

Christ gave Himself to a shameful, agonizing death, showing His great travail of soul to save the perishing ones. O, Christ is able, Christ is willing, Christ is longing to save all who will come unto Him. Talk to souls in peril, and get them to behold Jesus upon the cross dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness, but not a harsh, loud note should be heard in the voice of one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith laying them at the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus, the Sin-bearer. Get them to look away from their poor sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God that taketh away the sin of the world. They see the way, the truth, and the life. The Sun of Righteousness sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ. *Letter 77*, 1895, p. 4. (To the Workers in Sydney, Australia, November 14, 1895.) [Cf: 1MR20.02] p. 1, Para. 1, [1895MS].

It has been hard for me to give the message that God has given me for those I love, and yet I have not dared to withhold it. . . . I would not do a work that is so uncongenial to me if I thought God would excuse me from it. *Letter 59*, 1895, p. 11. (To Brother and Sister Olsen, April 12, 1895.) [Cf: 1MR27.04] p. 2, Para. 1, [1895MS].

When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I [am] again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest, or keep quiet. *Letter 59*, 1895, pp. 11, 12. (To Brother and Sister Olsen, May 12, 1895.) [Cf: 1MR28.05] p. 2, Para. 2, [1895MS].

[Speaking, in the nineties, of Elder Smith's books, one of the leaders in our colporteur work asked Mrs. White]: "You believe they are inspired, do you not?" *Letter 15*, 1895, p. 5. (To Mr. Frank Belden, June 8, 1895.) [Cf: 1MR60.03] p. 2, Para. 3, [1895MS].

"You may answer that question, I shall not." Ibid. [Cf: 1MR60.04] p. 2, Para. 4, [1895MS].

Again and again the Spirit of the Lord came into the meeting with convincing power, notwithstanding the unbelief manifested by some present. *Letter 51a*, 1895, p. 1. (To Harmon Lindsay, May 1, 1895.) [Cf: 1MR145.01] p. 2, Para. 5, [1895MS].

Change Disposition not the Marriage Status-- I have received a letter from your husband. I would say that there is only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery. [Cf: 1MR161.01] p. 2, Para. 6, [1895MS].

If your dispositions are not congenial, would it not be for the glory of God for you to change these dispositions? [Cf: 1MR161.02] p. 3, Para. 1, [1895MS].

A husband and wife should cultivate respect and affection for each other. They should guard the spirit, the words, and the actions, so that nothing will be said or done to irritate or annoy. Each is to have a care for the other, doing all in their power to strengthen their mutual affection. [Cf: 1MR161.03] p. 3, Para. 2, [1895MS].

I tell you both to seek the Lord. In love and kindness do your duty one to the other. The husband should cultivate industrious habits, doing his best to support his family. This will lead his wife to have respect for him. [Cf: 1MR161.04] p. 3, Para. 3, [1895MS].

You both need to overcome pride and selfishness. Do not wound one another by harsh words. Speak kindly and gently. I cannot give you better advice than this. No tongue can express, no finite mind conceive, the satisfaction that comes from appreciating the goodness and love of God. [Cf: 1MR161.05] p. 3, Para. 4, [1895MS].

My sister, you cannot please God by maintaining your present attitude. Forgive your husband. He is your husband, and you will be blessed in striving to be a dutiful, affectionate wife. Let the law of kindness be on your lips. You can and must change your attitude. *Letter 168, 1901*, pp. 1, 2. [Cf: 1MR161.06] p. 3, Para. 5, [1895MS].

A Case Where a Second Marriage Was Justified-- In regard to the marriage of your daughter with A_____, I see where you are troubled. But the marriage took place with your consent, and your daughter, knowing all about him, accepted him as her husband, and now I can see no reason why you should carry any burden over this matter. Your daughter loves A_____, and it may be that this marriage is in the order of God in order that both A_____ and your daughter may have a richer Christian experience, and be built up where they are deficient. Your daughter has pledged herself to A_____ in marriage, and to break her marriage vows would be far from right. She cannot now disannul her obligations to him. . . . I had a personal knowledge of his former relations with his first wife B_____. A_____ loved B_____ far too well; for she was not worthy of his regard. He did all in his power to help her, and sought in every possible way to retain her as his wife. He could not have done more than he did do. I pleaded with her, and tried to show her the inconsistency of her course, and begged her not to obtain a divorce; but she was determined and willful and stubborn, and would have her own way. While she lived with him, she sought to secure all the money possible from him, but she would not treat him kindly as a wife should treat her husband. [Cf: 1MR162.01] p. 3, Para. 6, [1895MS].

A_____ did not put his wife away. She left him, and put him away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a woman. . . . [Cf: 1MR162.02] p. 3, Para. 7, [1895MS].

I cannot see that this new union should be disturbed. It is a serious matter to part a man and his wife. There is no Scriptural ground upon which to take such a step in this case. He did not leave her, she left

him. He did not marry again until she had obtained a divorce. When B_____ divorced herself from A_____ he suffered most keenly, and it was not until B_____ had married another man that A_____ married again. The one he has chosen I feel certain will be a help to him, and he can be a help to her. . . . I see nothing in the Word of God that would require her to separate from him. As you have asked my advice, I will freely give it to you. Letter 50, 1895, pp. 1-6. [Cf: 1MR162.03] p. 4, Para. 1, [1895MS].

The Provoking Party Has no Right to Remarry-- I have been considering your case in connection with _____, and I have no other counsel to give than I have given. I consider that you have no moral right to marry _____; he has no moral right to marry you. He left his wife after giving her great provocation. He left her whom he had vowed before God to love and cherish while both should live. Before ever she obtained her divorce, when she was his lawful wife, he left her for three years, and then left her in heart, and expressed his love to you. The matter has been negotiated largely between you and a married man, while he was legally bound to the wife he married, who has had two children by him. [Cf: 1MR163.01] p. 4, Para. 2, [1895MS].

I see not a particle of leniency in the Scriptures given either of you to contract marriage, although his wife is divorced. From the provocation he has given her, it was largely his own course of action that has brought this result, and I cannot see in any more favorable light his having a legal right to link his interest with yours or you to link your interest with his. . . . [Cf: 1MR163.02] p. 4, Para. 3, [1895MS].

I am astonished that you should for a moment give thought to such a thing, and place your affections on a married man who had left his wife and children under such circumstances. I advise you to lay your thoughts and plans regarding this matter just as they are before our responsible brethren, that you may receive their counsel, and let them show you from the law of God the error into which you have fallen. You have both broken the law even in thinking that you might unite in marriage. You should have repelled the thought at its first suggestion. Letter 14, 1895, pp. 1, 2. [Cf: 1MR163.03] p. 4, Para. 4, [1895MS].

How pleased is the Lord to see you--His little flock--truthful, upright, honest in all things! How pleased is your Father in heaven to listen to the fervent prayer, rising from each heart: "Lord, what wilt thou have me to do?" Is there any precept of Thy Word slighted, any command that I disobey? Am I inclined to be untruthful in little things? Am I seeking to form right habits? Is the spirit I cherish in accordance with the mind and will of my pattern--Jesus Christ? Is there any secret excuse I am making for my neglect of duty, for my disobedience? . . . [Cf: 1MR346.01] p. 4, Para. 5, [1895MS].

In turn He asks each of you, Willie, Ella and Mabel, Edith and Nettie, that you give Him your hearts. Give Him, in return for His great love, cheerful recognition of your obligation to God. Keep His commandments and follow His footsteps. Let your prayer be, "Take my poor heart, and let it be Thine, wholly and entirely, Thine, now and forever." [Cf: 1MR346.02] p. 4, Para. 6, [1895MS].

Jesus loves you, dear children. You are His little flock. He wants

each one of you to form a beautiful character. There will always be temptations coming to you individually to cherish and strengthen by indulgence the weak, defective element in your characters. You may never again have as precious an opportunity of being associated as you are now. So you should seek to be very kind to one another, to be thoughtful of your words and actions, lest you sow in one another's hearts seeds which will become tares, thistles, and other obnoxious plants. These words will not only grieve the hearts of one another, but they will grieve the heart of Jesus Christ. Let not the enemy sow the seeds of envy, of fretting, of complaining, or of thinking evil one of another. A seed of jealousy is ready to spring into life at any moment, and will endeavor to gain the mastery. [Cf: 1MR346.03] p. 5, Para. 1, [1895MS].

Now little flock, remember that you are Christ's children. You are bought with a price. Let the love of Christ Jesus constrain you. Seek to be helpful to one another. You now have a precious opportunity to learn the very things that you need to learn to make you useful. *Letter 101*, 1895, pp. 3,4. (To "Dear Children," November 2, 1895.) [Cf: 1MR346.04] p. 5, Para. 2, [1895MS].

Statement Regarding the Importance of the Mother's Work-- To bring up the children in the nurture and admonition of the Lord is the greatest missionary work that parents can perform. The mother is entrusted with a greater work than is the king upon his throne. She has a class of duty to perform in connection with her children that no other one can perform. If she daily learns in the school of Christ, she will discharge her duty in the fear of God, and care for the children as the Lord's beautiful flock. *Ms. 38*, 1895, p. 15. (To "the church in Hobart [Tasmania,] May, 1895.) [Cf: 1MR384.03] p. 5, Para. 3, [1895MS].

Should the colored people in the Southern States be educated, as they receive the truth, that they should work on Sunday, there would be excited a most unreasonable and unjust prejudice. Judges and jurors, lawyers and citizens, would, if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment by the white people, that would be no less than slavery. *Letter 73*, 1895, p. 2. (To Elder A. O. Tait, November 20, 1895.) [Cf: 1MR397.04] p. 5, Para. 4, [1895MS].

Why this revelation of the power of faith in the last time? Why is it to be revealed in the very close of this world's history? Because iniquity abounds and the satanic agencies, who especially oppose the commandment-keeping people of God at this time and bring trial and sorrow upon them. In these closing days of probation, days of great trial of faith, you cannot keep yourself. You are kept alone by the power of God, which is revealed in a special manner to offset the working of Satan through the children of disobedience. . . . [Cf: 2MR16.01] p. 5, Para. 5, [1895MS].

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessings. Mutual love between you and your Saviour will enable you to do His will against every opposing element. When you have a plain "Thus saith the Lord" for your course of action, He will

sustain you.-- Letter 24, 1895, pp. 5, 7. (To Sister Eckman, May 9, 1895.) [Cf: 2MR16.02] p. 5, Para. 6, [1895MS].

It was a sin in the ancient economy to offer a sacrifice upon the wrong altar, or to allow incense to be kindled from a strange fire. We are in danger of commingling the sacred and the common. The holy fire from God is to be used with our offerings. The true altar is Christ, and the true fire is the Holy Spirit. The Holy Spirit is to inspire, to teach, to lead, and to guide men, and make them safe counselors. If we turn aside from God's chosen ones, we are in danger of inquiring from strange gods, and of offering upon a strange altar. . . . [Cf: 2MR45.03] p. 6, Para. 1, [1895MS].

The most powerful preaching of the Word will avail nothing unless the Spirit teaches and enlightens those who hear. Unless the Spirit works with and through the human agent, souls will not be saved, or characters transformed by the reading of the Scriptures. The planning and devising that is done in connection with the work should not be of a character to draw attention to self. The Word is a power, a sword in the hand of the human agent. But the Holy Spirit is its efficiency, its vital power in impressing the mind. "They shall all be taught of God." It is God that causeth the light to shine into the hearts of men. Will my ministering brethren remember that it is essential that God be recognized as the source of our strength, and the Spirit as the Comforter? The great reason why God can do so little for us is that we forget that living virtue comes through our cooperation with the Holy Spirit.--Ms. 1, 1895, pp. 18, 22. (No title, no date.) [Cf: 2MR45.04] p. 6, Para. 2, [1895MS].

You and he have evidenced your opinion of your own judgment--that it was more reliable than Sister White's. Did you consider that Sister White has been dealing with just such cases during her life of service for the Master, that cases similar to your own, and many varieties of cases, have passed before her that should make her know what is right and what is wrong in these things? Is a judgment that has been under the training of God for more than fifty years of no preference to those who have not had this discipline and education? Please consider these things.--Letter 115, 1895, p. 4. (To Fannie Bolton, Nov. 26, 1895; 3SM p. 60.) [Cf: 2MR87.04] p. 6, Para. 3, [1895MS].

Christ was acquainted with the Scriptures, for He met all the temptations of the devil with "It is written." Arguments and reasons would have been of no avail, but "It is written" showed that Christ, the tempted One, had His feet upon solid, immovable rock. We are to learn these lessons from the Word, hanging them in memory's hall, and thus preparing to meet Satan with the only weapon which will repulse him--"It is written." All things written in the law and in the prophets are true, and they carry the proof of it in themselves. Nothing is gained by endeavoring to prove by argument the divine origin of the Bible. It is its own expositor. It carries its own keys; scripture unlocks scripture. If we do not see the truth in the Bible, it is because our opinions and prejudices have not been laid at the door of investigation. "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" (2 Cor. 4:3, 4). "For the preaching of the cross is to them that perish foolishness; but unto us

which are saved it is the power of God" (1 Cor. 1:18).--Ms 40, 1895, p. 2. ("Education," no date.) [Cf: 2MR96.01] p. 6, Para. 4, [1895MS].

Bear in mind that the highest qualification of the mind will not, cannot, supply the place of true simplicity, of genuine piety. The Bible may be studied as a branch of human science would be, but its beauty, the evidence of its power to save the soul that believes, is a lesson that is never thus learned. If the practice of the Word is not brought into the life, then the sword of the Spirit has not wounded the natural heart. It has been shielded in poetic fancy. Sentimentalism has so wrapped it about that the heart has not sufficiently felt the keenness of its edge, piercing and cutting away the sinful shrines where self is worshiped. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).--Ms 64, 1895, p. 3. ("Sanctified Humility," no date.) [Cf: 2MR97.01] p. 7, Para. 1, [1895MS].

I have been privileged to witness the past five weeks that which has given me much joy--to see a people eager, hungry, and earnest to hear the Word of God presented in clear and new light. The Word of God has been presented in the demonstration of the Spirit and with power. The Lord has sent Professor Prescott to us not an empty vessel, but a vessel full of heavenly treasure that he can give to every man his portion of meat in due season. This the people of God everywhere want. [Cf: 2MR164.04] p. 7, Para. 2, [1895MS].

We cannot doubt for one moment that the Lord has seen how much His people needed just such precious food as they are receiving. It is so difficult to arrest the attention of the people from business transactions long enough to hear lesson after lesson until they become interested to hear more. It is even more difficult to get the pleasure-lovers and worldly-living to hear the messengers of God voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world." The crowds have come to the tent to hear, and many have heard and been profited. Many are deeply interested and come again and again. [Cf: 2MR165.01] p. 7, Para. 3, [1895MS].

The burden of our message is the cross of Calvary. This is our warning and invitation. This is our encouragement to the sorrowing, the rich feast which we spread before the believers. Under the deep moving of the Spirit of God, we engage the attention of those not enlightened in regard to the truth for this time. With a longing desire they fix their gaze upon the cross of Calvary. We ourselves shall be so affected by the wondrous sight that we shall study the lesson more and more earnestly, and then we shall let wondrous love flow forth from sanctified lips. We will draw with Christ. [Cf: 2MR165.02] p. 7, Para. 4, [1895MS].

The Holy Spirit works the teacher and the learner also. Both are taught of God. We know, for we have seen this acted in living characters at this meeting. The Lord is working through His ministers and through the hearers. They testify, I never heard such wonderful expositions of the Bible before. Another says, The Bible seems to be a treasure-house full of precious things. After the meetings close many testimonies are borne of the great good this meeting is doing. As they

see Maggie Hare taking the precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God. [Cf: 2MR165.03] p. 7, Para. 5, [1895MS].

Brother Prescott has presented truth in clear and simple style, yet rich in nourishment. Elder Corliss has given many discourses and Bible readings that are highly appreciated. Brother Daniells and Brother Colcord have held forth the word of light in clear and positive lines. The Lord has used these ministers to His name's glory. Instruction has been given in different lines to fit up men and women to be laborers together with God. One week ago nineteen were baptized. [Cf: 2MR166.01] p. 8, Para. 1, [1895MS].

