there. I beseech you to seek the Lord with all your heart that you may find Him to be precious to your soul. Jesus died that you might have salvation, that you might go on, not linking hands with the world, not that you might know more and more of the world, but that you might know God and Jesus Christ whom He hath sent. [Cf: Unpublished Manuscripts, Volume 4 p. 54 para. 1] p. 686, Para. 4, [1894MS].

The law cannot save you, but it is the standard of character, and to represent the character of Jesus Christ you must live the law, for He lived the law in our world. Paul says, "I have taught them from house, repentance toward God and faith toward our Lord Jesus Christ." (See Acts 20:20, 21.) This is the way. We behold Him for the perfection of His character and then we see the defects in our own character. Do you stand before God and say, "Cleanse us and change us?" You should flee to Jesus Christ and lay hold of the divine merits of the Son of God, and then you are washed from the defilements and stains of sin. There is not a stain in the character because God is enthroned in the heart and Christ does not war against Christ. Christ does not war against the Father. "I and the Father are one." He was in the express image of the Father's person, and we want to express the character of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 4 p. 54 para. 2] p. 686, Para. 5, [1894MS].

We must claim His sufficiency. Christ has died for us. Satan says, "You are a sinner and cannot make yourself any better." Yes, I am a sinner, and I need a Saviour, and I lay hold of the merits of Jesus Christ to save me from all transgression. We wash in the fountain that has been prepared for us, and we are cleansed from all the defilement of sin. [Cf: Unpublished Manuscripts, Volume 4 p. 54 para. 3] p. 687, Para. 1, [1894MS].

There is matchless loveliness in Jesus Christ. I love Him because He first loved me. We want the purity that there is in Jesus Christ, and He will save to the utmost all who come to Him. Then you see what Christ suffered for us. Are we willing to be partakers of His sufferings? He says if we are we will be partakers of His glory. How much have you suffered for Christ's sake? Are you willing to be partakers with Him in His suffering? If you are, He will cooperate with you and you can cooperate with the heavenly intelligences to bring the lost sheep back to the fold. There are souls that are perishing out of Christ, and what we want is to bring God's lost sheep back to Christ. May God help us to know what we must do. Christ loves us because we are helpless and dependent. [Cf: Unpublished Manuscripts, Volume 4 p. 55 para. 1] p. 687, Para. 2, [1894MS].

We are lost without Christ, but God has given us something to bring us back to our loyalty. We want the deep moving of the Spirit of God on our hearts. We want to walk in the light as God is in the light and then shall not walk in darkness. We shall have songs of praise and rejoicing, for we can tell the story of the love of Jesus toward man. He died on Calvary that we should not perish in our sin. Then cease from evil and follow on to know the Lord. Oh, the light and love and preciousness that there is in Jesus Christ! He will encircle us in the arms of His mercy and He will love us freely. [Cf: Unpublished Manuscripts, Volume 4 p. 55 para. 2] p. 687, Para. 3, [1894MS].

God grant that we may seek the perishing and bring them back to the fold of God. We want to see sinners converted, and we want to seek to expel sin from the world. God will deliver us and we may represent the character of Jesus Christ who died for the sins of the whole world. Let us, everyone, learn of Jesus. Take His yoke. Love Him because He first loved you, and we shall have a most precious victory by and by. He will open the gates of the city of God and bid us come in. He will welcome us and give us a heavenly benediction. To all who have tested their obedience that they will obey the law of God, He says, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." What is that joy? The joy of seeing sinners converted. They will be brought to Jesus Christ and this is His joy. We have been partakers with Jesus Christ. "Laborers together with God." And thus we see that we can indeed be partakers of His glory, which shall be given to every faithful child of God. [Cf: Unpublished Manuscripts, Volume 4 p. 55 para. 3] p. 687, Para. 4, [1894MS].

Let us take the robe of His righteousness woven in the loom of heaven. There is not a thread of humanity in that robe. It is the robe of Christ's righteousness. Let us put it on right here. We want life. We want to give the example of what Christ is and what we may be. Oh, that we might manifest God to a fallen world. We may be purified so that we may wear the robe of Christ's righteousness, and the crown of immortality. God grant that this may be our lot; for Jesus loves us with a love that is infinite. He does not want that one of us should perish, but that everyone may have that life that measures with the life of God. God grant that we may secure that blessed inheritance.-- Ms. 12, 1894. [Cf: Unpublished Manuscripts, Volume 4 p. 56 para. 1] p. 687, Para. 5, [1894MS].

Manuscript Release #900.11. Manuscript 12, 1894. ETERNAL LIFE. [Sermon at Prahran (a suburb of Melbourne), Victoria, Australia. Sunday, 4:00 p.m., February 78, 1894.] [John 17:2,3 quoted.] Here is the greatest knowledge and the most essential for every individual to know. You may, every one of you, put forth all your efforts; you may expend money; you may go to the highest institutions of learning to obtain an education, and yet if you do not feel the necessity of being acquainted with God and Jesus Christ whom He hath sent, all the knowledge that you obtain cannot give you eternal life. [Cf: Unpublished Manuscripts, Volume 5 p. 93 para. 1] p. 688, Para. 1, [1894MS].

We have traveled extensively and seen many going from place to place, from east to west, to Europe and back again, and traveling over the world. What were they after? They wanted to prolong their life. We saw one poor human being suffering in distress, such distress. A large tumor on his head, increasing till it bowed his head down to his

breast. He believed in Jesus, but he said, "Give me something to prolong my life." Even in suffering and distress, such a tenacious hold on life. He wanted life. We tried to talk with him about the life which measures with the life of God. We tried to talk with him about that life which runs parallel with the life of Jehovah. It is a life without sigh and without sin, a life without bereavement, without infirmities, without affliction, and with no fear of death. What a life that is! Well, here are the conditions whether you shall have that life or not: This is life eternal, to know the true and living God and Jesus Christ whom He hath sent. [Cf: Unpublished Manuscripts, Volume 5 p. 93 para. 2] p. 688, Para. 2, [1894MS].

Why then is the world not filled with the glory of God? Why do you not find human beings that are making it their aim and object to know God and to know Jesus Christ whom He hath sent? Why do you not see the instruction coming from parents to children? Why has it not been in past generations that the instruction has come from parents to children, and thus children have been trained and disciplined and educated so that the first lessons they shall teach their children will be lessons of God and Jesus Christ whom He hath sent? They must know this or they will never know what eternal life is. [Cf: Unpublished Manuscripts, Volume 5 p. 94 para. 1] p. 688, Para. 3, [1894MS].

How wicked it is for parents by precept and example to show by their conversation and practice that this world absorbs all their mind. Who gave you your mind? Why, it was God. He gave you your intellect and He gave you that mind that it should be educated, that it should be trained, that it should be disciplined. He alone can do it. [Cf: Unpublished Manuscripts, Volume 5 p. 94 para. 2] p. 688, Para. 4, [1894MS].

When parents give the lessons to their children from their babyhood, should it not be God and Jesus Christ whom He hath sent? And when the words of life, the lessons of Jesus Christ are familiar to their own mind, the treasures of the heart are molded by the treasures of the God of Heaven, and they are teaching their children to know God and Jesus Christ whom He hath sent. Not to know Him as children have been taught in generations back--that He is a spy upon them and that God is a stern judge. No, you do not want to teach them that. You want to weave love into your own character, and you want to bring it into the character of your children, You want true Christian courtesy in your own life, and you want to bring it into the lives of your children. You want it in the lives of your children. You want to keep before them that they are living in the sight of God, that they are living in the sight of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 94 para. 3] p. 688, Para. 5, [1894MS].

Cherubims and seraphims, angels and archangels, are watching the battle that is going on in this life. Between whom? The Prince of life and the power of darkness. And what does God do? He shows us how we must do, how we must conduct the battle. He left the royal courts, laid aside His royal robe, and clothed His humanity with divinity. He became a man among the sons of men, and here He walked the world as what? A representative of the love of God, an example that we may study, a character that we may imitate every phase of, that we may see that He did not live to glorify Himself, but He lived to point to God. He came to live the law of God, because Satan was bringing his power to bear

upon men, and his lying fallacies were all the time pressing upon them. [Cf: Unpublished Manuscripts, Volume 5 p. 95 para. 1] p. 689, Para. 1, [1894MS].

You cannot keep the law. No. It is impossible for man of himself to keep the law. He cannot do it. But what can he do? Lay hold by living faith of the righteousness of Jesus Christ, and present to the Father the righteousness of Christ; and the fragrance of His character is brought into his life. Here Satan is dethroned; he is emptied out of the house, and the vacuum is supplied by the righteousness of Jesus Christ. Christ sits enthroned in the human soul. Christ never wars against Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 95 para. 2] p. 689, Para. 2, [1894MS].

Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:1). Then it is plainly expressed what His will and work are, in the fourteenth chapter of John and the twelfth verse.--It is believing on Jesus Christ who is able to save you to the utmost. He came to this world to bring fallen man moral power, that he might keep the commandments of God and be a partaker in the divine nature, overcoming the corruption that is in the world through lust. It is the privilege of every one of us. [Cf: Unpublished Manuscripts, Volume 5 p. 95 para. 3] p. 689, Para. 3, [1894MS].

God has done so much for us in giving His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. We are persons of hope. We may every one lay hold on the hope that is set before us. "He that believeth on me, the works that I do shall he do also" (John 14:12), and He says, "I kept My Father's commandments." The Pharisees said when the disciples rubbed the ears of corn as they went through the wheat fields, "He has broken the Sabbath." Could they have fastened that upon Him, then what? They would not have had to get false witnesses to speak against Him. They would have condemned Him as a Sabbath-breaker. But He said, "Ye do not know what this means, I will have mercy and not sacrifice" (See Matt. 9:13), or ye would not have condemned the guiltless. [Cf: Unpublished Manuscripts, Volume 5 p. 96 para. 1] p. 689, Para. 4, [1894MS].

Who dares to say that Christ is a Sabbath-breaker? He made the Sabbath Himself. He is the one that spoke the law from Sinai. He is the one who was enshrouded in the pillar of cloud, and therefore He said, "Ye are ignorant of the Scriptures and of the power of God." Why? Because they covered it all up with their maxims and traditions which had been handed down from rabbi to rabbi, and repeated and enlarged till the specifications of the law of God were buried in a mass of rubbish, and till the people were not certain that they were keeping the law, for the law is the transcript of the Father's character. [Cf: Unpublished Manuscripts, Volume 5 p. 96 para. 2] p. 689, Para. 5, [1894MS].

If the law could have been abolished, Christ need not have died, but He came, the only begotten Son, to die and suffer for the human family. Now He says, "Ye that believe in me the works that I do shall they do also, and greater works than these shall these do because I go to my Father; and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." (See John 14:12, 13.) please tell me, if you can, why you are so weak and helpless. Why, as professing

Christians, are we so mixed and mingled with the world till we lose sight of eternity, till we lose sight of Jesus Christ, and till we lose sight of the Father? [Cf: Unpublished Manuscripts, Volume 5 p. 96 para. 3] p. 690, Para. 1, [1894MS].

Why, I ask you, are there so many families destitute of the Spirit of God? Why are there so many families that have so little of the life and love and likeness of Jesus Christ? It is because they do not know God. If they knew God, and if they would behold Him by faith in Jesus Christ who came to our world to die for man, they would see such matchless charms in the Son that they by beholding would become changed into the same image. Now you see the wrong of conforming to the world. [Cf: Unpublished Manuscripts, Volume 5 p. 97 para. 1] p. 690, Para. 2, [1894MS].

We have a brief lifetime to live here, and we know not how soon the day may come when the arrow of death must strike our heart. We know not how soon the time may come when we shall have to give up the world and all interest in the world. Have we individually become acquainted with God, the Governor of heaven, the Lawgiver, and Jesus Christ whom He hath sent into the world to represent Him? [Cf: Unpublished Manuscripts, Volume 5 p. 97 para. 2] p. 690, Para. 3, [1894MS].

The world could not bear Him. Just three years and a half of public ministry and then they got rid of Him. The heavenly vine was taken and transplanted on the other side of the wall. There the heavenly boughs hang over this side of the wall by the Holy Spirit. The Holy Spirit was given to man and here the communication is to be kept up between heaven and earth, between God and man. The communication is to be preserved lest man be overcome of the world. Christ says, "I have overcome the world." Why? On our behalf. That you may overcome as He overcame. Then our work is to seek God with all our hearts that we may find Him. [Cf: Unpublished Manuscripts, Volume 5 p. 97 para. 3] p. 690, Para. 4, [1894MS].

Do not be afraid to be found on your knees acknowledging God as your Father. Acknowledge your dependence upon God. Acknowledge that you are acquainted with His power, that you want a vital connection with the God of heaven. "Well," you say, "they misinterpret me, and if I am in the world I must be of the world. No, that does not necessarily follow. Christ says, "Ye are the light of the world" (Matt. 5:14). "Let your light so shine that they may see your good works" (see Matt. 5:16), and let them see that you are turning your eyes upon heaven. But it is not the fashion, and I am so sorry that it is not the fashion. [Cf: Unpublished Manuscripts, Volume 5 p. 98 para. 1] p. 690, Para. 5, [1894MS].

Moses lifted up his hands toward heaven when Israel and the opposing power were in warfare. Before all Israel he stood with his hands uplifted toward heaven. As soon as they began to drop the enemy gained the victory, and every time his hands were uplifted toward heaven the forces of Israel gained the victory. So Aaron and Hur stood on each side and held his hands toward heaven as a symbol, signifying that he was laying hold of the God of heaven as they must do. They must stretch their arms toward heaven. Christ is their helper. [Cf: Unpublished Manuscripts, Volume 5 p. 98 para. 2] p. 691, Para. 1, [1894MS].

Here we are in a world that is unfavorable for right and truth. What shall we do? We must put our whole business into the business of serving God. "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you" (Matt. 6:33). You have a God who says, "If ye keep my commandments I will bless you in your fields, and flocks, and herds, and vineyards, and all that you put your hand unto." The God of heaven has placed a benediction upon them that keep the commandments of God. Shall we stand as a peculiar people of God, or shall we trample upon the law of God and say it is not binding? God might just as well have abolished Himself. In the law every specification is the character of the infinite God. [Cf: Unpublished Manuscripts, Volume 5 p. 98 para. 3] p. 691, Para. 2, [1894MS].