We need the truth presented in new places. From the light given me of God, it is a mistake to locate our camp meetings in one place. It is not wisdom to hold our large camp meetings over and over on the same ground. Carry the camp meetings to other localities, in or near the cities, where the citizens shall have an opportunity to listen to the reasons for our faith. It may be thought wisdom to calculate the saving of a little money, but what is that to be considered in comparison to giving the people the opportunity to hear the message of warning and giving them an opportunity to become enlightened. Cut down the expenses in some other lines rather than to deprive the cities of the great good and the increased knowledge they might gain of Bible truth. [Cf: 2MR166.02] p. 8, Para. 2, [1895MS].

Many will be attracted through curiosity to come to our annual camp meetings. Those who come through curiosity may be convicted and converted to the truth. They have heard of Seventh-day Adventists, and yet have not heard them for themselves. We have heard many in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings. [Cf: 2MR166.03] p. 8, Para. 3, [1895MS].

How can Seventh-day Adventists preach any other doctrine? In Him our hope of eternal life is centered. There is no other way but to lift Him up, the Man of Calvary. All ministers should present to the people the only Hope of the world. It is those who have not come to hear who accept the "They say" and present entirely false statements. How shall we make the falsehoods appear as they are--falsehoods inspired of Satan to make of none effect the truth of God? [Cf: 2MR167.01] p. 8, Para. 4, [1895MS].

Let those who are bearing responsibilities study less the saving of means and the saving of labor in our camp meetings, and the conveniences gained of having the camp meetings in one place year after year, and consider the great benefits to be given to those in other localities who know not the truth. The great importance of the messages God has given His ministers to bear is a subject worthy of thought and great wisdom of plans.--Letter 113, 1895, pp. 1-3. (To Dr. and Mrs. J. H. Kellogg, Nov. 17, 1895, entire letter.) [Cf: 2MR167.02] p. 8, Para. 5, [1895MS].

[Excerpts from the Ellen G. White letters and diaries relative to her first visit to Tasmania.] [Cf: 2MR257.01] p. 8, Para. 6, [1895MS].

Sister May Lacey and myself left Granville . . . going by train to Melbourne on our way to Tasmania. . . . [Cf: 2MR257.02] p. 9, Para. 1, [1895MS].

We expected to leave for Tasmania on Thursday evening, but learned that the steamer was not going out until Friday afternoon, and would bring us into Launceston after the Sabbath had begun. I could not consent to go on this steamer when we should thus have to trespass on the Sabbath, if there was any way possible by which we could avoid it. We learned that a boat left Melbourne Tuesday afternoon, and we decided that it would be much better to go on this early boat than to travel on the Sabbath. . . . [Cf: 2MR257.03] p. 9, Para. 2, [1895MS].

We had a pleasant passage on the steamer, and were not at all sick. On Wednesday morning we drew near Launceston, but on account of the low tide we were obliged to anchor out ten miles from the city. While thus anchored a small ferry boat drew up alongside. We were pleased to see on board the ferry Brother and Sister Teasdale. They had been holding some meetings twenty miles from Launceston, and we met them providentially as we lay anchored. We had our baggage placed on the ferry, and boarded it ourselves, and arrived in Launceston about noon. . . . [Cf: 2MR257.04] p. 9, Para. 3, [1895MS].

About three o'clock we took the cars for Hobart. We had a first-class compartment to ourselves most of the way, and at about nine o'clock in the evening we arrived at Hobart, and were heartily greeted by Brother Lacey and several members of his family. We were conducted to the hospitable home of Brother and Sister Lacey. On the Sabbath we went to a small church in which were assembled a much larger number of Sabbathkeepers than I supposed would be found there. The Lord gave me freedom as I spoke to the people. On Sunday night I spoke in a large Temperance Hall where quite a goodly number were assembled. They have made an arrangement that no meeting can begin in the Temperance Hall until half past eight o'clock. The Wesleyan Chapel is close by, and our meeting in the Temperance Hall did not begin until their meeting was closed. It was not a favorable time to hold the people, yet all listened with deep attention. I spoke under the auspices of the Temperance Band of Hope Society. We were not charged anything for the hall. The first of the week W.C.W. arrived, visited Bismarck, which is about eight miles from Hobart, held a meeting, and made arrangements for holding other meetings during the week. [Cf: 2MR257.05] p. 9, Para. 4, [1895MS].

Brother and Sister Corliss went to Bismarck one evening and held a meeting, and the next day returned with a conveyance in which we all took passage for Bismarck. The whole party, excepting myself, walked up the high, graded road over the mountains. We hired a small, furnished cottage in Bismarck, and I spoke in the meetinghouse on Tuesday evening and Wednesday afternoon. The little church was filled with our brethren and sisters who seemed to come in to receive the bread of life. Brother Colcord spoke Wednesday evening. On Thursday we visited some of our brethren who live upon small farms among the hills or in the woods. Many of them cultivate fruit for a living. We saw that many of them had

to travel several miles in order to attend the meetings, and return again to their homes. On Thursday evening I again spoke the message of truth to the people, especially dwelling upon the truth that is appropriate to these last days. Believers and unbelievers seemed greatly interested. There were those listening who were children of God, who were seeking to obey His commandments. They came from their humble homes, bringing their little children with them, but not one eyelid drooped in slumber. Every eye was directed toward the speaker, and they manifested whole-hearted interest. I addressed words to the children and youth that were especially adapted to them, and I believe that many of the little ones understood the invitation of Jesus. I spoke to them from the words that Jesus addressed to His disciples when the mothers brought their little ones to Him, and when they rebuked them for troubling Christ with the children. Christ had said, "Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of heaven." He took the little children in His arms and put His hands upon them and blessed them. [Cf: 2MR258.01] p. 9, Para. 5, [1895MS].

The Holy Spirit of God was in that little assembly. There were several outsiders in the meeting, among them the school teacher of the place, and a mother with a large family of boys. We hope that the seed sown may spring up and bear fruit to the glory of God. I presented the keeping of the commandments of God as an evidence of our love for Jesus Christ, for He plainly told His disciples that if they loved Him they would keep His commandments.--Letter 58, 1895, pp. 1-5. (To O. A. Olsen, May 7, 1895.) [Cf: 2MR259.01] p. 10, Para. 1, [1895MS].

Bismarck, Tasmania, April 26 and May 1, 1895. Last Tuesday [April 23] Brother Lacey, May Lacey, Willie White and I came eight miles from Brother Lacey's home to this place, right in "the bush," as it is called here. In America we call it the forest. This place is right up in the mountains. In appearance it is very much like Colorado, with its hills and mountains and valleys, and there are houses and small farms of cultivated lands right in the forests. The heavy timbers have been cut away and the underbrush cleared out and orchards have been planted. [Cf: 2MR260.02] p. 10, Para. 2, [1895MS].

Willie and May and Brother Lacey walked a large part of the way. It appeared to me that the horses had climbed these hills until they had begun to get short-winded, for their market carts were heavy and hard to draw. Brother Lacey had prepared a seat for me. We would have furnished quite a picture as we left Brother Lacey's house. Brother Lacey, Willie, and May were in the front seat. I was seated on my spring cushion in the end of the cart on the bottom of the trap, amidst the luggage. Pillows and bundles provided me a seat as easy as a rocking chair, but when the horse went downhill the movements of the two-wheeled vehicle kept us in a constant joggle. . . . [Cf: 2MR260.03] p. 10, Para. 3, [1895MS].

There is a church here, a nice house of worship built by our people of like precious faith, and when meetings are held the house is filled with intelligent-looking people. Many are Germans.--Ms 54, 1895, pp. 1-3. ("Visit to Hobart and Bismarck, Tasmania," circa April 20, 1895.) [Cf: 2MR260.04] p. 10, Para. 4, [1895MS].

[Diary records on the visit to Hobart and Bismarck, Tasmania.] [Cf:

2MR259.02] p. 10, Para. 5, [1895MS].

May Lacey accompanied me to this place. We make our home with the Lacey family. The Hawkins family and the Laceys are, you know, combined, making a large family. Brother Lacey has two daughters at home, besides the son in America. Sister Lacey has four daughters and two sons. . . . [Cf: 2MR259.03] p. 10, Para. 6, [1895MS].

Our convention commences next week. . . . Before we leave again for Melbourne, May Lacey will change her name to May White. I shall have a daughter, Brother Lacey a son. This is very pleasing all round. [Cf: 2MR259.04] p. 10, Para. 7, [1895MS].

Sabbath forenoon I spoke in Hobart, five miles from the home of Brother Lacey. The Lord gave me a message for the people. My text was Luke 14:16-24. The word seemed to make a deep impression upon minds and there is, we know, a work to be done in human hearts and a reformation to take place in human characters that will give this people a close connection with God. . . . [Cf: 2MR260.01] p. 10, Para. 8, [1895MS].

We had appointments at Bismarck [Tasmania]. W. C. White visited them, walking eight miles, and spoke in the little church Sunday. He had the loan of horse and cart to return to [vicinity of Hobart] on Monday. Brother and Sister Corliss rode back to Bismarck. Brother Corliss spoke Monday night, and Brother and Sister Corliss came back Tuesday [April 23]. We rode back. [Cf: 2MR261.01] p. 11, Para. 1, [1895MS].

Bismarck is very much like Colorado in appearance. Homes and little spots of cleared land are dotted here and there among the hills. Wisely the farmers do not expend money and time and strength to make large clearings at once. They build their cottages in a cleared spot of land, and then clear the land gradually for their orchards and crops. If in the place of forests of bluegum trees there were the lofty evergreens--pine, spruce, and hemlock--we should consider it an excellent representation of Colorado. [Cf: 2MR261.02] p. 11, Para. 2, [1895MS].

We are fortunate to secure a neat, well-furnished cottage close by the little church. We found the small barn well stored with fine vegetables and apples for our use. We felt much pleased at the abundant supply from our thoughtful brethren. Every day milk and cream, all we could use, were brought to us, and plenty of wood was prepared for our use. This was a pleasure to our dear friends and it was a blessing to us. Several had come with us, walking, some of them, the eight miles to attend the meeting. [Cf: 2MR261.03] p. 11, Para. 3, [1895MS].

We longed for the privilege of remaining in this rural retreat several months and accomplishing the writing of the life of Christ, but then the work to be done in New South Wales overbalanced this desire and I knew that as soon as our work closed in Tasmania we must hasten back to bear our testimony to the people. . . . [Cf: 2MR261.04] p. 11, Para. 4, [1895MS].

I spoke Tuesday evening to an interested audience. There was a large number of children and youth present, and children from eight years old and upward sat with their eyes wide open, listening with apparent great interest to the words spoken. My heart went out in love to these dear children, and I could not forbear addressing words to them especially

who need words of invitation and encouragement, to give their hearts to Jesus. Is it not children and youth who help compose our assemblies? God wants the children and youth to join the Lord's army. I told them I was pleased to see them in the meeting and they could become soldiers of the cross of Christ. . . . [Cf: 2MR261.05] p. 11, Para. 5, [1895MS].

Wednesday forenoon W. C. White conducted a meeting, giving lessons to canvassers. I spoke to them again in the afternoon. I was surprised to see so many present, for these believers are much scattered and some have a long distance to walk. The Lord gave me much freedom in speaking to interested hearers. I had the blessing of the Lord as I presented the truth in its simplicity. Many hearts were touched by the deep movings of the Spirit of God. [Cf: 2MR262.01] p. 11, Para. 6, [1895MS].

Thursday was their day for carrying their produce to the market. The roads are very hilly, and if this business were left for Friday the work would not be as readily bound off for the welcoming in of the Sabbath. [Cf: 2MR262.02] p. 11, Para. 7, [1895MS].

Thursday we were promised a horse and cart, and rode over the hills to call on some of our people. We found then that it was some miles they had to walk--fathers and mothers and children--to the meetings. Most preferred to walk rather than to drive their horses up and down the steep hills. We found cultivated lands surrounded with "bush," as they called them. We should call them small cottages and a few acres of cleared land in the woods. The trees, which were very small, were loaded with nice apples. I have seldom seen such small trees bearing. Most of the people seemed comfortably situated, but poor in this world's goods. [Cf: 2MR262.03] p. 12, Para. 1, [1895MS].

In the evening I could better appreciate the congregation who had sufficient interest to come out through the woods so long a distance to meeting. When I saw the bright-faced children and youth interestedly listening to the truth, my heart was full of gratitude to God. Those parents bringing their children the long distance to attend evening meetings evidenced their interest and their love for the truth. [Cf: 2MR263.01] p. 12, Para. 2, [1895MS].

I spoke again to those assembled Thursday night. Quite a large number of those not of our faith were present. I had a very solemn testimony to bear them in regard to the third angel's message--the proclamation we are now to make to the world. This message combines the first and the second and binds it up with the third. This brings us into a large field where we are brought down to the closing scenes of this earth's history. The great and last warfare is between two classes--those who keep the commandments of God and those who make void the law of God. . . . [Cf: 2MR263.02] p. 12, Para. 3, [1895MS].

We felt that the Holy Spirit of God was in the meeting that night, and that conviction was resting upon the hearts of many of the hearers.--Ms 55, 1895, pp. 1-5. ("Labor in Bismarck, Tasmania," circa April 26, 1895.) [Cf: 2MR263.03] p. 12, Para. 4, [1895MS].

W. C. White, May Lacey White, and myself, left the home of Brother Lacey in Glenarchy about 9:00 p.m. [May 9] to take the cars for

Launceston [Tasmania]. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity. [Cf: 2MR263.04] p. 12, Para. 5, [1895MS].

Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars, as I have stated, about nine o'clock that night. . . . [Cf: 2MR264.01] p. 12, Para. 6, [1895MS].

I was very glad when all the bustle was ended, and we were seated in the cars enroute for Launceston. . . . [Cf: 2MR264.02] p. 13, Para. 1, [1895MS].

We are glad that we held the convention when we did in Hobart. Willie gave one pound and I gave three pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismarck and other places. We did this in order to remove every obstacle and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting if it had taken five times as many pounds as it did. The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances.--Letter 59, 1895, pp. 1, 2, 8. (To Elder and Mrs. O. A. Olsen, May 12, 1895.) [Cf: 2MR264.03] p. 13, Para. 2, [1895MS].

I have presented general principles to the church in Hobart, as did our Lord and Saviour Jesus Christ when He presented truth to the people. I hoped that as these general principles were presented, advancement would be made along the lines where advance was needed, but I see that a more definite prescription is required to remedy the evil that exists, which unless corrected will prove disastrous to the church. [Cf: 2MR264.04] p. 13, Para. 3, [1895MS].

There is one thing in this world which is the greatest object of Christ's solicitude. It is His church on earth; for its members should be representatives, in spirit and character, of Him. The world is to recognize in them the representatives of Christianity, the depository of sacred truths in which is stored the most precious jewels for the enrichment of others. Through the ages of moral darkness and error, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations to the present time, the pure doctrines of the Bible have been unfolding within her borders. [Cf: 2MR265.01] p. 13, Para. 4, [1895MS].

But in order that the church on earth may be an educating power in the

world, it must cooperate with the church in heaven. The hearts of those who are members of the church must be open to receive every ray of light that God shall choose to impart. God has light to impart to us according to our ability to receive, and as we receive the light, we shall be capable of receiving more and more of the rays of the Sun of Righteousness. [Cf: 2MR265.02] p. 13, Para. 5, [1895MS].

When the light has become dim in the church of God, when zeal has diminished, it is because the church of Jesus Christ has yielded to the outward influences that Satan has employed to make of none effect the truth. But if we follow on, not stand still, to know the Lord, we shall know that His going forth is prepared as the morning. We should study the revelation of Christ in His providences from creation to the present time, that we may be led on in the path of holiness, peace, and rest. [Cf: 2MR265.03] p. 13, Para. 6, [1895MS].

Every one of us is upon probation, in school, where we are required to be diligent students. It is enjoined upon us to walk in the light, as Christ is in the light. It is by walking in the light that we learn of God, and "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3). These are the words of Him who was with the Father before the world was, and He uttered these words while praying for all those who should believe in God through the words of His disciples. To know God in His works is true science. Let us follow on to know the Lord till we shall know that His goings forth are prepared as the morning. [Cf: 2MR265.04] p. 13, Para. 7, [1895MS].

God has His faithful witnesses, through whom He has given testimony to revive, to restore, to build up His people in the most holy faith. He has faithful sentinels who will warn the church against false theories and doctrines which would corrupt their faith, and would bring into the church distraction, discord, and strife. In every age the Lord has raised up watchmen to bear a faithful testimony to the generation in which they live. These faithful sentinels carried forward the work, and impressed upon others the necessity of consecrating all to God, and when they were called upon to lay off their armor and leave the work, there were other hands to carry it forward. Faithful souls have constituted the church of God on earth, and He has taken them into covenant relation with Himself, uniting His church on earth with His church in heaven. He has sent forth heavenly angels to minister to His church, and the gates of hell have not been able to prevail against His people. [Cf: 2MR266.01] p. 14, Para. 1, [1895MS].