What are we to do? Study the Scriptures. Search the Scriptures. See whether you are obeying the law of God and the standard of his righteousness. Tell your children that you have disregarded the law of God. Tell them you feel as Ezra did. Here was Josiah, so sorry to think that the law had been lost, and that they had been careless and heedless of it. They bring it before him. There stands up one that reads it, and the people weep and mourn because they have not kept the law. But rejoice that you have the law now. We will keep it. Bring your offerings and gifts, and offer praise to God with your tears and mourning. That is just what we want to do. [Cf: Unpublished Manuscripts, Volume 5 p. 99 para. 1] p. 691, Para. 3, [1894MS].

If the light of the law of God comes to us and we see intelligently that we have been transgressing it, we can say, "Now I understand how it is that we have been in darkness and uncertainty. Now we will lay right hold of the commandments of God and we will keep them and live, 'for the law of the Lord is perfect, converting the soul.'" Why should God abolish a perfect thing? We want to use our intelligence to a purpose, and send back joy and rejoicing that you have found out that you were not loyal servants of the Lord of heaven, but that you would be. You would not have it go up to the judgment that you were transgressing the law of God, and putting Christ to an open shame before the world. Thinking good but not practicing will not answer. [Cf: Unpublished Manuscripts, Volume 5 p. 99 para. 2] p. 691, Para. 4, [1894MS].

We want Christ and His obedience and we want to drink in of the Spirit of God. I want to be like Him. I want to practice His virtues and be a doer of the Word. And what did He say on the Mount? "Think not"--on their startled ears fell the words, their very thoughts unrolled before them--"think not that I am come to destroy the law of the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). He came to fulfill every specification of the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (v. 18). I want you to take this. It is the word of God. You will hear from the word of men that the law is abolished and that it is not binding upon men. And they act just so. But you cannot afford to work against God. "Ye are laborers together with God" (1 Cor. 3:9). I would rather be a laborer with God than to be laboring counter to Him. I see in Him matchless charms. [Cf: Unpublished Manuscripts, Volume 5 p. 100 para. 1] p. 691, Para. 5, [1894MS].

"But," you say, "the law cannot save anybody." No, we are free through Christ, living in obedience to the law, through the merits and

righteousness and virtues of His character. And when we lay hold of Him by living faith, what shall we do? Keep the commandments of God and His law as the apple of your eye. These are the words of inspiration, "Keep them and live." You do not have anyone touch that part of your eye. You know how painful it is. [Cf: Unpublished Manuscripts, Volume 5 p. 100 para. 2] p. 692, Para. 1, [1894MS].

Do you want to know just what to do? Say, "I rejoice that I have found out how defective I am, and I am going to overcome sin and be a victor; for 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" (Rev. 3:21). Will you overcome as Christ overcame? Shall we have the victory? Jesus Christ is our Saviour. [Cf: Unpublished Manuscripts, Volume 5 p. 100 para. 3] p. 692, Para. 2, [1894MS].

We have a great work to do. Not to tell them that there is no law. No law to govern heavenly and human intelligences? Whoever picks that up is in Satan's army and you cannot afford to be there. I beseech you to seek the Lord with all your heart that you may find Him to be precious to your soul. Jesus died that you might have salvation, that you might go on, not linking hands with the world, not that you might know more and more of the world, but that you might know God and Jesus Christ whom He hath sent. [Cf: Unpublished Manuscripts, Volume 5 p. 101 para. 1] p. 692, Para. 3, [1894MS].

The law cannot save you, but it is the standard of character, and to represent the character of Jesus Christ you must live the law, for He lived the law in our world. Paul says, "I have taught them from house, repentance toward God and faith toward our Lord Jesus Christ." (See Acts 20:20, 21.) This is the way. We behold Him for the perfection of His character and then we see the defects in our own character. Do you stand before God and say, "Cleanse us and change us"? You should flee to Jesus Christ and lay hold of the divine merits of the Son of God, and then you are washed from the defilements and stains of sin. There is not a stain in the character because God is enthroned in the heart and Christ does not war against Christ. Christ does not war against the Father. "I and the Father are one." He was in the express image of the Father's person, and we want to express the character of Jesus Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 101 para. 2] p. 692, Para. 4, [1894MS].

We must claim His sufficiency. Christ has died for us. Satan says, "You are a sinner and cannot make yourself any better." Yes, I am a sinner, and I need a Saviour, and I lay hold of the merits of Jesus Christ to save me from all transgression. We wash in the fountain that has been prepared for us, and we are cleansed from all the defilement of sin. [Cf: Unpublished Manuscripts, Volume 5 p. 101 para. 3] p. 692, Para. 5, [1894MS].

There is matchless loveliness in Jesus Christ. I love Him because He first loved me. We want the purity that there is in Jesus Christ, and He will save to the utmost all who come to Him. Then you see what Christ suffered for us. Are we willing to be partakers of His sufferings? He says if we are we will be partakers of His glory, How much have you suffered for Christ's sake? Are you willing to be partakers with Him in His suffering? If you are, He will cooperate with you and you can cooperate with the heavenly intelligences to bring the

lost sheep back to the fold. There are souls that are perishing out of Christ, and what we want is to bring God's lost sheep back to Christ. May God help us to know what we must do. Christ loves us because we are helpless and dependent. [Cf: Unpublished Manuscripts, Volume 5 p. 102 para. 1] p. 693, Para. 1, [1894MS].

We are lost without Christ, but God has given us something to bring us back to our loyalty. We want the deep moving of the Spirit of God on our hearts. We want to walk in the light as God is in the light and then we shall not walk in darkness. We shall have songs of praise and rejoicing, for we can tell the story of the love of Jesus toward man. He died on Calvary that we should not perish in our sin. Then cease from evil and follow on to know the Lord. Oh, the light and love and preciousness that there is in Jesus Christ! He will encircle us in the arms of His mercy and He will love us freely. [Cf: Unpublished Manuscripts, Volume 5 p. 102 para. 2] p. 693, Para. 2, [1894MS].

God grant that we may seek the perishing and bring them back to the fold of God. We want to see sinners converted, and we want to seek to expel sin from the world. God will deliver us and we may represent the character of Jesus Christ who died for the sins of the whole world. Let us, everyone, learn of Jesus. Take His yoke. Love Him because He first loved you, and we shall have a most precious victory by and by. He will open the gates of the city of God and bid us come in. He will welcome us and give us a heavenly benediction. To all who have tested their obedience that they will obey the law of God, He says, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." What is that joy? The joy of seeing sinners converted. They will be brought to Jesus Christ and this is His joy. We have been partakers with Jesus Christ. "Laborers together with God." And thus we see that we can indeed be partakers of His glory, which shall be given to every faithful child of God. [Cf: Unpublished Manuscripts, Volume 5 p. 102 para. 3] p. 693, Para. 3, [1894MS].

Let us take the robe of His righteousness woven in the loom of heaven. There is not a thread of humanity in that robe. It is the robe of Christ's righteousness. Let us put it on right here. We want life. We want to give the example of what Christ is and what we may be. Oh, that we might manifest God to a fallen world. We may be purified so that He may wear the robe of Christ's righteousness, and the crown of immortality. God grant that this may be our lot; for Jesus loves us with a love that is infinite. He does not want that one of us should perish, but that everyone may have that life that measures with the life of God. [Cf: Unpublished Manuscripts, Volume 5 p. 103 para. 1] p. 693, Para. 4, [1894MS].

Special Testimonies. Relating to Various Matters in Battle Creeks. (Hitherto unpublished.) In the night season I was in a dream or vision, which revealed some things in Battle Creek. My guide said, "Follow me." I was directly in Battle Creek; the streets were alive with bicycles ridden by our own people. There was a witness from heaven beholding our people indulging their desire for selfish gratification, and using the money in this way that should be invested in foreign missions, to unfurl the banner of truth in the cities, and in the by-ways of the land. There was an infatuation, a craze upon the subject. The course of those who invest money in these things when starvation is at the very door of thousands, does not bear in telling testimony to the truth that

the end of all things is at hand. These things are counterworking against the messages that God has given his messengers to proclaim in order to arouse the world to the great event which is just before us. [Cf: Pamphlet 084 p. 1 para. 01] p. 694, Para. 1, [1894MS].

The Witness from heaven said, "I will turn my face from you for your pleasant picture and your selfish practices which are misrepresenting the religion of Jesus Christ, and preparing a people, through denying him in practice, to be ensnared by the deceptions of these last days." Every device that Satan can invent to make our people disloyal to Jesus Christ, the Captain of our salvation, will be ready at hand. The notices given in our papers extolling bicycles might better be cut out and in their place the destitute foreign fields be represented. "My people," saith the Lord, "do err and separate from the Source of their strength. In their works they deny me, and I will turn my face from them, unless they repent and do their first works." [Cf: Pamphlet 084 p. 1 para. 02] p. 694, Para. 2, [1894MS].

America, and especially Battle Creek, where the greatest light from heaven has been shining upon the people, can become the place of greatest peril and darkness because the people do not continue to practice the truth and walk in the light. What was the meaning of the movement last winter 93-94 in giving up jewelry and ornaments? Was it to teach our people a lesson? Were they prompted by the Holy Spirit to do those things, and to use the avail in the advancement of the work of God in foreign countries? And has Satan been counteracting the movement of the Holy Spirit upon human hearts, that reaction shall be allowed to take place, and another evil exist? The present manifestation is strikingly inconsistent with that movement of stripping off the ornaments and giving up selfish indulgences which absorb the means, the mind, and the affections, diverting them into false channels. [Cf: Pamphlet 084 p. 2 para. 01] p. 694, Para. 3, [1894MS].

The light given me of God is that there is a work to be wrought in the heart which will not permit the mind and means to be thus perverted from the great subject that should absorb every mind,--the kingdom of God and his righteousness. Prepare, prepare for the great day of God. How can the people of Battle Creek interpret such movements, so difficult to harmonize one with the other? May the Lord help his representative men to turn their influence into channels which he can approve. [Cf: Pamphlet 084 p. 2 para. 02] p. 695, Para. 1, [1894MS].

It is the work of the Holy Spirit to act as a reprover. This I am bidden to say to you, is the work that has been and must continue to be carried on in every church in our land. The more nearly we approach the closing scenes of this earth's history, the more pronounced will be the work of Satan; every species of deception will take the lead to divert the mind from God through Satan's devices. The imagination will be intensely awakened in human minds to absorb money in buildings for convenience or to expend it unnecessarily through some excuse or invention of Satan; so that there will be less money to support laborers in the field and less money for the opening of new fields, and money will be unwisely appropriated to do things that are really good works, but by doing which the larger and more essential work is cramped, and many things cannot be undertaken at all, in the lifting of the banner of truth in new fields, with the proper dignity that should characterized the proclamation of warning that should be given to our

world. If at the great heart of the work the pulse beats are violent and erratic, the peril to spiritual life affects the whole body. [Cf: Pamphlet 084 p. 2 para. 03] p. 695, Para. 2, [1894MS].

Brethren and sisters in Battle Creek, I inquire, Who hath bewitched you, that you should not obey the truth, not only by profession, but by practice? Shall the idols be expelled from the heart, and Jesus be enthroned there? He is standing knocking at the door of every heart; do you hear his voice saying, Open unto me, I have heavenly treasures, goods of imperishable value; buy of me gold tried in the fire that you may be rich; buy white raiment and eye-salve? These are the goods you need, which, if you possess, will open to you the pearly gates of the city of God. He has been calling, calling, in the rich gospel feast he has presented to you, that you may be fed with the Bread of Life, and Christ is still knocking at the door of your hearts. [Cf: Pamphlet 084 p. 3 para. 01] p. 695, Para. 3, [1894MS].

Many go to Battle Creek expecting to find an influence similar to that of heaven, but they soon find practices not at all in accordance with their ideas of truth, and the separate, peculiar people who are to represent the most pure, holy principles of religion that were ever given to the world. Many have been led to walk in false paths through being brought in connection with those who are not consecrated, self-denying followers of Jesus Christ. These false professors have served as decoys to divert souls from the principles of truth and righteousness. [Cf: Pamphlet 084 p. 3 para. 02] p. 695, Para. 4, [1894MS].

Where are the faithful sentinels in Battle Creek to keep the fort? Where are the minute men to be on guard and not relax their vigilance for one moment,--men who watch, men who pray, men who walk humbly in meekness and lowliness, after the example of the greatest Missionary that ever visited our world, who is our Pattern? [Cf: Pamphlet 084 p. 4 para. 01] p. 696, Para. 1, [1894MS].

My soul is weighed down continually as a cart beneath sheaves. O why do men become so spiritually blind? Poor triflers prefer their idols to Jesus Christ, admitting them into the heart, while Jesus is left standing without. Will you compel God to work, and dash one after another of your idols to the ground, that those who claim to be Christians may be driven from the perishable to the eternal? [Cf: Pamphlet 084 p. 4 para. 02] p. 696, Para. 2, [1894MS].

You have been made the depositaries of sacred, solemn messages of warning to an idolatrous and impenitent world, and the Lord is not pleased with your ways; he cannot prosper you in thus misrepresenting the truth, denying the message by your own course of action. Will our people awake? Will they continue to strain every nerve to purchase things they do not positively need, which are making them a by-word before the world? The Lord has money in the hands of his stewards, which they are misappropriating, binding it up in idols of some description. [Cf: Pamphlet 084 p. 4 para. 03] p. 696, Para. 3, [1894MS].

We have set before you our wants in this foreign field, but you have not had ears to hear and hearts to feel, and instead of considering our position in this new region beyond, instead of denying yourselves that

we may have facilities, you bind up the things of God in the things which he names idols. It is time that there was a different order of things in Battle Creek, else the judgments of God will surely fall upon the people. His blessing has rested upon you in large measure; has it made you laborers together with him? Are not our people in Battle Creek demonstrating to unbelievers that they do not believe the truth which they claim to advocate? God has been calling them away from every species of self-indulgence, and all manner of extravagance. When the church has had great light, then is her peril if she does not walk in the light, and put on her beautiful garments, and arise and shine; darkness will becloud the vision, so that light will be regarded as darkness, and darkness as light. When the believers in Battle Creek shall not only be penitent occasionally, but shall walk in humility, doers of the word, the world will take knowledge of them that they have been with Jesus. O how can the Spirit speak to impress hearts so that they will obey his voice. Ellen G. White. *Norfolk Villa, Prospect St., Granville, N. S. W., July, 1894.* [Cf: Pamphlet 084 p. 4 para. 04] p. 696, Para. 4, [1894MS].