Today, as in the past, all heaven is watching to see the church develop in the true science of salvation. The Lord Jesus is among men. His angels walk among us unrecognized and unacknowledged. We are saved from many snares and unseen dangers that through the machinations and hostility of our foe are placed in our path to destroy us. Oh, that our eyes might be open to discern the watchful solicitude and tender care of the messengers of light. If those who politely acknowledge the favors which they receive from earthly friends, would realize how much they owe to God, their hearts would respond in grateful thanks for precious favors that are now unnoticed and unacknowledged. [Cf: 2MR266.02] p. 14, Para. 2, [1895MS].

The light that has been imparted from heaven, that has lighted up our

pathway, has been appreciated only by a few. The many have regarded heaven's benefits as though they came as a matter of course, and have not walked in the light, following the footsteps of their Leader. The piety of the church as a whole has not been what it should be. The members of the church have not increased in power, imparting and receiving grace. It is when human agents seek for ability to do the work of God as it should be done that they become successful, persevering agents in advancing His cause. They become aggressive, persistent, and manifest personal piety. Those who advocate truth must live in harmony with the profession they make. It is the truth appropriated that sanctifies the soul. It is the faith that works by love that purifies from every species of selfishness. When the members of the church have this manner of faith, they recognize their mutual obligation and dependence. [Cf: 2MR267.01] p. 14, Para. 3, [1895MS].

It is God's purpose that His children should not stand isolated from one another, but that they should relate themselves one to another to mutually influence each other. They should realize that it is their duty to promote the happiness one of another. If we will be learners, Christ will be our Teacher. He will train us to make manifest His goodness, mercy, and love. Every soul who will become consecrated to Him will be a channel through whom His love can flow, will be an agent cooperating with divine intelligences, and will find his own happiness increased as he seeks to impart happiness to others. Each one of us is to consider the fact that every uttered word exerts an influence, that every action involves a train of responsibility. Connected with God, it is in our power to transmit a current of vital influence. No one can live unto himself in this world, even if he would. Each one forms a part of the great world of humanity, and through our individual influence we are linked to the universe. [Cf: 2MR267.02] p. 14, Para. 4, [1895MS].

Christ has given us an example of the way in which we shall use our influence. He used His influence in drawing men unto Himself. He said that it was His meat and drink to do His Father's will. In how different a way many of the professed Christians of our time act. They consider their own will and their own way as supreme; but the test of human blessedness is a capacity to receive, appropriate, and impart the precious blessings of the wisdom and grace of Christ. [Cf: 2MR268.01] p. 15, Para. 1, [1895MS].

Every man and woman has strong tendencies towards evil, and peculiar traits of character that make him susceptible to temptation. Each one has to battle with his own passions. Each one may see his own perverse habits reproduced in others, and reacting upon his own character. Individually we have a work to do in the strength and grace of Christ. We are to strive most earnestly against our hereditary and cultivated traits of character. If our evil characteristics are not overcome, they will through exercise become stronger and stronger, and pollute mind and character. Unless overcome, we shall not be fitted for a home with the saints in light. But let no one be discouraged. There is a refuge for every tempted soul. We may avail ourselves of the great privileges and blessings brought to us through the grace of Christ. But there are those whose names are on the church roll who do not know what it is to be resigned to the divine will. They do not realize that they may have perfect trust and repose in God. They have never gone through the struggle of submitting meekly and humbly to the will of God. It is

true that it is hard for self to come to this point, for self ever seeks the supremacy. But the Lord says, "A new heart also will I give you" (Eze. 36:26). He has promised to renew the mind and to make us new creatures in Christ Jesus. [Cf: 2MR268.02] p. 15, Para. 2, [1895MS].

But in order to have this experience, we must learn the meekness and lowliness of Christ, and take upon us the impression of His precepts, and follow the example He has given us. We should ask God for strength and grace, for "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?" (Romans 8;32.) [Cf: 2MR269.01] p. 15, Para. 3, [1895MS].

The Lord encourages the trust of the most faulty and most perverse. He is able to restore His moral image to the soul, and is not slack concerning His promises. Christ went to the very depths of human extremities in order that He might meet men where they are and know how to befriend them in their need. He is our Friend, who has come to save us. Why are we not more diligent in learning of the great Teacher lessons of patience, kindness, forbearance? We may suppose that we have great provocation to feel injured, and to be angry with those with whom we associate, but we may be laborers together with God no matter what may be our circumstances. We may be sustained by faith, inspired by hope, that God in His goodness and mercy will deliver us from evil. [Cf: 2MR269.02] p. 15, Para. 4, [1895MS].

Many know very little of God's dealings with His people, but the most hopeless part of their experience is that they do not try to understand His dealings in these precious hours of probation. It is their privilege to know that His afflictions come for the object of purifying them from all evil. The Lord permits trials to come in order that we may look to Him as the source of our strength, and be cleansed from earthliness, from selfishness, from harshness, from sharp unchristlike traits of character. He suffers the deep waters of affliction to go over our souls in order that we may know Him and Jesus Christ whom He hath sent, in order that we may have deep heart-longings to be cleansed from defilement, and to come forth from the trial purer, holier, and happier. We enter the furnace of trial with our souls darkened with selfishness, and if patient under the crucial test, we shall come forth reflecting the divine character. The Lord is able to deliver the godly out of temptation. [Cf: 2MR269.03] p. 15, Para. 5, [1895MS].

When trials come, we are not to fret and complain, not to rebel, not to worry ourselves out of the arms of Christ, but humble the soul before God. Cry unto Him that He may give rest and peace. We should bear the yoke of Christ in time of trouble, and instead of allowing ourselves to be repulsed, we should hear the voice that invites us, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). [Cf: 2MR270.01] p. 16, Para. 1, [1895MS].

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). The word of Christ is eternal truth, and is the bread of life. If we eat of this bread, we must die to self; the narrow sphere of personal, selfish interests must be enlarged, for it is impossible for a Christian to live unto himself. Self must be hidden in Christ, and divine help has been pledged to the aid of all those who will surrender their whole heart to God. It is in order that

we may die to self that we are called upon to endure trials. In our sorest distress, Christ comes to our refuge. When every professed follower of Christ will make a covenant with God by sacrifice, will be determined that he will not indulge in selfish gratification, in studying his own ease, but will diligently plan to do God's service, then all will find the Lord a present help in every time of emergency. [Cf: 2MR270.02] p. 16, Para. 2, [1895MS].

Those who are laborers together with God will have the mind and spirit of Christ, and will experience His joy in seeking to help souls who are benighted to find hope in Jesus Christ. The Lord has commissioned us to push forward His work in the earth, but Satan is determined to counteract the work of redemption. He seeks to destroy the moral image of God in man, and to unite the human race with himself and his sympathizers who swerved from their allegiance to God and were cast out of heaven. He has sought by every manner of deception to establish his kingdom in the earth, and to conform all men unto his own standing. He is constantly seeking to make men feel the same hatred toward God as he himself feels, but we are to put forth diligent efforts to unfurl the banner of the third angel's message upon which is written, "The commandments of God, and the faith of Jesus." [Cf: 2MR270.03] p. 16, Para. 3, [1895MS].

The people of God are to walk in the light, and to be united in the great work of making up the breach that has been made in the law of God by the man of sin. They are to raise up the foundations of many generations. Not one who really believes the truth will stand feebly by in this perilous time as mere spectators without interest or energy. The flame of love for God must be kindled in every heart and in every home. Pettishness and stubbornness must die. Let all the people offer prayer in simplicity and faith that the banner of truth may be carried into new territory, and that souls may be brought into subjection to the Lord God of heaven. [Cf: 2MR271.01] p. 16, Para. 4, [1895MS].

It is true that our foes will be vigilant in opposing the truth, but we shall learn lessons from these trials, and become more patient, devoted, and persevering, in working in Christ's lines. Our foes are watching to see what we will do next, and how they will meet and oppose every effort of advance. But of our Captain it is written, "He shall not fail nor be discouraged, till He have set judgment in the earth" (Isa. 42:4). We are to partake of His spirit. [Cf: 2MR271.02] p. 16, Para. 5, [1895MS].

A decided reformation must take place in the spirit that prevails in the church in Hobart. Brother must be turned to brother and sister to sister before God can work as He longs to work for His people. There must be practice of the prayer of Christ when He prayed that His disciples might be one as He was one with the Father. Earnest efforts must be put forth in order that we shall prevail against Satan and secure harmony among the believers. Who in the church is working in persevering faith for the oneness for which Christ prayed? There is need of earnest work to overcome the selfish, overbearing spirit that has been working in the church and has been deadening its influence. Some have had a spirit to bruise, to hurt the souls of others, and why have they done this? It is because those they have criticized have not met their ideas of what Christian life should be, and they have judged their neighbors, spoken harsh things, and have made manifest the fact

that they themselves were severe, harsh, and denunciatory. [Cf: 2MR272.01] p. 17, Para. 1, [1895MS].

This practice of speaking critical words of others does not tend to soften the heart, but works to sever very friends, to discourage souls who are passing through trials and difficulties. Instead of discouraging them, they should have sought to have uplifted them with their sympathy, to have spoken goodly, encouraging words, and to have prayed with and for them that God would give them divine strength. God requires that we shall help to sustain the fainting, discouraged soul in the hour of temptation. Let everyone who professes to belong to Christ work along His lines and make straight paths for their feet, lest the lame be turned out of the way. [Cf: 2MR272.02] p. 17, Para. 2, [1895MS].

Right in your families there are poor souls who need your help, who need that you shall speak to them words of comfort and love from a heart softened and subdued by the love of Christ. You should speak to them out of an earnest, longing desire to uplift and restore them. How many have grieved the Holy Spirit and misrepresented Christ in manifesting a spirit to bruise, to break, and to tear down. Those who are imbued with the love of Christ will make it manifest. Their very countenance will speak pity, and will reveal to their brethren and sisters that they are filled with a spirit of compassion towards them. [Cf: 2MR272.03] p. 17, Para. 3, [1895MS].

Oh, that those who have not the milk of human kindness in them might see that their thoughts, their feelings, words, and actions must be decidedly changed in order that the prayer of Christ may be fulfilled in the church. Their harsh, denunciatory spirit, their judging and evil speaking must be separated from them, or else they will continually scatter away from Christ. They should be exercising a sanctified influence, gathering with Christ in drawing souls to Him by the tender cords of love. The converting power of God must come upon the church in Hobart. A reformation must take place in the character of those who professedly are its most zealous members, or else because of their want of love they will wound and bruise and leave to perish many poor souls. Let the prayer go forth from unfeigned lips that the anointing of the Holy Spirit may come upon the eyes of the blind, so that each one may discern what is the estimate that Christ places upon the human soul. Christ was the Majesty of heaven, yet He left us an example of goodness, sympathy, and compassion in dealing with suffering humanity. [Cf: 2MR273.01] p. 17, Para. 4, [1895MS].

The value of our work does not consist in making a loud noise in the world, in being zealous, eager, and active in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. The value of our work comes through trust in God which brings holier qualities of mind, so that in patience we may possess our souls. We should continually pray to God to increase our strength, to make us strong in his strength, to kindle in our hearts the flame of divine love. The cause of God is best advanced by those who are meek and lowly in heart. The poor in spirit are blessed because they feel their great need. Brethren, the meekness of the Spirit of Christ has not been brought into your work. You must die to self, or your life work will be a failure. [Cf: 2MR273.02] p. 18, Para. 1, [1895MS].

I beg of you not to call meddling in other people's household affairs missionary work. Fault-finding and oppression stirs up the worst elements of human nature. With proper labor, many souls might have been added to the church who are driven from the fold into the wilderness of unbelief. [Cf: 2MR274.01] p. 18, Para. 2, [1895MS].

Instead of speaking harsh words, of making unfeeling remarks concerning those who are struggling against temptations, and who are not favorably situated for the formation of a symmetrical character, speak words inspired by the Holy Spirit, that are so full of Christian sympathy that the hardest heart will be touched by their kindness. The most persuasive eloquence is the word that is spoken in love and sympathy. Such a word will bring light to confused minds, will bring hope to the discouraged, and will lighten the dark prospect before them. You will meet just such cases in the church and out of the church. Make a covenant with God that you no more will indulge in a carnal, selfish ambition, but that you will work to reveal the fact that you love and serve Christ in meekness and lowliness of heart. Make determined, urgent efforts to save the erring and the perishing. Reveal the holiness of the cause and work in which you are engaged, so that you may not manifest the spirit of the enemy. [Cf: 2MR274.02] p. 18, Para. 3, [1895MS].

There has been a spirit in the church at Hobart that is not in harmony with the Spirit of Christ, and those who cherish harshness, who have been free to condemn others, need to hear the voice of the Saviour, as He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. 3:20). Will you open the door of your hearts, and let Jesus take possession? Will you suffer Jesus to cleanse the soul-temple of its rubbish? Will you permit the Holy Spirit to take possession of the human habitation? If you will do this, you will have humble thoughts of yourself. You will not exalt your ideas and opinions as supreme. [Cf: 2MR274.03] p. 18, Para. 4, [1895MS].

Those who are tempted and tried, whom you regard as so weak, may be nearer to the kingdom of God than yourself. The Lord requires that you should help those who need help most. Do not withdraw from them because they do not meet your ideas, or the consequence will be that you will indulge in a spirit of judging, and will manifest harsh dealing toward them. Whatever may be your profession, this kind of doing places you in the ranks of the enemy, where you execute his orders, and do his work. You may be entirely deceived in yourself, and in spirit say, "Come, friends, see my zeal for the Lord," but the family in heaven do not take delight in any such exhibitions. [Cf: 2MR275.01] p. 18, Para. 5, [1895MS].

In every church the members are to be helpers, workers together with God. What was it that moved Christ to leave the heavenly courts and come to this world? Was it to save people who felt no need of salvation? Was it to confine His labors to those who, though they had been blessed with great light, had not improved their privileges? He says, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). The mission of Christ was to seek and to save that which was lost. Those who feel strong in themselves, who would separate from those who do not meet their ideal, who stand aloof from them in cold-hearted indifference, do not manifest the spirit of Christ. Whatever

may be their profession they are not bearing the yoke of Christ nor lifting His burden. They have not the mind of Christ, and would be a hindrance to the prosperity of any church with which they might come in contact. They cannot be laborers together with God unless they seek the meekness and live the humble life of Christ. [Cf: 2MR275.02] p. 19, Para. 1, [1895MS].

Our churches are in need of being purified from all selfishness. There is need of a deeper conviction and livelier faith. The love of God cannot be in the heart of anyone who does not cherish patience, kindness, and forbearance toward His brethren. The revelation of these attributes will be in Christ. Many who bustle about with great activity flatter themselves that they are Christians, but it is the manner of spirit that we manifest in the home and in the church that will tell the character of our work. [Cf: 2MR276.01] p. 19, Para. 2, [1895MS].

To everyone who is walking in the light, one who is not walking in the light will be an object of solicitude and most earnest prayer. But the Lord does not sanction anyone in presenting the attitude of a moral iceberg. It is not the spirit of Christ that leads men to wrap about themselves the garments of self-righteousness, and to say in spirit, "I am holier than thou." Those who are free to denounce, to find fault, to judge and condemn others are not working upon Christlike principles. They should rather have travail of soul for those who need their help, to go forth and seek the wandering lost sheep. [Cf: 2MR276.02] p. 19, Para. 3, [1895MS].

Who is pleading with God that He may teach them what to do when souls are wounded and bruised, and struggling with temptation? Who is seeking to help them by kindly words? Who is arming himself with the armor of righteousness, studying ways and means to help these souls who are ready to perish? Are human agents cooperating with divine instrumentalities, increasing their moral efficiency by praying for faith, for wisdom and tact, whereby methods may be perfected that will reach the cases that appear most difficult? Who is passing these poor souls by on the other side? Who is making it evident that he loves these souls for whom Christ has given His life? Who is improving the light that God has given in order that he may impart light to others? Who is becoming thoroughly furnished with the word of God unto every good work? Who is becoming a living stone in the temple of God to emit light, and to shine amid the moral darkness of the world? [Cf: 2MR276.03] p. 19, Para. 4, [1895MS].