Second Letter. I wish to remind my brethren of the cautions and warnings that have been given me in reference to constantly investing means in Battle Creek in order to make a little more room, or to make things more convenient. New fields are to be entered, the truth is to be proclaimed as a witness to all nations. The work is hindered, so that the banner of truth cannot be uplifted, as it should be, in these new fields. While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed that the Lord called for, to be used in "regions beyond." I have presented the warnings and the caution, as the word of the Lord; but my heart has been made sad to see that, notwithstanding all these, means has been swallowed up to satisfy these supposed wants, building has been added to building, so that the money could not be used in places where they have no conveniences, no building for the public worship of God or to give character to the work, no place where the banner of truth could be uplifted. These things I have set before you, and yet you have gone on just the same, absorbing means, God's means, in one locality, when the Lord has spoken that too much was already invested in one place, which meant that there was nothing in other places where there should be buildings and facilities to make even a beginning. What call had you to invest thousands of dollars in additional school buildings? You supposed you needed all this outlay, but did not entreaties come for you not to do this? [Cf: Pamphlet 084 p. 5 para. 01] p. 697, Para. 1, [1894MS].

I was shown that a terrible condition of things is seen to exist in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and the power of Satan is working in the world to stir up the religious elements, under the training of the great deceiver, to work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshalling under the leadings of the prince of darkness, and this is only the beginning of the end. The law of God is made void. We see and hear of confusion, perplexities, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion not reason bears sway. The wrath of God is upon the inhabitants of a world that is fast becoming

as corrupt as were the inhabitants of Sodom and Gomorrah. Already fires and floods are destroying thousands of human beings and the property that has been selfishly hoarded by the oppression of the poor. The Lord is soon to cut short his work, and put an end to sin. O that the scenes which have come before me, of the iniquities practiced in these last days, might make a suitable impression on the minds of God's professed people. [Cf: Pamphlet 084 p. 6 para. 01] p. 697, Para. 2, [1894MS].

As it was in the days of Noah, so shall it be when the Son of man shall be revealed. The Lord is removing his restrictions from the earth, and there will be death and destruction, and increasing crime, and evil, cruel workings against the rich who have exalted themselves above the poor. Those who have not God's protection will find no safety in any place or position. Human agents are being trained, and are using their inventive power to put in operation all the most powerful machinery to wound and kill. Instead of our enlarging and erecting additional buildings in Battle Creek or other places where our institutions are already established, there should be a limiting of the wants. Let the means and workers be scattered to represent the truth and give the warning message in "regions beyond." [Cf: Pamphlet 084 p. 7 para. 01] p. 698, Para. 1, [1894MS].

When the children of Israel were on their journey through the wilderness, the Lord protected them from the venomous serpents; but there came a time when, because of Israel's stubbornness and impenitence and transgression, the Lord removed his restraining power from these reptiles whose sting was deadly, and many were bitten and died. Then it was that the brazen serpent was uplifted, that all who repented and looked to it in faith might live. In the time of confusion and trouble, such as never was since there was a nation, the uplifted Saviour will be presented to the people in all lands and in all places, that all who look may live. [Cf: Pamphlet 084 p. 7 para. 02] p. 698, Para. 2, [1894MS].

But in view of the terrible crisis before us, what are those doing who claim to believe the truth? I was called by my Guide, who said, "Follow me," and I was shown things among our people that were not in accordance with their faith. There seemed to be a bicycle craze; money was spent to gratify an enthusiasm in this direction that might better, far better, have been invested in building houses of worship where they are greatly needed. There were presented before me some very strange things in Battle Creek. There seemed to be a bewitching influence which was passing as a wave over our people there, and which will be followed by other temptations. Anything that can absorb means in meeting supposed wants in any direction, Satan will use with intensity of purpose to induce our people to invest their time and money. It is all a species of idolatry. The example will be followed, and while hundreds are starving for bread, while famine and pestilence are being seen and felt, because God cannot, according to his own name's glory, protect those who are determinedly working contrary to his will, shall our people who profess to love and serve God, be acting as did the people in the days of Noah, following the imagination of their own hearts? [Cf: Pamphlet 084 p. 7 para. 03] p. 698, Para. 3, [1894MS].

While you have been gratifying your inclination in the appropriation of money--God's money--for which you must give an account, missionary work has been hindered, and bound about for want of money and workers

to lift the banner of truth in localities where they have never even heard the message of warning. Will God say to those who are selfishly pleasing their own imagination and gratifying their own desires, "Well done, good and faithful servant, enter thou into the joy of thy Lord? Thou hast been faithful over a few things, I will make thee ruler over many things." What kind of witness for the truth are you in Battle Creek bearing to the unbelieving world? I have been shown that the Lord does not look upon your course with favor, for your practice contradicts your profession of faith. You are not doers of the words of Christ. [Cf: Pamphlet 084 p. 8 para. 01] p. 699, Para. 1, [1894MS].

I was told by my Guide, "Look ye, and behold the idolatry of my people, to whom I have been speaking, rising up early, and presenting to them their dangers. I looked that they should bring forth fruit." There were some who were striving for the mastery, each striving to excel others in the swift running of their bicycles. There was a spirit of strife and contention among them as to which should be the greatest. The spirit was similar to that manifested in the base ball games on the College ground. Said my guide, "These things are an offense to God. Both near and afar off, souls are perishing for the bread of life and the waters of salvation. When Satan is defeated in one line, he will be all ready with other schemes and plans which will appear attractive and needful and which will absorb money and thought and encourage selfishness, so that he can overcome those who are so easily led into a false and selfish indulgence. [Cf: Pamphlet 084 p. 8 para. 02] p. 699, Para. 2, [1894MS].

The question will arise, What burden do these persons carry for the advancement of the work of God? Wherein do they realize the importance of the work for this time? Christ said to his disciples, "Ye are the light of the world. Let your light so shine before men that they by seeing your good works may glorify your Father which is in heaven." Is this investment of money, and this spinning of bicycles through the streets of Battle Creek, giving evidence of the genuineness of your faith in the proclamation of the last most solemn warning to be given to human beings on the very verge of the eternal world? [Cf: Pamphlet 084 p. 9 para. 01] p. 699, Para. 3, [1894MS].

Brethren and sisters in America, I make my appeal to you. God is not mocked; whatsoever a man soweth, that shall he also reap. The lives of many are too delicate and dainty; they know nothing of bearing hardness as good soldiers of Jesus Christ. They themselves are obstructions in the way of soul-saving. They have many wants, everything must be convenient, and easy, and nice, to suit their taste; they themselves will not move, and those who would move they hinder by their suppositions and imaginary wants and their love of idols. They think themselves Christians, but do not know what the practical Christian life signifies. What is the definition of Christian? It is to be Christ-like. "He who will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." When the Lord sees his people binding about their imaginary wants, practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, then the work will go forward with power. Let nothing, however dear, however loved, absorb your mind and affections, diverting you from the searching of the Scriptures, or from most earnest prayer. Watch unto prayer, live your own requests, co-operate with God by

working in harmony with him, expel everything from the soul temple which assumes the form of an idol. Now is God's time, and his time is your time. Fight the good fight of faith, refuse to think unbelief or to talk unbelief. There is a world to hear the last warning of mercy. Ellen G. White. *Norfolk Villa, Prospect St., Granville, N. S. W., July 20, 1894.* [Cf: Pamphlet 084 p. 9 para. 02] p. 699, Para. 4, [1894MS].