Christ has given His precious life to make it possible to establish a church that will be capable of caring for sorrowful, tempted, perishing souls. He has bought us with His own life, shed His own blood in order that He might wash away the stains of sin, and clothe us with the garments of salvation. The church must build on Christ by carrying out as His representative the mind and spirit of Christ. His people are to be links in the golden chain that binds souls one to another and to God. We are to put forth personal efforts for the saving of souls that are ready to perish. Christ said, "Ye are the light of the world" (Matt. 5:14). [Cf: 2MR277.01] p. 19, Para. 5, [1895MS].

That which Christ has taught and done, His representatives are to teach and do in their mission of saving the souls of men. Cold austerity is to be melted away, harshness and evil speaking is to be

purged from the character. The influence of Christ is to be cherished and diffused to those who are about us, by a well-ordered life and a godly conversation. The people of God are to shine as lights amid the moral darkness of the world. The time in which we live calls for vital, sanctified energy, for earnestness, zeal, tenderest sympathy, and love. The time calls for the speaking of words that will not create misery, not come from mere profession of righteousness, from a dead form, but from a living piety. Half a dozen persons whose light is clear and shining will be of far more value in Hobart than a thousand who have no vital piety. [Cf: 2MR277.02] p. 20, Para. 1, [1895MS].

The Lord is not pleased with the forbidding attitude that many have maintained toward the children in the Hobart church. They seem to have forgotten that children are the heritage of the Lord. They seem to have forgotten the words and the example of Christ, who took little children in His arms and blessed them. We should help and encourage those who are mothers of children by praying with and for them, for they are often in need of encouragement. [Cf: 2MR278.01] p. 20, Para. 2, [1895MS].

We should remember that God has honored the young. He chose Joseph in his youth to do a special work in behalf of His people. He accepted Samuel when his mother dedicated him to His service, and passed by the aged priest who had neglected to fulfill his solemn, sacred charge, and had failed to train his children in the right way. The Lord communicated a solemn message to the boy Samuel. The Lord has died for children, and He is ready to do a great work for them if parents will cooperate with Him in training and educating their children according to the instruction that He has given. The character in childhood of John the Baptist should be an encouragement to parents in the training of their children. [Cf: 2MR278.02] p. 20, Para. 3, [1895MS].

To bring up the children in the nurture and admonition of the Lord is the greatest missionary work that parents can perform. The mother is entrusted with a greater work than is the king upon his throne. She has a class of duty to perform in connection with her children that no other one can perform. If she daily learns in the school of Christ, she will discharge her duty in the fear of God, and care for the children as the Lord's beautiful flock. [Cf: 2MR278.03] p. 20, Para. 4, [1895MS].

Mothers should forbear from fretting and scolding. It is not safe to practice habits of fretting and scolding, for you will become unpleasant and harsh in your home, and will be likely to burst into a passion at anything that displeases you. This would greatly injure your soul, and injure the souls of your family. Be patient, be kind, be gentle. Gain the confidence and love of your children, and it will not be difficult to control them. Never fret, never threaten, never make a promise to your children that you cannot fulfill. Your lack of fulfilling your word will weaken the confidence of your children in you. [Cf: 2MR278.04] p. 20, Para. 5, [1895MS].

Children are exhorted to obey their parents in the Lord, but parents are also enjoined, "Provoke not your children to wrath, lest they be discouraged." Do not treat them in such a way that they will think that there is no use trying to be good and to do right, for they are treated with injustice and in an unreasonable manner. Children born into the

world in this age have many difficulties to encounter. Sin will lie at the door of parents unless they take themselves in hand and qualify themselves to become wise, safe, Christian teachers. [Cf: 2MR279.01] p. 21, Para. 1, [1895MS].

No doubt you will see faults and waywardness on the part of your children. Some parents will tell you that they talk to and punish their children, but they cannot see that it does them any real good. Let such parents try new methods. Let them mingle kindness and affection and love with their family government, and yet let them be as firm as a rock to right principles. Oftentimes the waywardness of children is due to the mismanagement of parents. [Cf: 2MR279.02] p. 21, Para. 2, [1895MS].

When children have done wrong, they themselves are convicted of their sin and feel humiliated and distressed. To scold them for their faults will often result in making them stubborn and secretive. Like unruly colts, they seem determined to make trouble, and scolding will do them no good. Parents should seek to divert their minds into some other channel. [Cf: 2MR279.03] p. 21, Para. 3, [1895MS].

But the trouble is, parents are not uniform in their management, but move more from impulse than from principle. They fly into a passion and do not set an example before their children that Christian parents should. One day they pass over the wrong-doings of their children, and the next day they manifest no patience or self-control. They do not keep the way of the Lord to do justice and judgment. They are often more guilty than are their children. [Cf: 2MR279.04] p. 21, Para. 4, [1895MS].

Some children will soon forget a wrong that is done to them by father and mother, but other children who are differently constituted cannot forget severe, unreasonable punishment which they did not deserve. Thus their souls are injured, and their minds bewildered. The mother loses her opportunities to instill right principles into the mind of the child, because she did not maintain self-control and manifest a well-balanced mind in her deportment and words. [Cf: 2MR280.01] p. 21, Para. 5, [1895MS].

Let fathers and mothers make a solemn promise to God whom they profess to love and obey, that by His grace they will not disagree between themselves, but will in their own life and temper manifest the spirit that they wish their children to cherish. The manifestation of anger on account of the misdeeds of your children will never help them to reform. Parents may manifest sorrow on account of the wrongs of their little ones, and at the same time show love for their children. Let parents set before their children their errors and wrongs not in a spirit of harshness, but in love. Let them seek to reach the tender heart of the erring one, that he may feel he has grieved Jesus who loves him more than his earthly parents can. But while it is the duty of parents to teach love to their children, they are not to indulge them in wrong habits, or in yielding to their evil inclinations. The manifestation of this kind of love is cruel. [Cf: 2MR280.02] p. 21, Para. 6, [1895MS].

The minister of God must be interested in the children and youth, if he would be a faithful pastor of the flock of God. He should make his

discourses plain and simple, using language that will be easy to be understood. He should follow the lessons that have been given by the greatest Teacher the world can ever know, preaching in such a manner that the uneducated and the children may readily comprehend the theme of salvation. Children and youth have been strangely neglected. [Cf: 2MR280.03] p. 22, Para. 1, [1895MS].

Some who have not children of their own should educate themselves to love and care for the children of others. They may not be called to go to a foreign field of labor, but they may be called to work in the very locality in which they live. In place of giving so much attention to pets, lavishing affection upon dumb animals, let them exercise their talent upon human beings who have a heaven to win and a hell to shun. Let them give their attention to little children whose characters they may mold and fashion after the divine similitude. Place your love upon the homeless little ones that are around you. Instead of closing your heart to the members of the human family, see how many of these little homeless ones you can bring up in the nurture and admonition of the Lord. There is an abundance of work for everyone who wants work to do. By engaging in this line of Christian endeavor, the church may be increased in members and enriched in spirit. The work of saving the homeless and the fatherless is everyone's business. [Cf: 2MR281.01] p. 22, Para. 2, [1895MS].

Instead of standing aloof, instead of complaining of the wickedness of children, and the trouble they cause, let your influence be used to aid in their redemption. Instead of criticizing the children, seek to aid the weary, careworn mothers. Seek to lighten their burdens. Here is a mission field at your door where you may exert an influence that will be a blessing to the church. What an army of workers might be added to the church if the children would give their fresh affections to the Lord, and work for other children and youth. There is a work to be done that may be as enduring as eternity. [Cf: 2MR281.02] p. 22, Para. 3, [1895MS].

Church members should become active, zealous workers, seeking to benefit the souls who are exposed to temptation, and who are being drawn away into perilous paths of disobedience to the commandments of God. Everyone who engages in this work in the love of Christ is cooperating with heavenly intelligences, who have long been waiting to aid them in the very class of missionary work that has been so long neglected. Those who engage in this class of work will have more than finite energy to work with them and through them. Let every Christian in the church seek to devise plans to interest and instruct the children, and be determined that he will not fail nor be discouraged in the work. If they work as they should, they will feel the need of divine guidance, for it is not possible to be successful in this matter without the help of God. Children are the property of God, the younger members of the Lord's family, and interest expressed for these children and for the mothers of these children is in perfect harmony with the laws of God's government. [Cf: 2MR282.01] p. 22, Para. 4, [1895MS].

"He that watereth shall be watered also himself" (Prov. 11:25). This is a guarantee that every worker shall receive grace for the grace imparted to others. Every laborer who labors for the good of children and youth, mothers and fathers, neighbors and associates, will find that God will fulfill His promise. 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? 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 rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not" (Isa. 58:6-11). [Cf: 2MR282.02] p. 22, Para. 5, [1895MS].

The church cannot grow in the knowledge of God and of Jesus Christ until its members enter into the spirit of the work. Let no one make the defection of another one an excuse for not engaging in the work. We have not a moment to lose in looking to others, but should be engaged in the service of Christ. Because some who name the name of Christ walk unworthy of their calling, it is all the more necessary that we seek to shun every evil habit, to put away everything that will weaken our influence and cause others to make us an excuse for not doing the work that God requires. In every duty, whether temporal or spiritual, we have a relation one to another. He who neglects the least duty in the Lord's moral vineyard will be registered as lacking in the books of heaven, weighed in the balances of the sanctuary, and found wanting. God has given to every man his work, and he who neglects his work inflicts injury on the cause of Christ. We are to be followers of that which is good, to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. This is applicable, not only to ministers who preach the word, but to every soul who believes in Christ. [Cf: 2MR283.01] p. 23, Para. 1, [1895MS].

We should manifest genuine interest in humanity, doing the very work that Christ came to do in the world. He did not give to us the work of dissecting character. The church in Hobart is like many other churches, not so good or not so bad that there is no chance for improvement. Great changes may be wrought by well-directed, prayerful, earnest efforts, by each one trying to do his best in the sight of God. Individuals must make improvement, and cease educating themselves in critical ways and habits. Let each one consider that others may find just as objectionable traits in their characters as can be found in those who have been severely criticized and condemned. Let every human agent employ his ability in doing good to others, in bringing their lives in accordance with the principles of Christ. Let each one individually do that which his hands find to do, practice economy, bind about his wants, and save something from his meager store to sustain the work and cause of God. [Cf: 2MR283.02] p. 23, Para. 2, [1895MS].

Our faith should lay hold upon God, and we should expect success. The great multitude was fed with a very meager supply. Let our scattered supply be placed in missionary work, and God will multiply it as we shall impart to others, so that all may eat and be filled. We are not

to stop our work and measure our advance in the work by the means at hand. To do this is to show a very limited faith. As God said to Moses, so He says to us, "Go forward." We are to diffuse the gospel over the whole earth, and, be our means large or small, we are to plan and work in faith, realizing our responsibility as God's human agents to whom He has given this great work. Then stop fretting over the evils that you cannot help and do your work in sincerity and faith, that your characters may be formed after the divine pattern. [Cf: 2MR284.01] p. 23, Para. 3, [1895MS].

God is true. Christ says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). He "will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality." He will render "eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness," He will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God" (Rom. 2:6-11).--Ms 38, 1895, pp. 1-22. ("To the Church in Hobart, May, 1895.) [Cf: 2MR284.02] p. 23, Para. 4, [1895MS].

Question: "Should not those in the Southern field work on Sunday?" [Cf: 2MR299.02] p. 24, Para. 1, [1895MS].

E. G. White Answer: If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those who do this, and to pick off those whom they hate. At present, Sundaykeeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old Sabbathkeepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday. [Cf: 2MR299.03] p. 24, Para. 2, [1895MS].

Slavery will again be revived in the Southern States; for the spirit of slavery still lives. Therefore it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the word of God in regard to the Sabbath question, and the sanction of those who have brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth. [Cf: 2MR299.04] p. 24, Para. 3, [1895MS].

A terrible condition of things is certainly opening before us. According to the light which is given me in regard to the Southern

field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion.--Ms 22a, 1895, p. 4. ("Words of Caution Regarding Sunday Labor," Nov. 20, 1895.) [Cf: 2MR300.01] p. 24, Para. 4, [1895MS].

In the dream of Nebuchadnezzar the true object of government is beautifully represented by the great tree "Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation." Now if God had called a man, or any set of men at Battle Creek to rule in any sense, that representation of the tree shows the only kind of ruling acceptable to Him--a government that protects, restores, relieves, but never savors of oppression. The poor especially are to be kindly treated. . . . Aid is to be given to the oppressed, and not one soul that bears the image of God is to be placed at the footstool of a human being. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ.--Ms 29, 1895, pp. 8, 9. ("Converted Men Needed in All Departments of the Work.") [Cf: 3MR36.03] p. 24, Para. 5, [1895MS].

Model Disciple. Our camp meeting closed today. Yesterday, Sunday, the interest was the greatest we have yet seen. Elder Corliss spoke in the forenoon, and your grandmother at three o'clock. The tent was packed, and a crowd was standing outside. Elder Prescott spoke in the evening. The tent was full, and it was reported that hundreds went away because they could not get under the tent, and the wind was blowing so strong that it was not prudent for them to remain. [Cf: 3MR131.01] p. 25, Para. 1, [1895MS].

After I had spoken on Sunday there was a baptism. I am told that twenty-six souls went forward in this ordinance. [Cf: 3MR131.02] p. 25, Para. 2, [1895MS].

I want very much to see my dearly beloved grandchildren. I feel a special interest in the children. I have been pleased with the reports received from you. Children, you can all receive of the precious Saviour's instruction. Jesus made a little child His model disciple. He "called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." [Cf: 3MR131.03] p. 25, Para. 3, [1895MS].

During His ministry on earth the children were not overlooked or forgotten. When He sees them cheerful, obedient, sweet-tempered, doing little acts of kindness, what tender regard and fatherly love He feels for them. [Cf: 3MR131.04] p. 25, Para. 4, [1895MS].

Let the peace of God abide in your hearts by faith. Let His love abide in you. God bless you all.--Letter 80, 1895. (To "Dear Children" [Granddaughters], November 11, 1895.) [Cf: 3MR131.05] p. 25, Para. 5, [1895MS].

Dear Brother and Sister Hare: I am much interested in the work in Ashfield and Petersham. God has precious souls in these places, and this is why the work is meeting with so much opposition. Satan is determined to contest every point and every inch of the ground. But shall he gain the victory? We hope that you will answer, "No, never." Gird on every piece of the armor that God has provided, and do not fail or be discouraged. Error must be presented in its deceptive and fatal character, and truth must be shown to be as firm as the eternal hills of God. . . . [Cf: 3MR187.02] p. 25, Para. 6, [1895MS].

The truth which is being preached will bring increased bitterness and opposition. Much depends upon your attitude in regard to this. God wants you to stand at your post as a faithful sentinel, and give the enemy no quarter. . . . [Cf: 3MR187.03] p. 25, Para. 7, [1895MS].

Brother Hare, God will strengthen and bless you if you will make Him your trust. Do not, I entreat you, leave the field of battle. The God of Israel is on the side of truth and righteousness. Press the battle to the gates. . . . [Cf: 3MR187.04] p. 25, Para. 8, [1895MS].

I beg of you for Christ's sake to consider what I say; for I say it not of myself. It is the word of God to you.--Letter 25b, 1895, pp. 1-3. (To Brother and Sister Hare, April, 1895.) [Cf: 3MR188.01] p. 26, Para. 1, [1895MS].

Put away your feelings against Elder Daniells right here on the ground. You are to be in unity, not because he is perfect; he makes mistakes. He is making mistakes on this ground. But the Lord's eye is upon him; he is beloved of God. And if you do not cling closely to God you will make much graver mistakes than he has made. . . . The Lord loves Elder Daniells and He will reprove and instruct you both where you err.--Ms 35, 1895, p. 10. (Untitled, no Date.) [Cf: 3MR248.02] p. 26, Para. 2, [1895MS].

Elder J. V. Himes: My Brother in Christ Jesus: I received your donation of forty dollars. In the name of our Redeemer I thank you. Be assured we shall invest this money in the best possible way to accomplish the most good for the salvation of souls. . . . The spirited participation evidenced by your donation for this field has rejoiced my heart; for it testifies that you have not lost the missionary spirit which prompted you first to give yourself to the work, and then to give your means to the Lord, to proclaim the first and second angels' messages in their time and order to the world. This is a great gratification to me; for it bears an honorable testimony that your heart is still in the work; I see the proof of your love to the Lord Jesus Christ in your freewill offering for this "region beyond." . . . [Cf: 3MR255.02] p. 26, Para. 3, [1895MS].