Extracts from Other Letters. I am reminded of a family of children. One is more prepossessing than the others, and that one is favored. Gifts and considerations are made without stint and partiality, and the others are left to get along as best they can. I think this is a good symbol of the present things in America and this country. God knows that we have done what we could, but have been crippled in every way,-- our hands tied,--without workers or money. The places that have nothing done in them, need money and devising and planning to create an interest. I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments there, as was seen after the Holy Ghost descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving. [Cf: Pamphlet 084 p. 10 para. 01] p. 700, Para. 1, [1894MS].

There should be a decided change in the spirit and character of the work, where men and women have received increased light. What are they doing to warn men and women who do not understand that the Lord is soon coming? He goeth out of his place to punish the inhabitants of the world for their iniquity. "The earth shall disclose her blood and no more cover her slain." Where, I asked, is the burden for souls that are perishing out of Christ? Who will go forth without the camp, bearing the reproach? Who will leave pleasant homes and dear ties of relationship, and carry the precious light of truth to far-off lands, but not beyond the domain of God? Every day and every moment comes to those who have entrusted to them the light of truth with the terrible significance that men and women in every clime and land are fitting themselves for weal or woe, fixing their own destinies for eternity. [Cf: Pamphlet 084 p. 11 para. 01] p. 700, Para. 2, [1894MS].

God has expended amazing sacrifices upon men, and mighty energies for the reclaiming of man from transgression and sin to loyalty and obedience, but I have been shown that he does nothing without the cooperation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives presented to arouse and keep living in the human heart the missionary spirit, that divine and human agency may be combined. What more has been done in self-denial in moving out of Battle Creek, in carrying the light, the influence of God's Spirit testifying to the truth in regions where the standard has never yet been lifted? Did the Lord of heaven open you the windows of heaven, and pour you out a blessing at the last Conference? What use have you made of the gift of God? He has supplied the motive forces of which he has made a lodgment in your hearts, that with patience and hope and untiring vigilance you might set forth Jesus Christ and him, crucified, that you send the note of warning that Christ is coming the second time with power and great glory, and calling men to repent of their sins. [Cf: Pamphlet 084 p. 11 para. 02] p. 700, Para. 3, [1894MS].

If Battle Creek does not arouse now and go to work in missionary fields, they will fall back into death-like slumber. How did the Holy Spirit work upon your hearts? By the energies of the Holy Spirit it was stimulating you to exercise the talents God has given you, that every man and woman and youth should employ them to set forth the truth for this time, making personal efforts, going into the cities where truth has never been and lifting the standard. Have not your energies been quickened in the blessing God has bestowed upon you, and the truth been more deeply impressed upon your soul, and its relative importance to perishing souls out of Christ? Are ye witnesses for Christ in a more distinct and decided manner, after the manifest revealing of God's blessing upon you? The Holy Spirit's office is to bring decidedly to your minds the important, vital truths. Is this to be bound up in a napkin and hidden in the earth?--No, no, it is to be put out to the exchangers; and as man uses his talents, however small, the Holy Spirit takes the things of God, and presents them anew to the mind. He makes the neglected word to be a vivifying agency through the Spirit; it is quick and powerful upon human minds, not because of the smartness, the educational power of the human agency, but because the divine power works with the human; and it is the divine that deserves all the credit. [Cf: Pamphlet 084 p. 12 para. 01] p. 701, Para. 1, [1894MS].

Shall selfishness and ease of those who have earthly comforts and attractive homes allure us? Shall we cease as moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? Then God will put his curse upon us that have had so great light, and inscribe upon the walls of our homes, "Lovers of pleasures more than lovers of God." He will put a tongue in the stones, and they will speak: but God commands of you in Battle Creek to go forth. Resolve not in your own strength, but in the strength and grace given of God that you will consecrate to God, now, just now, every power, every ability. You will follow Jesus because he bids you, and you will not ask where, nor what reward shall be given? It is well with you, if you obey, "Follow me." Your work is to lead every one to the light by judicious, well-put-forth effort; under the guardianship of the divine Leader, will to do, resolve to act, without a moment's delay, to make terms with God. [Cf: Pamphlet 084 p. 13 para. 01] p. 701, Para. 2, [1894MS].

When you die to self, when you surrender to God to do your work, to let every ray of light which God has been giving you, shine forth in good works, you are not alone. God's grace stands forth to work with every effort to enlighten the ignorant and those who do not know that the end of all things is at hand: But he will not be your substitute to do your God-given work. Light may shine in abundance, but the grace given will not convert your soul only as it arouses you to cooperate with divine agencies. You are called upon to be active soldiers, to put on the divine armor, and put forth energies, divine power working with the human, to break the spell of the worldly enchantments. [Cf: Pamphlet 084 p. 13 para. 02] p. 701, Para. 3, [1894MS].

Again I call for the help that we ought to have had, the means we must have if anything is accomplished in this country. Let your minds be drawn out for perishing souls. Obey the impulse given by high Heaven. Grieve not the Holy Spirit by delay. Resist not God's methods of recovering poor souls from the thralldom of sin. To every man is given his work. Then do the very best with the powers God has given you, and he will accept your efforts put forth with an eye single to his glory.

To every man he has given his work according to his several ability. Ellen G. White. [Cf: Pamphlet 084 p. 13 para. 03] p. 702, Para. 1, [1894MS].

Admonition and Caution. Your letter tells me, my brother, that there are many who are stirred deeply to move out of Battle Creek. There is need, great need, of this work being done; and now, those who have felt at last to make a move should not go in a rush, in an excitement, or in a rash manner, or in a way that hereafter they will deeply regret that they did move out at all. Let all calmly consider what were their motives in coming to Battle Creek, and leaving the little churches that they might have helped and blessed if they themselves were enjoying a personal Saviour. Then let them consider the influence upon their own souls in making the move which they did. Have its results been deeper spirituality? Has it been an influence over them to make them feel their responsibility to be laborers together with God? Did it improve them in keenness of discernment, to make them wise in counsel, and give them experience in culture and training of their untrained abilities? Have they seen things in a clearer light as they listened to the words of truth? Have they practiced the truth which has been brought home to their souls with power? Have they shown corresponding zeal to be witnesses for Christ nigh and afar off? Have they felt that now was their opportunity to state the truth more correctly because they understood it better, that they could adorn the doctrine of Christ our Saviour with modest simplicity of language, and with a sincere, honest, earnest purpose to so follow the Pattern that they may represent through the grace of Christ, a perfect manhood, because they live an actual Christian life? [Cf: Pamphlet 084 p. 14 para. 01] p. 702, Para. 2, [1894MS].

Each has his work, his own individual work, to do. Has he done it in Battle Creek? Is he likely to do it if he has not? Can he recognize that he has been, through practice, learning to pray more earnestly, and, through education in the school of Christ, learning through the influence of the Holy Spirit to use better language to address our Heavenly Father in a manner that corresponds to the great principles of truth, that his supplications to God will bear the marks of an intelligent progressive Christian? [Cf: Pamphlet 084 p. 15 para. 01] p. 702, Para. 3, [1894MS].