Again I thank you for your generous contribution.--Letter 31a, 1895, pp. 1,2. (To Elder Joshua V. Himes, Jan. 17, 1895.) [Cf: 3MR255.03] p. 26, Para. 4, [1895MS].

You ask me why it is that you awake in the night and feel enclosed in darkness? I often feel the same way myself; but these desponding feelings are no evidence that God has forsaken you or me. . . . Gloomy feelings are no evidence that the promises of God are of no effect. You

look at your feelings, and because your outlook is not all brightness, you begin to draw more closely the garment of heaviness about your soul. You look within yourself and think that God has forsaken you. You are to look to Christ. . . . Entering into communion with the Saviour, we enter the region of peace. . . . We must put faith into constant exercise, and trust in God whatever our feelings may be. . . . We are to be of good cheer, knowing that Christ has overcome the world. We will have tribulation in the world, but peace in Jesus Christ. My brother, turn your eyes from within, and look to Jesus who is your only helper.--Letter 26, 1895, pp. 7, 8, 10. (To Elder S. N. Haskell, Oct. 11, 1895.) [Cf: 3MR279.02] p. 26, Para. 5, [1895MS].

Regarding Her Prospective Daughter-in-law. Willie was so anxious that I should have someone to give me treatment, and I have employed her (May Lacey), and she fills the bill nicely. But I soon learned why Willie was anxious for May Lacey. He loved her, and she seems more like Mary White, our buried treasure, than anyone he had met, but I had not the slightest thought when she came to my home; but you will have a new sister in a few months, if her father gives his consent. She is a treasure. . . . [Cf: 3MR297.03] p. 26, Para. 6, [1895MS].

If the Lord will, I shall have a daughter with whom I am well pleased. She is always cheerful, kind, and tenderhearted, willing to do anything she can, and is always satisfied and thankful. She has a large head, blue eyes--she calls them gray, but they are blue--cheeks as red as roses, light complexion. Well, I think I have described her nicely. I told her today that I would like to understand if the matter was settled between her and Willie. She said it was, if her father would consent. I have not any doubt but what he will consent. I am now preparing her wardrobe. . . . [Cf: 3MR297.04] p. 27, Para. 1, [1895MS].

She loves me and I love her. . . . She is just the one I should choose. I have not seen anyone I have cared to take Mary's place in my family relation before, but this is all right. . . . [Cf: 3MR298.01] p. 27, Para. 2, [1895MS].

Well, we are here fitting up her wardrobe, and we hope she will be prepared for her married life with a real becoming wardrobe, but not expensive or extravagant. You know that is not my besetting sin.--Letter 117, 1895, pp. 2-4. (To Edson and Emma White, Jan. 15, 1895.) [Cf: 3MR298.02] p. 27, Para. 3, [1895MS].

Blood, Transformation of Food Into.--The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva becomes mixed with the food, the teeth must do their work carefully and thoroughly. Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the end of the fingers and toes, with life and strength. [Cf: 3MR306.04] p. 27, Para. 4, [1895MS].

Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself.--Letter 17, 1895. [Cf:

3MR307.01] p. 27, Para. 5, [1895MS].

Blood Vessels, Effects on, of Stress and Overwork.--I have been listening to the words of my Guide in regard to Elder _____, and the substance of them was this: [Cf: 3MR307.02] p. 27, Para. 6, [1895MS].

The blood being attracted to the weakest point, there is a wearing of the channel through which the blood flows. This condition of things is making his condition a critical one, and his brethren will need to exercise great caution, that they may not excite by any course of action. Unless this human agent shall change his course of action in continuous labor, and submit to have the peace of God rule in his heart, there will be a rush of blood to the brain, which will disqualify him for labor. He will counteract his own work. The Lord will not, cannot, help His servant, unless he will co-operate with God, unless he will stop worrying and trust in the Lord. . . . [Cf: 3MR307.03] p. 27, Para. 7, [1895MS].

Elder _____, look away from yourself. Trust not in yourself. Have faith in God. Through your strong feelings the blood veins are filled with blood, and you are in serious danger of losing your life. Therefore you need to place yourself in a position where you will not have upon you a pressure of the necessity of continuous labor, and where you must have the guidance and control of others. Your impetuosity must be under the control of higher powers, else you will make great trouble for yourself and for those who are associated with you.--Ms 36, 1895. [Cf: 3MR307.04] p. 27, Para. 8, [1895MS].

Organism, Human, a Wonderful Machine.--The human organism is a wonderful piece of machinery, but it can be abused. The stomach can be, and often is, overtaxed, and compelled to serve its tyrannical master like a slave. The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva become mixed with the food, the teeth must do their work carefully and thoroughly. Each organ of the body gathers its nutrition to keep its different parts in action. The brain must be supplied with its share, the bone with its portion. The great Master Builder is at work every moment, supplying every muscle and tissue, from the brain to the ends of the fingers and toes, with life and strength. [Cf: 3MR349.03] p. 28, Para. 1, [1895MS].

Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself. . . . When God works so wondrously, man, the human agent, should become intelligent in regard to the machinery of his body, that this temple of God shall not be misused.--Letter 17, 1895. [Cf: 3MR349.04] p. 28, Para. 2, [1895MS].

Plants and Trees, Fruit-bearing, God's Miracle in.--There is the closest connection between God and nature. God works a miracle upon every plant and upon every tree that beareth fruit, and the Lord under the express necessity of the case, can work an instantaneous miracle and prepare food. Nature without God is dead. The continual life of men, of trees bearing fruit, of vegetables, and of every living substance in nature is dependent upon the active, living, working agency of God. God has a continual relation to this world and to all

His people. We have evidence that when men acknowledge their allegiance to God and do their best, by the touch of His hand and the word of His power, the Lord Jesus can multiply a very meager supply of food, making it sufficient for all.--Letter 37, 1895. [Cf: 3MR351.04] p. 28, Para. 3, [1895MS].

Teeth, Must Do thorough Work.--The transformation of food into good blood is a wonderful process, and all human beings should be intelligent upon this subject. In order that the digestive fluids may be called into action, and the saliva become mixed with the food, the teeth must do their work carefully and thoroughly.--Letter 17, 1895. [Cf: 3MR361.03] p. 28, Para. 4, [1895MS].

Tendencies, Inherited, Perpetuated.--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.--Letter 65, 1895. [Cf: 3MR362.01] p. 28, Para. 5, [1895MS].

I feel it would not be wise to put a wet blanket over her cheerful, happy disposition. Religion, Bible religion, never makes a person painfully solemn.--Letter 145, 1895, p. 4. (To W. C. White, March 15, 1895.) [Cf: 3MR404.02] p. 28, Para. 6, [1895MS].

The orchard is the main thing now.--Letter 147, 1895, p. 1. (To "Dear Willie" [W. C. White], Aug. 2, 1895.) [Cf: 3MR405.03] p. 29, Para. 1, [1895MS].

We will do our best, and if we make some mistakes we will do better next time.--Letter 149, 1895, p. 2. (To "Dear Willie" [W.C. White], Aug. 6, 1895.) [Cf: 3MR405.04] p. 29, Para. 2, [1895MS].

I drive my own two-horse team, visit the lumber mills and order lumber the workmen require, and go out in search of cows. I have purchased two good cows. . . . Almost everywhere in the colonies they have a strange custom of confining the cows at milking time. [Cf: 3MR405.05] p. 29, Para. 3, [1895MS].

They put her head in a fixture called a bail, then tie up one of her legs to a stake. It is a barbarous practice. I told those of whom I bought my cows that I should do no such thing, but leave the creature free and teach them to stand still. The owner looked at me in astonishment. "You cannot do this, Mrs. White," he said, "They will not stand. No one thinks of doing any other way." "Well," I answered, "I shall give you an example of what can be done." I have not had a rope on a cow's leg, or her head in a bail. . . . We have treated our cows gently and they are perfectly docile.--Letter 42, 1895, pp. 1, 2. (To Dr. J. H. Kellogg, Aug. 28, 1905.) [Cf: 3MR405.06] p. 29, Para. 4, [1895MS].

I do not propose to tell all the annoyances and perplexities that are constantly coming in. . . . [Cf: 3MR406.01] p. 29, Para. 5, [1895MS].

If we can have wire such as is put in screen doors, we can use a goods box, which will hold more than even a safe. . . . The wire can let in the air and the food can be kept from the opossums. . . . More is to be done to keep the cooking room safe from prowling animals. . . . I see so much absence of tact and ingenuity.--Letter 152, 1895, pp. 1, 3, 4. (To "Dear Daughter May" [Mrs. W. C. White], Aug. 26, 1895.) [Cf: 3MR406.02] p. 29, Para. 6, [1895MS].

I cannot endure the closing up so tightly. I must have a chance to breathe and not be exposed to the animals around.--Letter 153, 1895, p. 1. (To "Willie" [W. C. White], Aug. 26, 1895.) [Cf: 3MR406.03] p. 29, Para. 7, [1895MS].

This would not agree with my work at all. . . . [Cf: 3MR407.03] p. 29, Para. 8, [1895MS].

Elder Corliss said, "Brother Lawrence, when Sister White makes up her mind to do a thing, she will accomplish it. . . . A neighbor said he would take us down. We then said we would go, and the luggage was placed in the two-wheeled trap, and the main luggage, Sister Rousseau, Sister Maude Camp, and May Lacey, piled in amid the baggage--three trunks, baskets, a telescope trunk, satchels and bundles. Brother Lawrence was seated on a trunk, and the women on the trunks behind, all wrapped up in shawls and blankets, and with three umbrellas. It was quite a picture. [Cf: 3MR407.04] p. 29, Para. 9, [1895MS].

I had an easy carriage, but the togglng of it was after the backwoods style--ropes for lines, wire for traces, and all things in the same order. But the carriage was easy. We made the journey to the depot. . . . I had just got under the shelter of the depot piazza when the rain came down much heavier. I then tried to take off my rigging, which was a gentleman's rubber coat held together by the buttonholes with strings. In this way I was protected. I had on no hat, but a little shawl over my head. The hat was in safety with Sister Rousseau and Maude, in a tin hat box. I scarcely knew myself, I was so toggged up, but I felt grateful to my heavenly Father that we had progressed thus far toward home. We were soon on the cars and came on to Granville safely. We felt that we were under the protecting care of our heavenly Father. We saw swollen streams, the rivers rising nearly to the bridges and the carriage roads, but we were all safe and comfortable. . . . [Cf: 3MR408.01] p. 30, Para. 1, [1895MS].

We have canned no less than three hundred quarts, and no less than one hundred quarts more will be canned. If I continue to keep open, a free hotel, I must make provision for the same.--Letter 118, 1895, pp. 1, 2, 3. (To "Dear Children," Jan. 23, 1895.) [Cf: 3MR408.02] p. 30, Para. 2, [1895MS].

_____ is a rough, course man to handle cattle. I would much rather have a more tender, sweeter-tempered man look after my living creatures.--Letter 157, 1895, p. 1. (To "Willie" [W. C. White], Oct. 4, 1895.) [Cf: 3MR409.02] p. 30, Para. 3, [1895MS].

I will save in clothing. I will not expend one shilling unnecessarily.--Letter 137, 1895, p. 1. (To "Dear Son Willie" [W. C. White], Jan. 20, 1895.) [Cf: 3MR409.03] p. 30, Para. 4, [1895MS].

Monday, yesterday, was a pleasant day. Byron and Sarah and I went to Sydney. Said Christ, "Ye have the poor always with you," and it is thus in our experience. We purchased rice and peas, and this store was laid in to supply the destitute poor. We visited Sister _____ and carried her a little of all we had and twelve yards of flannelette, and have now a supply of clothing for several families who are in suffering need. . . . We did our trading and returned home a short time after dark, and the ride did me good.--Letter 139, 1895, p. 1. (To "Dear Son Willie," [W. C. White], Feb. 5, 1895.) [Cf: 3MR410.05] p. 30, Para. 5, [1895MS].

How much self-denial will our institutions manifest in binding about their imaginary wants? Will they continue to spread themselves and obtain more and still more conveniences for their better accommodation, while the means to be expended for the downtrodden colored race is so little and meager? Here are your neighbors, poor, beaten, oppressed; thousands of human beings suffering for the want of educational advantages; many, so many, who need to hear the gospel preached in its purity. [Cf: 4MR0.04] p. 30, Para. 6, [1895MS].

Men of ability are willing to work for a meager sum, two or three dollars a week, to sustain their families; they have souls as precious as those of the men who because of their selfishness and covetousness received thirty dollars a week. Will those who have an abundance put their hands into their pockets, and out of their plentiful supplies impart something to furnish their neighbors with facilities? Will they make provision to help men to do the work they can do for a few dollars a week? Most earnest work should have been done many years ago. There might have been an altogether different presentation from what we now see. . . . [Cf: 4MR0.05] p. 30, Para. 7, [1895MS].

We have been eating of the large loaf, and have left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. By your actions you have said, "Am I my brother's keeper?" . . . [Cf: 4MR1.01] p. 31, Para. 1, [1895MS].

The colored people might have been helped with much better prospects of success years ago than now. The work is now tenfold harder than it would have been then. But who will continue to dishonor God by their indolence, by their neglect, by passing by on the other side? Do not, I beseech you, look upon the hard field, groan a little, set to or three at work in one locality, a few in another, and provide them only enough for the bare necessities of life. Those who labor in the Southern field will have to stand amid the most discouraging, hopeless poverty. . . . [Cf: 4MR1.02] p. 31, Para. 2, [1895MS].

In the past, some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth have wanted to build a high partition between themselves and the colored race. We have one Saviour, who died for the black man, as well as for the white. Those who possess the spirit of Christ will have pity and love for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from white and black alike. . . . [Cf: 4MR1.03] p. 31, Para. 3, [1895MS].

I think I could furnish Edson with matter just such as would meet the necessities of the Southern field. This neglected field has been presented before me in its sinfulness and degradation because of the treatment received from the whites. I can give them that which would reach them in their ignorance, and help to uplift their thoughts. . . . [Cf: 4MR2.01] p. 31, Para. 4, [1895MS].

The hand of God is to be stretched out for the poor, degraded race. Men and women are sent to far-off lands, among heathen savages, to labor at great expense, and often at the sacrifice of their lives, but here are heathen at our very doors. The nation of slaves who were treated as if they had no souls, but were under the control of their masters, were emancipated at immense cost of life on both sides, the North seeking to restrict, the South to perpetuate and extend slavery. After the war, if the Northern people had made the South a real missionary field, if they had not left the Negroes to ruin through poverty and ignorance, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class. [Cf: 4MR2.02] p. 31, Para. 5, [1895MS].

Have you confidence that the work Edson is now engaged in is a good work and that God is working with his efforts? If so, encourage him with the assurance that you thus regard it. If you cannot co-operate with him, but feel it your duty to hedge up every avenue whereby he may obtain means to make a success of his work, I wish to understand this. When souls take hold of the truth who are poor but who desire to help in giving light to their poor brethren, he has no means that he can apply to help them in obtaining food merely to sustain life, that they may engage in the work they long to do for others. What courage can he have to labor in such a field? If he remains there, it might be at the sacrifice of his life unless suitable help is furnished. What can one or two men do in such a field, against the prevailing ignorance, depravity, and immorality? . . . [Cf: 4MR2.03] p. 31, Para. 6, [1895MS].

The colored people have been neglected because the vexed question of how to build a wall of distinction between the whites and the blacks has been in agitation. Some have thought it the best way to reach the white people first, for if we should labor for the colored people we could do nothing for the white population. This is not the right position to assume. Christ's followers are to learn all about the woes of the poor in their immediate vicinity and in their own country, be they white or black. The poor, friendless, untaught colored people need our assistance because they are ignorant and friendless. Those who have a dark, disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. God has jewels in the rough, and His true followers will find them. All who possess the spirit of Christ will have a tender, sympathetic heart, and an open, generous hand. [Cf: 4MR3.01] p. 32, Para. 1, [1895MS].

Those who press close to the bleeding side of Christ will have the spirit of Christ, and a nature that will be quickly responsive to His call. They will work to relieve the necessities of suffering humanity, as Christ worked, while, before the world fallen, the worlds unfallen, and all the heavenly host, He was representing the ways and works of God. In the life of Christ we see what a Christian can do in relieving

the distressed, binding up their physical and spiritual wants. Among the colored people, many, even of those who profess to be Christians, are sadly ignorant, not only of Bible doctrines but of Christian principles. Their religion is mingled with earthliness and sensuality. Justice and mercy and the love of God demand that those who have learned of Christ should impart to the very ones in the greatest need. The light is to shine forth amid the corruptions that will be found in the Southern field.--Letter 5, 1895, pp. 6, 7, 10, 11, 15, 16, 17, 21-23. (To "My Brethren in Responsible Positions in America," July 24, 1895.) [Cf: 4MR3.02] p. 32, Para. 2, [1895MS].

The colored race have been passed by with some deplorable expressions of regret, but with eyes fastened on the more promising fields nigh their own strong borders. Suppose God's people shall lift up their eyes and look on destitute fields that have not been worked. The missionary spirit must prevail if we individually shall form characters after the pattern, Christ Jesus. The colored people have souls to save. They are our neighbors in the sight of God, and we can not merely look and deplore the discouraging appearance of the field, and pass by on the other side. We must unitedly take hold, and interestedly seek to work the field. We are not only to look, but we are to go in and reap. It is those in the most need that God calls us to consider and help. As workers together with God we are to engage in labor. We are not only to pity the Southern people, but we are to help them as they shall need help. . . . There is no time to be lost. . . . [Cf: 4MR4.01] p. 32, Para. 3, [1895MS].

My children, you will meet with deplorable ignorance. Why? Because the souls that were kept in bondage were taught to do exactly the will of those who called them their property and held them as slaves. They were kept in ignorance, and were untaught. Thousands of them do not know how to read. Their teachers are, many of them, corrupt in character, and they read the Scriptures to fulfill their own purposes, to degrade in life and practice. They are taught that they must not think or judge for themselves, but their ministers must judge for them. In their teaching the divine plan has been covered up by a mass of rubbish and falsehood and perversion of the Scriptures. [Cf: 4MR4.02] p. 32, Para. 4, [1895MS].

This is a favorable field for the working of seducing spirits, and they will have success, because of the ignorance of the human minds so long trammled and abused as their bodies have been. The whole system of slavery was originated by Satan, the tyrant over human beings whenever the opportunity offers for him to oppress. Whenever he can get the chance he ruins. [Cf: 4MR5.01] p. 33, Para. 1, [1895MS].

Now there are those who are intelligent. Many have had no chance who might have manifested decided ability if they had been blessed with opportunities such as their more favored brethren, the white people, have had. But thousands may now be uplifted, and become human agents to help their own colored race, if they can receive the help God requires to be given them. . . . [Cf: 4MR5.02] p. 33, Para. 2, [1895MS].

The mixing up of things sacred with things carnal, the conforming of the church to the world, [the] making [of] laws to bind the consciences of those whom God has made free, [all this, done] through secular influences, will be the masterly working of satanic agencies in cruel

imprisonments. And the human agent exercising a power over the religious faith and conscience of his fellow men, will hinder many poor, timid, ignorant souls from doing the will of God. But many will be taught of God. They will learn aright from Jesus Christ. They have been more slow to learn lessons relating to religious liberty, because of the attitude that man has assumed toward his fellow men, calling men his property. Imperfect discernment exists still in many minds in reference to their own God-given rights. [Cf: 4MR5.03] p. 33, Para. 3, [1895MS].

One finite human being compelling another to do his will, claiming to be mind and judgment for another--this sentiment, that has Satan for its originator, has presented a history, terrible, horrible in oppression, tortures, and bloodshed. [Cf: 4MR6.01] p. 33, Para. 4, [1895MS].

Man is God's property by creation and redemption, but man has been demanding the right to compel the consciences of men. Prejudices, passions, Satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men. [Cf: 4MR6.02] p. 33, Para. 5, [1895MS].

All is written, all, every injustice, every harm, every fraudulent action, every pang of anguish caused in physical suffering, is written in the books of heaven as done to Jesus Christ, who has purchased man at an infinite price, even His own life. All who treat His property with cruelty are charged with doing it to Jesus Christ in the person of His heritage, who are His by all the claims of creation and redemption. And while we are seeking to help the very ones who need help, we are registered as doing the same to Christ. [Cf: 4MR6.03] p. 33, Para. 6, [1895MS].

A correct knowledge of the Scripture would make men fear and tremble for their future, for every work will be brought into review before God, and they will receive their punishment according as their works have been. God will give to the faithful and true, patience under trial.--Letter 80a, 1895, pp. 3, 4, 8-10. (To J. E. White and wife, August 16, 1895.) [Cf: 4MR6.04] p. 33, Para. 7, [1895MS].

The Waldensians entered the schools of the world as students. They made no pretensions; apparently they paid no attention to anyone; but they lived out what they believed. They never sacrificed principle, and their principles soon became known. This was different from anything the other students had seen, and they began to ask themselves, What does this all mean? Why cannot these men be induced to swerve from their principles? While they were considering this, they heard them praying in their rooms, not to the virgin Mary, but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of truth as it is in Jesus was told, their minds grasped it. . . . [Cf: 4MR50.01] p. 34, Para. 1, [1895MS].

These things I tried to present at Harbor Heights in 1891. Those who have the Spirit of God, who have the truth wrought into their very being, should be encouraged to enter colleges, and live the truth, as Daniel and Paul did. Each one should study to see what is the best way to get the truth into the school, that the light may shine forth. Let

them show that they respect all the rules and regulations of the school. The leaven will begin to work; for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the simple Bible doctrines. [Cf: 4MR50.02] p. 34, Para. 2, [1895MS].

There are those who, after becoming established, rooted and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, these seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects; for the teachers of the school need themselves to become Bible students. No open controversies should be started, yet opportunity will be given to ask questions upon Bible doctrines, and light will be flashed into many minds. A spirit of investigation will be aroused. [Cf: 4MR51.01] p. 34, Para. 3, [1895MS].

But I scarcely dare present this method of labor; for there is danger that those who have no connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God. [Cf: 4MR51.02] p. 34, Para. 4, [1895MS].

Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors of the law as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question He poured light into their darkened minds. Had He led them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps. [Cf: 4MR51.03] p. 34, Para. 5, [1895MS].

If all our people would work in Christ's way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This spirit will inspire others to do the will of the Lord also.--Ms 22a, 1895, pp. 7, 8a. (E.G.W. comments at meeting called to discuss religious liberty questions. November 20, 1895.) [Cf: 4MR52.01] p. 35, Para. 1, [1895MS].

The Australian camp meeting of Seventh-day Adventists was held this year in a pleasant grove at Ashfield, a very attractive suburb of Sydney. The weather was fine throughout the camp meeting, and we thoroughly enjoyed our sojourn in the tents. They were arranged in regular village-like order, with streets named after the Reformers. . . . Some of the campers brought their cookstoves and had their tents so arranged that, in passing by, one could see the neatly and bountifully

set tables, the white beds, and attractive sitting rooms. . . . Between the forenoon and afternoon meetings the children were taken out to the woods near by and given lessons from nature. . . . [Cf: 4MR102.04] p. 35, Para. 2, [1895MS].

The holy hours of the Sabbath have commenced. I thank my heavenly Father for the peace and rest of spirit that I have in Him. I can trust in His love.--Ms 1, 1895, pp. 1, 2, 15. ("Report of Camp Meeting at Ashfield, Australia," Undated.) [Cf: 4MR102.05] p. 35, Para. 3, [1895MS].

It may be necessary for us to travel on the Sabbath in order to reach the churches who need our help . . . but we should secure our tickets, and make all other arrangements on some other day, if it is unavoidable, and we must travel upon the cars or steamboats.--Letter 58, 1895, p. 2. (To Elder O. A. Olsen, May 7, 1895.) [Cf: 4MR103.01] p. 35, Para. 4, [1895MS].

In your letter of April 18 you speak of the work that is being done in Chicago. I am in full sympathy with the work that is being done there. I believe in helping along every line in which it is possible to help, following the steps of Christ. Those who take hold of this Christian-help work who will consecrate themselves to God, will find that He will be a present help to them in every hour of need. I know that the Lord will use those who will submit themselves to Him, and through the power of the Holy Spirit, they will be enabled to do the work that needs to be done.--Letter 43, 1895, p. 2. (To Dr. J. H. Kellogg, June 14, 1895.) [Cf: 4MR130.01] p. 35, Para. 5, [1895MS].

I have received and read your letter; thank you for writing so frankly. . . . [Cf: 4MR157.01] p. 35, Para. 6, [1895MS].

Your letter came yesterday, and I will respond at once, fearing that something may come in to crowd out the answer due you. . . . I can understand your state of feeling, your hopelessness and discouragement. I am not now in any way hopeless in regard to your case. I understand that at times you are sorely tempted, and lose confidence in your ability to resist temptation, because your inclination leads you in wrong paths; but Jesus loves you; you are the purchase of His blood. [Cf: 4MR157.02] p. 35, Para. 7, [1895MS].

We are to look to Jesus; sinful, erring, weak, unworthy, we are to take the Word of God, the invitation of Christ, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." . . . [Cf: 4MR157.03] p. 36, Para. 1, [1895MS].

You place yourself in positions and in the society of those who bring temptations upon you, and you do not always resist temptation; but the first decided resistance would bring angels to your side to strengthen you. When you present your petitions to God for help, an angel lifts up a standard for you against the enemy in order that you may not be overcome. [Cf: 4MR157.04] p. 36, Para. 2, [1895MS].

You should look by faith to Jesus, saying, "Lord, save me or I perish." When this petition is sincerely offered, the heavenly standard is raised, and One stronger than your enemy shields you from his assaults. . . . [Cf: 4MR157.05] p. 36, Para. 3, [1895MS].

Do not fix your eyes upon the discouraging features of your religious experience. Look to Jesus. Seek for a new heart, and never rest until you can say, "I know that my Redeemer liveth." Acknowledge every ray of light that Jesus in His matchless love and mercy gives to you. [Cf: 4MR157.06] p. 36, Para. 4, [1895MS].

Do not think that because you have made mistakes you must always be under condemnation; for this is not necessary. Do not permit the truth to be depreciated before your mind, because those who profess it do not live consistent lives. Cherish faith in the truth of the third angel's message. If you do not cultivate faith, its importance will gradually lose its place in your mind and heart. You will have an experience like that of the foolish virgins, who did not supply oil for their lamps, and their light went out. Faith should be cultivated. If it has become weak, it is like a sickly plant that should be placed in the sunshine and carefully watered and tended. [Cf: 4MR158.01] p. 36, Para. 5, [1895MS].

The Lord would have every one who has had light and evidence cherish that light, and walk in its brightness. God has blessed us with reasoning powers so that we may trace from cause to effect. If we would have light, we must come to the light. [Cf: 4MR158.02] p. 36, Para. 6, [1895MS].

Instead of looking to see if we have not made some mistakes in believing, we should look for evidences by which to strengthen and confirm faith. . . . God's promises have been given for our encouragement. [Cf: 4MR158.03] p. 36, Para. 7, [1895MS].

Shall we look at our sins, and begin to mourn, and say, I have done wrong, and I cannot come to God with any degree of confidence? Does not the Bible say, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is a proper thing for us to have a realization of the terrible character of sin. It was sin that caused Christ to suffer [an] ignominious death on Calvary. But while we should understand that sin is a terrible thing, yet we should not listen to the voice of our adversary, who says, "You have sinned, and you have no right to claim the promises of God." You should say to the adversary, "It is written, If any man sin, we have an advocate with the Father, Jesus Christ the righteous." . . . [Cf: 4MR158.04] p. 36, Para. 8, [1895MS].

We do not believe in God as we should, and I have thought that this unbelief is our greatest sin. . . . We must not think when we are afflicted that the anger of the Lord is upon us. God brings us into trials in order that we may be drawn near to Him. The psalmist says, "Many are the afflictions of the righteous, but the Lord delivereth them out of them all." He does not desire us to be under a cloud. . . . [Cf: 4MR159.01] p. 37, Para. 1, [1895MS].

He does not desire us to go in anguish of spirit. We are not to look at the thorns and the thistles in our experience. We are to go into the garden of God's Word, and pluck the lilies, and roses, and the fragrant pinks of His promises. Those who look upon the difficulties in their experience will talk doubt and discouragement, for they do not behold Jesus, the Lamb of God, who taketh away the sins of the world. . . .

[Cf: 4MR159.02] p. 37, Para. 2, [1895MS].

We should keep our minds upon the love, the mercy, and the graciousness of our God. . . . Thus joy will be brought into our experience, for we shall see by studying the Word of God that we are not left to our weakness, to our doubts, and that there is no occasion for sighing under discouragement. Talk faith, act faith. . . . I have not always dwelt on the good things of God as I should have done; but I do not make it a practice to look on the dark side. . . . [Cf: 4MR159.03] p. 37, Para. 3, [1895MS].

My dear friend, do you not think that if we humbly call upon the Father, even as a child calls upon its parent, He will hear us, and will answer our petitions? . . . We should be in a position where we may believe that God is willing to do for us more than we can ask or think. With the key of faith we may unlock the storehouse of God. Then why should we not be believing Christians instead of doubters? . . . [Cf: 4MR159.04] p. 37, Para. 4, [1895MS].

How foolish it would be to go into a cellar, and mourn because we were in the dark. If we want light we must come up into a higher room. It is our privilege to come into the light, to come into the presence of God. . . . We are not to believe because we feel or see that God hears us. We are to trust to the promise of God. We are to go about our business believing that God will do just what He has said He would do, and that the blessings we have prayed for will come to us when we most need them. . . . [Cf: 4MR160.01] p. 37, Para. 5, [1895MS].

Discouragement and gloom come upon us, not because the truth is not sufficient for us, but because we do not bring it into our hearts, and let it have a controlling influence over our lives and actions. . . . [Cf: 4MR160.02] p. 37, Para. 6, [1895MS].

The adversary desires to have us think that the way to live is so difficult that it will be impossible to reach the bliss of heaven. But God has placed us in circumstances where the very best of our natures may be developed, and the highest faculties may be exercised. If we cultivate the good, the objectionable tendencies will not gain the supremacy, and at last we shall be accounted worthy to join the family above. If we desire to be saints above we must be saints upon the earth. [Cf: 4MR160.03] p. 37, Para. 7, [1895MS].

I love to speak of Jesus and His matchless love. I haven't one doubt of the love of God. I know that He is able to save to the uttermost all that come unto Him. His precious love is a reality, and the doubts expressed by those who know not the Lord Jesus Christ have no effect upon me. . . . [Cf: 4MR160.04] p. 38, Para. 1, [1895MS].

I pray most earnestly that the Lord Jesus will reveal Himself to you. Come to Him just as you are, give yourself to Him, grasp His promises by living faith, and He will be to you all that you desire. . . . Jesus longs to save you, to give you peace and rest and assurance while you live, and to bestow upon you eternal life in His kingdom. But no one will be compelled to be saved. . . . [Cf: 4MR161.01] p. 38, Para. 2, [1895MS].

There are only two classes in the whole universe--those who believe in

Christ and whose faith leads them to keep God's commandments, and those who do not believe in Him, and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse, and was treated as a transgressor in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which he had no share, in order that we might be justified by righteousness in which we had no part. . . . [Cf: 4MR161.02] p. 38, Para. 3, [1895MS].

Standing as man's representative at Pilate's bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. Why was He silent? . . . When the poor sinner inquired the way of life, Jesus did not remain silent. But when condemned to the most ignominious and cruelest of deaths, He had not a word to say. . . . [Cf: 4MR161.03] p. 38, Para. 4, [1895MS].

He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world. . . . [Cf: 4MR161.04] p. 38, Para. 5, [1895MS].

The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance. I long to see you trusting in Jesus, and I know He will give you grace to bear all your temptations. [Cf: 4MR162.01] p. 38, Para. 6, [1895MS].

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands, our business transactions and worldly enterprises to come between us and our God. We should keep before us the rich promises that He has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God. [Cf: 4MR162.02] p. 38, Para. 7, [1895MS].

The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious. You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. . . . [Cf: 4MR162.03] p. 39, Para. 1, [1895MS].

If one soul accepts the truth, his love for earthly things is dislodged. He sees the surpassing glory of heavenly things, appreciates the excellence of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things, he fastens his eye with admiration upon the invincible glories of the other world. He realizes that his trials are working out for him a far

more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy he counts them light afflictions which are but for a moment.--Letter 97, 1895, pp. 1, 6-19, excerpts. (To Henry D. Wessels, October 8, 1895.) [Cf: 4MR162.04] p. 39, Para. 2, [1895MS].