What is truth? have you bought the field which contains the precious jewels hidden in that field? Has the human agent come into possession of the truth, precious truth, revealed in God's word? That word gives no uncertain sound. In obeying it, you follow no cunningly devised fables. It speaks with definiteness and with authority, never speaking hesitatingly, never doubtingly. It is a *sure word of prophecy*. [Cf: Pamphlet 084 p. 15 para. 02] p. 703, Para. 1, [1894MS].

Now will you take heed that there shall be no rash movements made in heeding counsel in moving from Battle Creek? Do nothing without seeking wisdom of God, who hath promised to give liberally to all who ask, and who upbraideth not. All that any one can do is to advise and counsel, and then leave those who are convicted in regard to duty to move under divine guidance, and with their whole hearts open, to *learn and obey* God. [Cf: Pamphlet 084 p. 15 para. 03] p. 703, Para. 2, [1894MS].

Let every one take time to consider carefully; not be like the man in

the parable, who began to build, and was not able to finish. Not a move should be made until that movement and all it portends are carefully considered, everything weighed, and he feels that the Lord has something for him to do in educating and training himself to do a more spiritual work in imparting to others that which God has imparted to him. To every man was given his work according to his several ability. Then let him not move hesitatingly, but firmly, and yet humbly trusting in God. [Cf: Pamphlet 084 p. 15 para. 04] p. 703, Para. 3, [1894MS].

There may be individuals who will make a rush to do something, and enter into some business they know nothing about. This God does not require. Think candidly, prayerfully, studying the word with all carefulness and prayerfulness, with mind and heart awake to hear the voice of God. He does not follow his own imagination, but weighs the words of God, and counsels, and seeks wisdom from God. When, in the providence of God, he has a work to be done by the human agent co-operating with the divine, he has a man to do that work, if he will heed the moving of the Holy Spirit upon his heart and mind. To understand the will of God is a great thing. Divine Wisdom has his hand hold of the living machinery in human agencies; men are selected as fitting instruments to do a given work; and O what a precious ability is given of God to man to know his fellow-man, so that he can use, through the grace of God, the human agencies, and organize a working company to do the best work, according to their recognized ability! This is a sanctified gift--genius; it is wise generalship that can make use of men according to their ability. [Cf: Pamphlet 084 p. 16 para. 01] p. 703, Para. 4, [1894MS].

When God has a work for men to do in connection with Jesus Christ and the heavenly intelligences, and a revelation to give to men in regard to the eternal salvation of their fellow-men, he does not select men who have not a knowledge of God and truth and his righteousness; he does not choose weak and unsuitable men for this work, for this would misrepresent the work, and cast reflection upon God's wisdom. God makes no mistakes; and he is not glorified when those who profess to follow him are heedless, and make mistakes. The God of heaven has not left us to follow impulses, or our own impulses, or any man's guesses and weaknesses and perpetual mistakes, when vital, eternal interests are involved. There are things we need to know, and which we never can know, unless the Lord tells us about these things. Therefore we must call upon God to give us *his wisdom*. We need to have wisdom,--something reliable and sure; we need truth without any admixture of error. [Cf: Pamphlet 084 p. 16 para. 02] p. 704, Para. 1, [1894MS].

I address these words to the church at Battle Creek, to move in the counsels of God. There is need of your moving--many from Battle Creek--and there is also need of your having well-defined plans as to what you will do when you go out from Battle Creek. Do not go in a rush, without knowing what you are about. You may be enthused with the Spirit of God, saying, Now it is time we awake out of sleep; and, Arise, and shine; for thy light is come, and the glory of the Lord has arisen upon us. Let not one go to enlighten others unless his own soul has been touched with the divine love of Jesus Christ. "Thus saith the Lord;" "It is written," let it be oft spoken, and bring from the treasure-house things new and old. A great work is to be done, and an important work for this time; work for the Master may be done anywhere in this great moral vineyard. O for generals, wise and considerate, well-balanced

men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God! [Cf: Pamphlet 084 p. 17 para. 01] p. 704, Para. 2, [1894MS].

I have seen that danger attends every new phase of experience in the church, because some hear things with such a wrong spirit. While some teachers may be strong and efficient in teaching in the lines of Bible doctrines, they will not all be men who have a knowledge of practical life, and can advise perplexed minds with surety and safety. They do not discern the perplexing situation that must necessarily come to every family who shall make a change. Therefore let all be careful what they say; if they know not the mind of God in some matters, let them never speak from a guess or suppose so. If they know nothing definite, let them say so, and let the individual rely wholly upon God. Let there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light. We may look for anything now to break forth outside and within our ranks; and there are minds undisciplined by the grace of the Holy Spirit, that have not practiced the words of Christ, and who do not understand the movings of the Spirit of God, who will follow a wrong course of action because they do not follow Jesus fully. They follow impulse and their own imagination. Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained, shall, for lack of level-headed moderation and proper contemplation, and sound principles and purposes, be turned into a defeat. Let there be wise generalship in this matter, and all move under the guidance of a wise, unseen Counsellor, which is God. Elements that are human will struggle for the mastery, and there may be a work done that does not bear the signature of God. [Cf: Pamphlet 084 p. 17 para. 02] p. 704, Para. 3, [1894MS].

Now I plead with every soul to look not too strongly and confidently to human counselors, but look most earnestly to God, the One wise in counsel. Submit all your ways and your will to God's ways and to God's will. If you did not sufficiently consider the glory of God, the good of your own spiritual interest, and the work you might do for the saving of the souls of the neighbors and those with whom you were associated, when you left to make your home in the large church in Battle Creek, duly consider before making another move whether that is sensible and sound, in the right time and order, and under the supervision and direction not of man, but God, who never commits an error. Should some move hastily, and fly out of Battle Creek, and be brought into discouragement, they will not reflect upon themselves for moving unadvisedly, but upon others, who, they will say brought a pressure to bear upon them, all their discomfiture and defeat are charged back upon those who should not be reflected upon; for the Lord has given to them reason; he has given his holy word, full of counsel and cautions, and warnings and entreaties, and more, he has invited them, "Come unto me all ye that labor and are heaven laden, and I will give you rest." [Cf: Pamphlet 084 p. 18 para. 01] p. 705, Para. 1, [1894MS].

Now, just now, is the time when the perils of the last days are thickening around us, that we need wise men for counsellors, not men who will feel it duty to stir up and create disorder, and who cannot

possibly give wise counsel, but who can organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the word of the Lord. Let every man be found in his true place, ready to do some work for the Master, according to his several ability. None should be left to drift, to make a vast amount of trouble and confusion that is difficult to arrange and keep in order. How shall this great work be done? "Take my yoke upon you," saith Jesus Christ, who hath bought you with his own precious blood, whose servants and property you are, "and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." If every one will come to Jesus in a teachable spirit, with contrition of heart, then he is in a condition of mind to be instructed and to learn of Jesus, and obey his orders. [Cf: Pamphlet 084 p. 19 para. 01] p. 705, Para. 2, [1894MS].