I believe in Jesus. I know my Saviour loves me, and I love my Jesus. I rest in His love, notwithstanding my imperfections. God has accepted His perfection in my behalf. He is my righteousness and I trust in His merits. I am His repenting, believing child. He has taken away my sin-stained garments and covered me with the robe of His righteousness. Clothed in this garment, I stand before the Father justified. I am of that number who are addressed as the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit." And what constitutes them the "elect"? "Obedience and the sprinkling of the blood of Jesus Christ."--Letter 24, 1895, p. 3. (To "Dear Sister Eckman," May 19, 1895.) [Cf: 4MR244.03] p. 39, Para. 3, [1895MS].

I was shown that you were in great trial, and I said, "Look up where there is light." God loves you, and will not leave you if you will only trust in Him. I know now what some things mean that have been presented to me. You are passing over the same ground that you have passed again and again in times past. I have not heard one word of anything discouraging about you, or of anything that would test your faith; but I saw that you were in great trial, and sorely tempted. The one who has been my guide so many times said, "Fret not thyself in anywise to do evil. This test and trial is permitted to come upon you; but God lives, and you are to be strengthened and encouraged in the Lord." . . . [Cf: 4MR262.01] p. 39, Para. 4, [1895MS].

Dear children, Willie has just told me of some things that were related to him by Brother Palmer in reference to the *Gospel Primer*. I had not heard one word of this from anyone, not even from you; but the matter was presented before me in figure before this time. . . . Trust in the Lord, call upon God in prayer, and look away from men. God cannot make a mistake, He cannot err. If there is no chance whatever for you to cancel your debts, and as far as you can see there is no way open, if the means that would help you do this and to be a blessing to others, is taken away as it appears to be, keep at your work; God knows all about it, and He will open up some way which men will not be able to close. Our God is a God of justice. I know that these things that are not after God's ordering will cut you to the quick.--Letter 87, 1895, pp. 2, 3, 4. (To Edson and Emma White, June 19, 1895.) [Cf: 4MR262.02] p. 39, Para. 5, [1895MS].

I am sitting on my bed in my tent, attempting to write to you. I sent a letter to go to you in the last American mail, but was delayed in writing until I fear it was too late to reach Sydney for that boat. But if it failed to reach that boat you will get it by this one. At that time I sent an order to have one hundred dollars paid to you at Battle Creek, to be used in such cases as you may meet who, if they embrace the truth, must have some help in the lines of food and clothing. This is my duty, and I dare not leave the work to others. They may not see the necessity of the case sufficient to act. They may be hemmed about by a prudence and caution that is not heaven-born. Said Job, "The cause that I knew not I searched out." But there is not need of particular searching on your part, and on the part of your fellow workers. The needs are on every hand. . . . [Cf: 4MR263.01] p. 40, Para. 1,

[1895MS].

I know it is impossible to remain in the field where you are, barehanded. God does not require this of any worker in the Southern States. All who engage in labor must have something wherewith they shall help the suffering ones at the right time.--Letter 80a, 1895, pp. 1, 2. (To Mr. and Mrs. J. Edson White, August 16, 1895.) [Cf: 4MR263.02] p. 40, Para. 2, [1895MS].

Dear Edson, I see by your letter that you are again at Battle Creek. God grant that every hour of your life may be spent to His own name's glory. . . . Ponder well the paths of your feet. Be swift to hear, slow to speak. . . . You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God your stay in Battle Creek will be a precious school for you. . . . If you can do so in an unobtrusive way, try to help Brother Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God.--Letter 86, 1895, pp. 8, 9. (To Edson White, September 25, 1895.) [Cf: 4MR263.03] p. 40, Para. 3, [1895MS].

Make no unwise investments. Owe no man anything. Do not bind up borrowed money, making future calculations too abundantly to repay, for this has ever been your weakness. Your only safety is in walking softly before God, holding forth the word of life, receiving the precious light given you of God, for He has chosen you as a light bearer.--Letter 85, 1895, pp. 1, 2. (To J. Edson White, October 7, 1895.) [Cf: 4MR264.03] p. 40, Para. 4, [1895MS].

For a long time I have desired to have something prepared on the subject of Sanctification by Faith; for this subject has not appeared in the form that it should.--Letter 59, 1895, p. 5. (To Brother and Sister O. A. Olsen, May 12, 1895.) [Cf: 4MR346.01] p. 40, Para. 5, [1895MS].

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 weak, 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.--Letter 6, 1895, p. 7. (To "The Brethren Who Shall Assemble in General Conference," October 21, 1894.) [Cf: 4MR357.01] p. 40, Para. 6, [1895MS].

Day by day the human structure performs its work under the great Master Architect, who superintends every function of the body, seeking to make it into a glorious temple for Himself. This is beyond the comprehension of any physician unless he has a knowledge of God, the great Master-BUILDER. If he does not seek to know God, and to become intelligent in regard to His constant and ceaseless miracle-working power, he will abuse God's building. When God works so wondrously, man, the human agent, should become intelligent in regard to the machinery

of his body, that this temple of God shall not be misused, and become the habitation of devils, the hold of every foul spirit, and the cage of every unclean and hateful bird. But thousands upon thousands are ignorant of the house they live in. David exclaims, "I am fearfully and wonderfully made." Then let us consider this matter carefully, exercising self-denial and temperance in all things.--Letter 17, 1895, pp. 7, 8. (To Brother Caldwell, September 6, 1895.) [Cf: 4MR363.01] p. 41, Para. 1, [1895MS].

It would be dangerous to consolidate all our institutions under one head at Battle Creek, and let one institution control all the others. This would prove a curse. The Lord has not designed that Battle Creek should control all these instrumentalities.--Ms 11, 1895, p. 12. ("Publishing Houses," 1895.) [Cf: 4MR440.03] p. 41, Para. 2, [1895MS].

The heart is the citadel of the spiritual life, and it is necessary daily to expel worldly maxims and the spirit of the world from our hearts. . . . The pulsing of the heart is felt through the whole body, and the action of the heart must be sound if there is to be a healthful condition throughout the body. Let the heart be diseased, and sickness is communicated to every member of the body.--Letter 16, 1895, pp. 1, 2, 6. (To Elder C. P. Bollman, June 18, 1895.) [Cf: 5MR64.04] p. 41, Para. 3, [1895MS].

This is God's world, and wicked men are simply permitted to be in it. This earth was deeded to Abraham and his children, and we will come into possession of it before long. We must not feel that we will receive any help from those around us, but we must be where we can help them. [Cf: 5MR66.01] p. 41, Para. 4, [1895MS].

When you begin to work with parliaments, that sets the devil to work, and if he cannot make the work hard for us, who can? Do not let your work be known any more than necessary. Let the truth work. Our best course is not to get up an exemption. God has given light that the least said about these things the better. The devil and all his hosts are working to destroy God's law, and when you begin to work on those lines he will stir up men to believe that we do not regard their laws, nor obey their decrees. [Cf: 5MR66.02] p. 41, Para. 5, [1895MS].

We are not to reveal all our purposes and plans to men. Satan is working in an underhanded way, and he will continue so to work. He will not work openly and above board. His power is to work upon human minds to make a start, to set a powerful movement on foot before the people's minds are prepared for it. [Cf: 5MR66.03] p. 41, Para. 6, [1895MS].

Question: Can we not get the truth before the minds of the members of parliament in a quiet way, and by furnishing them reading? [Cf: 5MR66.04] p. 41, Para. 7, [1895MS].

From the light that has been given me, we should fear that these men and rulers will take their position against the work and then they will act like the devil; but every advantage should be taken to get acquainted with these men; not in a way to produce anything like prejudice. We must appear to them as trying to help others, working on the line of the Christian help work. As they see the good work we do on these lines, their prejudice will be removed in a large measure, and their hearts will be open for more. Then we should not present the

Sabbath, but let us present Christ. What if they should begin to oppose you and say, Oh, that's a Seventh-day Adventist?--Lift Christ up higher and still higher. It means a great deal to be wise as serpents and harmless as doves. [Cf: 5MR66.05] p. 42, Para. 1, [1895MS].

The world is not to be condemned until after they have the light. We must tell them the simple story of conversion. The people are to be pitied, and we want to soften them so that the Spirit of the Lord can mold them. They have been receiving false ideas. If we come close to them, and show them the love of Christ, we can do much more for them. . . . [Cf: 5MR67.01] p. 42, Para. 2, [1895MS].

Question: Would it not be as well for us to present principles rather than dwell upon what the governments will do? [Cf: 5MR67.02] p. 42, Para. 3, [1895MS].

We have nothing to do with the government's actions. It is our duty to obey God, and when they arrest you, take no thought what you shall do. What you are to do is to follow Christ step by step. We need not commence weeks beforehand to examine the question and plan out what we will do when they do so and so, neither what we are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. [Cf: 5MR67.03] p. 42, Para. 4, [1895MS].

The light given me is that in our meetings the speakers should keep a reserve force, so that when the enemy begins to work, we need not resort to strange fire, become combative, and kind of throw the sword. We may thus betray the cause just at the very point where victory is ours. If we should let loose of Jesus and take up our own spirit, it may take months, or perhaps years to counteract that one wrong move. Unless many of us are converted and become as little children, we shall never see the kingdom of God. These are just the lessons we need to bring into our schools. They do not need science so much as these principles. [Cf: 5MR67.04] p. 42, Para. 5, [1895MS].

In cases where we are brought before the courts, we are to give up our rights unless it brings us in collision with God. It is not our rights we are pleading for, but God's right to our service. [Cf: 5MR68.01] p. 42, Para. 6, [1895MS].

Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour's words:- [Cf: 5MR68.02] p. 42, Para. 7, [1895MS].

"When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."--Ms 22a, 1895, pp. 4-6. ("Words of Caution Regarding Sunday Labor, the Colored People, and the Way to Oppose Error," Interview, November 20, 1895.) [Cf: 5MR68.03] p. 42, Para. 8, [1895MS].

As teachers we need to understand that the object and teaching of our Lord was to simplify, in all His instructions, the nature and the necessity of the moral excellence of character which God through His Son has made every provision that human agents should obtain, that they may be laborers together with Jesus Christ.--Letter 8, 1895, p. 8. (To Brother and Sister Baker, February 9, 1896.) [Cf: 5MR112.04] p. 43,

Para. 1, [1895MS].

Marian greedily grasps every letter I write to others in order to find sentences that she can use in the life of Christ. She has been collecting everything that has a bearing on Christ's lessons to His disciples, from all possible sources. . . . [Cf: 5MR183.03] p. 43, Para. 2, [1895MS].

I am sorry that I have not more literary help. . . . It is of no use to expect anything from Marian until the life of Christ is completed. . . . But the question is, Where shall I find such an one? . . . I write many pages before breakfast. I rise in the morning at two, three, and four o'clock.--Letter 41, 1895, pp. 1, 2, 4. (To Dr. J. H. Kellogg, October 25, 1895.) [Cf: 5MR183.04] p. 43, Para. 3, [1895MS].

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. . . . [Cf: 5MR441.02] p. 43, Para. 4, [1895MS].

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.--Manuscript 18, 1896. ("Danger of Self-Sufficiency in God's Work," May 30, 1895.) [Cf: 5MR441.03] p. 43, Para. 5, [1895MS].

Brethren, what was it that led some of our number to question the benefit of organization? The matter has been opened before me, and the reason was that they feared to see so much power vested in unsanctified hands. It was a foreboding that just such a condition as has come about would exist. We may well fear a direful reaction. There must be a decided change. Men must be converted, or as long as they hold power they will use it to oppress their brethren. If not converted, they must be removed.--Manuscript 11, 1895. ("Publishing Houses," April 10, 1895.) [Cf: 5MR453.04] p. 43, Para. 6, [1895MS].

Perfection in Heaven--Even in heaven we are to continually improve. Then is it not essential that we cultivate our characters in this life? You must be prepared for a place in the family of God. When you are complete in Christ, you will not give yourself up to such entirely needless experiences as you have had.--Letter 100, 1895, p. 4. (To Elder S. N. Haskell, circa October 10, 1895.) [Cf: 6MR0.01] p. 43, Para. 7, [1895MS].

Heaven, I long for heaven; Christ is the center of attraction. Our future state is a continuation of our work in coming to God in probationary time. Heaven is the ceaseless approaching to God through Jesus Christ. The longer we are in the heaven of bliss, the more and still more of glory will be opened to us; and the more we know of God, the more intense will be our happiness. The eternal weight of glory is

not taken in all at once, but it pours its tide, wave after wave, of glory into the mind and heart. When Christ said, Come unto me, he means us to walk with him in this life, and be filled with love, satisfied with his presence in this world. All that human nature can bear, we may receive here. But what is this compared with the hereafter. "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 all tears from their eyes."--Ms 14, 1895, pp. 1, 2. (Untitled, August 10, 1895.) [Cf: 6MR3.01] p. 44, Para. 1, [1895MS].

Time--God has given His Son in order to give men a chance to form characters for the school above. The mind is to be fitted to receive the gift of immortality. It is capable of appreciating the goodness, the mercy, the love of God; and to appreciate is to glorify. But what if man's life proves a failure? What if he has proved false to his fearful and solemn responsibility? Then his education has been the means of strengthening Satan's kingdom. God will judge him for that which he might have done, which God furnished him ability to do, but which He did not do. We must render to God an account proportionate to the intelligence and opportunities He has granted us.--Ms 25a, 1895, p. 2. ("The Essential Education," undated.) [Cf: 6MR76.06] p. 44, Para. 2, [1895MS].

Those who work this field [the Southern States] must practice self-denial, and facilities must be provided wherewith they can work the field. Missionaries are wanted. God calls for them to take up their neglected duties. But the missionaries must not be sent to this field without the facilities to carry forward the work. Means are required. Let farmers, financiers, and builders come in and use their art and craft to improve lands, to build humble cottages, for this field can be made a fruitful field.--Letter 80a, 1895, pp. 4, 5. (To "Dear Children," August 16, 1895.) [Cf: 6MR172.01] p. 44, Para. 3, [1895MS].

A crisis has arrived in the government of God on earth. Divine compassion has been flowing to the people, notwithstanding that the heavenly current has been beaten back by stubborn hearts. But the time has come when a vast number are passing the boundaries, and a terrible alternative is to be realized; for Omnipotence keepeth a reckoning of the sum of guiltiness of every nation upon the globe. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." [Cf: 6MR390.04] p. 44, Para. 4, [1895MS].

The forbearance of the Lord is wonderful; He putteth constraint upon His own attributes. Omnipotence exerted over Omnipotence. Why hath God kept silence? Why hath He forborne so long in looking for centuries upon a people who despised His goodness and forbearance and patience. He sees His holy law prostrated, broken, trampled under foot, by a rebellious confederate people, who give themselves to work evil, cooperating with evil angels. The whole apostasy of evil angels has conspired with evil men, and gathered in strong armies to destroy the champions of God and the truth. The Lord will come out of His place to punish the inhabitants of the earth for their iniquity, and the earth

shall disclose her blood, and no more cover her slain. [Cf: 6MR391.01] p. 44, Para. 5, [1895MS].

The hostility to heaven will go on to still greater lengths. War, bloodshed, rebellion against God's law, will reach an aggravating pass that many do not think possible. So deep and increasingly strong is the infernal enmity and hatred to God, which has struck deep its roots into human depraved hearts throughout the mass of humanity, that anyone who shall show any inclination to return to God and keep His commandments, will be denounced as treacherous to the governments of earth. [Cf: 6MR391.02] p. 45, Para. 1, [1895MS].

The first turning away from this impious, rebellious warfare against the law of Jehovah, will be detected by a sharp, wakeful, intense impiety. The accused will be dealt with as a traitor in the camp. Vice will be concentrated in all its forms. Men have turned away from God, and accepted satanic attributes. The only tie which will keep man in union and harmony with his fellow-men is the trampling down of the law of God. This is the principle--hatred to God, and it is the only bond of affinity in the great mass of transgressors. The hearts of the sons of men are fully set in them to do evil, exactly as was revealed in the inhabitants of the old world. [Cf: 6MR391.03] p. 45, Para. 2, [1895MS].

What can we say to make the wicked, the transgressors of the law of God, understand that they are at enmity to the forbearance of God? How shall we make them hear that they are surely presuming on His mercy, and that to exhaust it. The Psalmist marks the time in which he lived as that of great depravity, but what has it reached now? Centuries have been ripening up the harvest of the world for the sickle. "They have made void Thy law." They refuse to respect God's law, while they make human laws supreme. A more than common contempt is placed upon the holy law of Jehovah. [Cf: 6MR392.01] p. 45, Para. 3, [1895MS].