He sees the past movements you have made, he knows every error and mistake of your life, which has been a hindrance to your spiritual advancement. He seeth not as man seeth; he knoweth the outcome of every movement, and if you have had little faith mingled with your prayers and movements, cultivate faith and hope and trust in God now, for if there was ever a period that has tried the souls of men in the past, there will be a greater necessity for faith in the times before us. We cannot have a weak faith now; we cannot be safe in a listless, indolent, slothful attitude. Every jot of ability is to be used, and sharp, calm, deep thinking is to be done. The wisdom of any human agent is not sufficient for the planning and devising in this time. Spread every plan before God, with fasting, with the humbling of the soul before the Lord Jesus, and commit thy ways unto the Lord, and the sure promise is, "He will direct thy paths." He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name, and holds the stars of heaven in position, has you individually in his keeping. [Cf: Pamphlet 084 p. 19 para. 02] p. 705, Para. 3, [1894MS].

There is a work to be done by living human agencies, which they are slow to comprehend. They need to study the Scriptures, to search the Bible, with humble, teachable minds, that they may know their place in the work, and not move haphazard, but fall into line, keeping step with Jesus. "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Every talent with which God has endowed the human agent is now to be awakened, to be employed, not solely in worldly transactions, to buy and sell and get gain, not to use your God-given powers selfishly, greedily to make a place for yourself in the earth; no, you want now to consecrate every entrusted talent of means and ability, having yourself under the influence and guidance of the Holy Spirit. Not a word is to be spoken unadvisedly, to stir up the elements of opposition; not an action entered into to create any deeper enmity than exists in the hearts of the enemies of truth; and, moving with well-balanced minds, holding aloft the banner of truth, grace from God will be given, wisdom will be imparted, and angels of God will be commissioned to minister unto all who walk in humility of mind, trustingly accepting the truth as it is revealed, standing by their colors, but not creating persecution by unwise actions, but moving in the footsteps of Jesus. "Now if any man have not the Spirit of Christ, he is none of his." [Cf: Pamphlet 084 p. 20 para. 01] p. 706, Para. 1, [1894MS].

Let each now consider the strong and determined traits of his

character, and not be misled by them, and misrepresent the precious truth, and thus misrepresent Jesus Christ by unguarded statements in public by voice, or in publications; for every such thing will he meet again. Those who have the truth, let the truth appear, while self is dropped out of sight. Give no occasion for any one to be harsh, denunciatory, or severe; for there are inexperienced men and women who will catch the manners and indiscreet words that fall from the lips of any one bearing aloft the banner of truth, and in an improper manner will repeat their very words, and in a spirit which will do much harm. Therefore, every man, however gifted, however prominent in the ranks of believers, let him know that caution in expression is his positive duty to practice, lest his words shall lead astray some souls, who will think he is imitating and following the example of the man, the messenger acknowledged to be sent forth by God to proclaim a message for this time. Let all consider that we are as sheep among wolves, and heed the caution of Christ by being "wise as serpents, and harmless as doves." [Cf: Pamphlet 084 p. 21 para. 01] p. 706, Para. 2, [1894MS].

The Spirit of Jesus Christ dwelling within the heart of the true teacher of truth, will lead him to express in words and character the gentleness of Christ. The Lord Jesus is our Example, our Pattern, our sufficiency, in all things. He has identified his interest with suffering humanity. He knows just what his children need, how much divine power they will appropriate for the blessing of humanity; and he bestows no more than he sees the human agent will employ in blessing others, and elevating, and ennobling his own soul, and he may be uplifting and refreshing and ennobling those for whom Christ has died. I would that all could realize what possibilities and probabilities there are for all who make Christ their sufficiency and their trust. The life hid with Christ in God ever has a refuge. He who trusts in him can say, "I can do all things through Christ which strengtheneth me." [Cf: Pamphlet 084 p. 21 para. 02] p. 706, Para. 3, [1894MS].

I leave this matter with you; for I have been troubled in regard to the dangers that assail the church in Battle Creek, lest they shall move indiscreetly, and give the enemy advantage. This need not be, for if we walk humbly with God, we shall walk safely, and bear in mind the words of Jesus Christ, "Ye are my friends, if ye do whatsoever I command you." "This is my commandment, That ye love one another, as I have loved you." "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 [mark these words] that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Blessed, blessed utterance! Will we believe the words of Jesus? Will we practice his words? If we do, we shall see far greater results than we have hitherto seen. O, we shall be filled with all the fullness of God! We shall possess a power that shall resist every device of the enemy. [Cf: Pamphlet 084 p. 22 para. 01] p. 707, Para. 1, [1894MS].

Let us, then, bring the lessons of Christ into our practical life, and we shall realize as the fulfillment of the prayer of Christ in all its specifications, "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." Let the mind embrace the largeness of the promise, and contemplate the richness that is expressed. There is no excuse for unbelief. [Cf: Pamphlet 084 p. 22 para. 02] Ellen G. White. p. 707,

Para. 2, [1894MS].

An Extract. Giving for the necessity of the saints and for the advancement of the kingdom of God, is preaching practical sermons, which testify that those who give have not received the grace of God in vain. A living example of an unselfish character, which is after the example of Christ, has great power upon men. Those who do not live for self, will not use every dollar meeting their supposed wants, and supplying their conveniences, but will bear in mind that they are Christ's followers, and that there are others who are in need of food and clothing. Those who live to gratify appetite and selfish desire, will lose the favor of God, and will lose the heavenly reward. They testify to the world that they have not genuine faith, and when they seek to impart to others a knowledge of present truth, the world will regard their words as sounding brass and a tinkling cymbal. Let every one show his faith by his works. "Faith without works is dead," "being alone." "Wherefore show ye to them and before the churches, the proof of your love, and of our boasting in your behalf." [Cf: Pamphlet 084 p. 23 para. 01] p. 707, Para. 3, [1894MS].

How is it with my brethren and sisters in America? How much do you practice self-denial in order that you may show liberality to the needy cause of God at this time? We are doing our work here under great pressure for the want of the very money that many of the members of our churches are expending upon their own fancies, in pleasing and gratifying themselves. If they had accepted the testimonies I have borne to them concerning the great want in these regions beyond, they would not be found expending one dollar in following the example of those who are multiplying pictures of themselves and their families. You would not be purchasing bicycles, which you could do without, but would be receiving the blessing of God in exercising your physical powers in a less expensive way. Instead of investing one hundred dollars in a bicycle, you would consider the matter well, lest it might be at the price of souls for whom Christ died, and for whom he has made you responsible. Please read Isaiah 58, and see what is a sure remedy for poor health. Satan will contrive to bring about many devices to absorb the means which should be devoted to the cause of God at this time. We cannot open new fields in regions beyond, for want of the very means that are used up in various ways, which might be given to destitute missions. God would have you invest in a fund to erect humble houses of worship for those who have newly come to the faith, who cannot possibly command means to do this, on account of their great poverty. Their souls are just as precious as your soul; and could you pass through the experience through which we have passed since coming to this country, you would bind about your supposed wants, and would be ready to help to build humble houses of worship in regions beyond. You would have the satisfaction of denying inclination in thus investing means in the cause of God. Night after night, we have studied the perplexing problem of how we should obtain the means to advance the cause of God. It rests with you in America to solve this puzzling question. "For though we walk in the flesh, we do not war after the flesh (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."--*From the Review of Aug. 21, 1894.* [Cf: Pamphlet 084 p. 23 para. 02] p. 708, Para. 1, [1894MS].