Men are fast exceeding the bounds prescribed by God. His interference must come, when He will vindicate His honor. Men are rushing on, to outrun the limits of His grace. God will not long delay. The swellings of unrighteousness have come to such a fearful pass that all the plagues that are prepared as revealed in Revelation, will come upon a godless world. . . . [Cf: 6MR392.02] p. 45, Para. 4, [1895MS].

Let all who love and fear God call upon Him in sincerity of soul that He will work in behalf of His people, and He will not be solicited in vain. Ways and means will certainly be provided whereby His people shall have a place where they can worship Him. Let not Satan depress any of you. Watch unto prayer. Oh, has not our Lord made us the repository of sacred truth? Will He not open the way that it shall come to the people?--Letter 52, 1895, pp. 3-5. (To Elder S. McCullagh, December 6, 1895.) [Cf: 6MR392.03] p. 45, Para. 5, [1895MS].

The commandment-keeping people of God will ere long be placed in a most trying position; but all those who have walked in the light, and have diffused the light, will realize that God interposes in their behalf. When everything looks most forbidding, then the Lord will reveal His power to His faithful ones. When the nation for which God has worked in such a marvelous manner, and over which He has spread the shield of Omnipotence, abandons Protestant principles, and through its

legislature gives countenance and support to Romanism in limiting religious liberty, then God will work in His own power for His people who are true. The tyranny of Rome will be exercised, but Christ is our refuge.--Letter 61, 1895, pp. 11, 12. (To O. A. Olsen, February 2, 1895.) [Cf: 7MR52.02] p. 45, Para. 6, [1895MS].

There is no place in which to entertain our people but at my home. Last night we lodged seventeen persons. They report this morning that they have all rested well. . . . [Cf: 7MR83.01] p. 46, Para. 1, [1895MS].

We shall keep a free hotel as long as we are living in Granville; for there is no other way to do. We shall have to have council meetings and committee meetings at our home, and those who come to these meetings must be entertained at our house, and sit at our table. We like to have them here, but it is almost a constant draft upon us.--Letter 11, 1895, pp. 7, 10, 11. (To Elder S. N. Haskell, January 30, 1895.) [Cf: 7MR83.02] p. 46, Para. 2, [1895MS].

Although the Melbourne taxation has been great, I thought I should indeed improve if I could live to get to Tasmania; but after sleeping more hours of a night than for years, I have no strength. My heart is weak. I can scarcely totter about the room.--Letter 22a, 1895, p. 2. (To Marian Davis, November 29, 1895.) [Cf: 7MR83.03] p. 46, Para. 3, [1895MS].

We have a company almost continually, and we cannot see any way but we must have company. There is no place but my home to entertain comers and goers. I have a large, convenient house, but it does make it bad upon my girls who do my work. They are just as precious in the sight of God as I am, and I cannot see them overworked and feel guiltless.--Letter 117, 1895, p. 1. (To Edson and Emma White, January 15, 1895.) [Cf: 7MR87.02] p. 46, Para. 4, [1895MS].

Beholding the glory of the Son of God caused the prophet himself to appear very insignificant. He felt nothing but contempt for himself. I abhor myself! Woe is me, for I am undone! The more closely we view the Lord Jesus in His purity and loveliness, the less will we esteem self, the less will we strive for the mastery, or even for recognition. When the light of Jesus reveals the deformity of our soul, there will be no desire to lift up ourselves into vanity. The appearance of self is most unpleasing. The more continuously the human looks upon Jesus, the less he sees in himself to admire, and his soul is prostrated before God in contrition. [Cf: 7MR153.03] p. 46, Para. 5, [1895MS].

So many have this self-satisfied feeling, and manifest this inclination to uplift self unto vanity; thus giving evidence that they are clothed with the filthy rags of their own self-righteousness. If they do not seek most diligently for the heavenly anointing they will not, cannot, see Jesus. Neither can they see their own poverty. Their spiritual defects are hid from their eyes. They have a name to live, but give not the slightest evidence that their life proceeds from God. The true spiritual life is a reflection of the life of Christ. The meekness and lowliness of our Saviour is apparent in their daily life. The gentleness of Christ is revealed. Such a life is constantly speaking of His love, and telling of the power of His grace. In beholding Christ, there is a continual change wrought in the human

agent; his conversation is made fragrant with His grace. . . .
Perpetually looking unto Jesus, the human is assimilated by the divine.
The believer is changed into His likeness.--Ms 64, 1895, pp. 2, 3, 6.
("Sanctified Humility," 1895.) [Cf: 7MR154.01] p. 46, Para. 6,
[1895MS].

Who gives us the sunshine which makes the earth bring forth and bear?
and who the fruitful showers? Who has given us the heavens above and
the sun and stars in the heavens? Who gave you your reason, and who
keeps watch over you from day to day? Is it not the God of heaven who
has created the worlds, and who rested upon the seventh day? He blessed
this day and made it holy, and is it more than justice that we respect
the day upon which He has set His blessing? Every time we look at the
world we are reminded of the mighty hand of God which called it into
existence.--Ms 16, 1895, p. 5. (Untitled, October 20, 1895.) [Cf:
7MR343.02] p. 47, Para. 1, [1895MS].

They [J. O. Corliss's opponents] were resolved at all hazards to stir
you up, and make capital of your hastily uttered words; for they wanted
to find occasion against you. The desire on their part for a discussion
was not a desire to obtain light, but to evade the light and to confuse
those who were ignorant of the Scriptures.--Letter 21a, 1895, p. 2. (To
Elder J. O. Corliss, August 20, 1895.) [Cf: 8MR25.01] p. 47, Para. 2,
[1895MS].

I am seated on the bed writing at half past three a.m. Have not slept
since half past one o'clock. Ella May White and I are the sole
occupants of a large, comfortable family tent. Close by is another
good-sized tent, used as a dining tent. We have a rude shanty for a
kitchen, and a small five by five storeroom. Next is another tent,
which accommodates three of my workmen. Next is a room enclosed but not
finished, for wash-house and workshop. This is now used as a bedroom by
two men, Bro. Shannon, my master builder, and Bro. Caldwell. These five
men we board. Several others are at work on the land who board
themselves. Fanny Bolton occupies another tent, well fitted up with her
organ and furniture. You see we have quite a village of tents. [Cf:
8MR92.01] p. 47, Para. 3, [1895MS].

I drive my own two horse team, visit the lumber mills and order
lumber, to save the time of the workmen, and go out in search of our
cows. I have purchased two good cows--that is, good for this locality.
Almost everywhere in the colonies they have a strange custom of
confining the cow at milking time. They put her head in a fixture
called a bail, then tie up one of her legs to a stake. It is a
barbarous practice. I told those of whom I bought my cows that I should
do no such thing, but leave the creatures free, and teach them to stand
still. The owner looked at me in astonishment, "You cannot do this,
Mrs. White," he said. "They will not stand. No one thinks of doing any
other way." "Well," I answered, "I shall give you an example of what
can be done." I have not had a rope on the cow's leg, or had her head
put into a bail. One of my cows had run on the mountains till she was
three years old, and was never milked before. [Cf: 8MR92.02] p. 47,
Para. 4, [1895MS].

The people have not the slightest idea that they can depart from
former practices, and train the dumb animals to better habits by
painstaking efforts. We have treated our cows gently, and they are

perfectly docile. These cows had never had a mess of bran or any other prepared food. They get their living by grazing on the mountains and the calf runs with the cow. Such miserable customs! We are trying to teach better practices. [Cf: 8MR93.01] p. 47, Para. 5, [1895MS].

Large tracts of beautiful land lie uncleared, unworked. The timber business has brought the settlers a meager pittance, and almost every day we see a drove of bullocks used to draw one, or sometimes two or three large logs. We count six, seven, or eight span, moving slowly along with their burden. Six span of bullocks were used to plow our land for cultivation. They are under discipline, and will move at a word and a crack of a whip, which makes a sharp report, but does not touch them. They wheel into line when it seems that they must get tangled up, but the creatures understand their business, and they plod patiently with the immense plow used to break up the unworked soil. [Cf: 8MR93.02] p. 47, Para. 6, [1895MS].

The people about here have raised no vegetables, and but little fruit, except a few oranges and lemons that are not cultivated, and I have seen a few peach trees. Land is profitless, but in the land boom it cost eight pounds an acre, some of which now sells for four. Thousands of acres lie untouched; for no one attempts to work the land. They think it will yield nothing, but we know it will yield if properly cultivated. [Cf: 8MR93.03] p. 48, Para. 1, [1895MS].

The school land, fifteen hundred acres, was purchased for \$5,500. The school has twelve acres put into orchard, I have two acres in fruit trees. We shall experiment on this land, and if we make a success, others will follow our example. Notwithstanding oranges and lemons have yielded year after year, not a new tree is planted by the settlers. Their indolence and laziness causes false witness to be borne against the land. When right methods of cultivation are adopted there will be far less poverty than now exists. [Cf: 8MR94.01] p. 48, Para. 2, [1895MS].

I did not expect to write you in this way, but these particulars we want you to have that you may understand what we are doing. We intend to give the people practical lessons upon the improvement of the land, and thus induce them to cultivate their land, now lying idle. If we accomplish this, we shall have done good missionary work. [Cf: 8MR94.02] p. 48, Para. 3, [1895MS].

Today Mr. Moseley comes to bring oranges and lemon trees for us to set out. As soon as this work is done, we shall begin to plant vegetables. We have to get our groceries from Sydney, nearly a hundred miles away, or from Newcastle, twenty-two miles. But we hope soon to raise our own fruit and vegetables. Willie cannot be here, so I am here in his place, where I can oversee matters, and plan and consult with the workmen. I am called out from my routine of writing, yet I arise at half past one, at two, and three o'clock, and for a week have done considerable writing.--Letter 42, 1895, pp. 1-4. (To J. H. Kellogg, August 28, 1895.) [Cf: 8MR94.03] p. 48, Para. 4, [1895MS].

We have had to put all available help onto the land to prepare for the setting of our trees this week. If not set out this week we must wait one year and I have been on the ground using our two-horse team to go here and there and everywhere to save the time of the workers. We have

pressed everyone into service we could command. [Cf: 8MR146.02] p. 48, Para. 5, [1895MS].

Mr. Mosely came [the] evening after the Sabbath. He is a gardener and furnished us the trees. He has a sample orchard at Orumbro twenty miles from here, and he will do his best to give us good fruit trees for this will be a sample of what he can furnish for others. Every hand is busy today. The plow goes into the ground and one follows the furrow to dig the holes and plant our trees of every variety. We have three acres cleared. The school planted 300 trees yesterday. This is only a quarter of what they have on hand to plant. [Cf: 8MR146.03] p. 48, Para. 6, [1895MS].

The light given me from the Lord is that whatever land we occupy is to have the very best kind of care and to serve as an object lesson to the Colonials of what the land will do, if properly worked. So you see, this has been a special, very important period of time for us. All our implements have to be bought in Sydney. All our provisions come from Sydney, and all our corrugated iron for [the] roofing of buildings, houses, and stables comes from Sydney. The rough lumber comes from the mills near us--from Morisset and Dora Creek--the other material from Sydney. [Cf: 8MR147.01] p. 48, Para. 7, [1895MS].

Just at this time everything is stirring to get a house that will shelter us in time of rain. I see we cannot safely depend on tents and this we have to do now. July and August are midwinter with us, and now will come more moderate weather. We have had no rain, with the exception of about four slight showers, since February. The past two months have been a most favorable opportunity to do our work on the ground. Nothing was done before this. We shall now have an opportunity to show what can be done. [Cf: 8MR147.02] p. 49, Para. 1, [1895MS].

Yesterday was Sunday. Mr. Mosely was on the ground with workers under him telling them what to do. Mr. Smith, who has recently moved to Cooranbong, is interested in the truth. He was on the ground receiving all the instruction possible from the lessons given by Mr. Mosely, the fruit grower. The keeper of the police station was on the ground and both these onlookers begged for Brother Rousseau to sell them a few trees--on Sunday, mind you--which he did. We are seeking to be friendly with all. [Cf: 8MR147.03] p. 49, Para. 2, [1895MS].

The school working team was so heavily loaded with water for watering the trees they could not get out on solid ground. Mr. Healy, a staunch Roman Catholic, saw the situation and put his horse onto the wagon, and drew it out. Yesterday, August 18, 1895, the first trees were planted on Avondale tract. Today, August 19, the first trees are to be set on Mrs. White's farm--an important occasion for us all. [Cf: 8MR148.01] p. 49, Para. 3, [1895MS].

This means a great deal to me, Edson. The circumstance of the securing of the land rested with myself. There was so much doubt and perplexity as to the quality of the land, but the Lord had opened up the matter so clearly to me that when they discouragingly turned from the land I said, No? You will not take it? Then I will take it; and with this understanding the land was purchased. Brethren Rousseau and Daniells backed as clear out of the matter as possible, but I knew the Spirit of God had wrought upon human minds. After the decision was made

unanimously by several men to buy the land, then to back down and hinder its purchase was a great trial to me--not that I had the land on my hands, but because they were not moving in the light God had been pleased to give me. And I knew their unbelief and unsanctified caution were putting us back one year. [Cf: 8MR148.02] p. 49, Para. 4, [1895MS].

After looking at many places and spending time and money for nought, they found more objections and unfavorable presentations on the other lands than on this land, and the price asked for the only other tracts they would accept was \$25,000 for one and \$30,000 for another, and this land was purchased--1500 acres--for \$4,500. [Cf: 8MR148.03] p. 49, Para. 5, [1895MS].

Since we have had our most excellent meetings in Cooranbong since July 1, during which time I spoke to the people under the inspiration of the Spirit of God, Brother Rousseau [has] acknowledged to me that he was now perfectly satisfied for himself in his own [that] this is the place God designed the school should be established. There are advantages here that we could not have in any other location they had visited. The land they had thought so bad was found on working it, not to be the best land, but average. [Cf: 8MR148.04] p. 49, Para. 6, [1895MS].

Good portions [of land of Avondale] are adapted for fruit, especially peaches, apricots, nectarines, and other fruit, while other portions of land are favorable for vegetables. The twenty-five acres pronounced worthless because [of] swampland, would, they thought, prove [to be] the most valuable land. They have cut through drains, and a boat will float up one of the deep cuts [carrying] the produce and any boatloads of cargo directed to the school grounds. They can raise vegetables on this land if [it is] properly worked. [Cf: 8MR149.01] p. 50, Para. 1, [1895MS].

Now, Edson, you can judge what relief this gives me. After tugging and toiling in every way for one year to help them to discern the mind and will of God, and then after abundant research finding nothing on the whole as good as this, they accept it. The climate is the very best climate in Australia and cannot be equaled by the New Zealand climate. [Cf: 8MR149.02] p. 50, Para. 2, [1895MS].

And here we are on forty acres of land we have purchased, and now we are planting our orchard. Elder Daniells came on the land en route from Queensland to Melbourne. He called at Cooranbong and visited the land and expressed great pleasure at every part of the work that has been done in clearing and in ditching the swamp that is usually several feet under water. The dry season made it favorable for working, so it is being worked and the soil is black and rich. Oh, I am so glad, so glad that my warfare is now over! [Cf: 8MR149.03] p. 50, Para. 3, [1895MS].

About twenty-six hands--students--have worked a portion of the time felling trees in clearing the land, and then have their studies. They say they can learn as much as in the six hours of study as in giving their whole time to their books. More than this, the manual labor department is a success healthwise for the students. For this we thank the Lord with heart and soul and voice. The students are rugged and the feeble ones are becoming strong. Wild young lads such as _____ are becoming men under the discipline of labor. He is becoming a Christian,

transformed in character. Oh, how thankful are his parents that he is blessed with this opportunity!--Letter 126, 1895, pp. 1-5. (To J. E. and Emma White, August 19, 1895.) [Cf: 8MR150.01] p. 50, Para. 4, [1895MS].

True education is the inculcation of those ideas which will impress the mind with the knowledge of God, the Creator, and Jesus Christ, the only begotten Son of God. . . . [Cf: 8MR250.01] p. 50, Para. 5, [1895MS].

The education given in our schools should be of that character which will strengthen the spiritual intelligence and give an increased knowledge of God and of Jesus Christ. This kind of education will qualify men to become missionaries. . . . [Cf: 8MR250.02] p. 50, Para. 6, [1895MS].

Unless our schools rise to a much higher plane of action, their candlestick will be removed out of its place.--Ms 20, 1895, pp. 1-3. ("True Education," November, 1895.) [Cf: 8MR250.03] p. 50, Para. 7, [1895MS].

True education is the inculcation of those ideas which will impress the mind with the knowledge of God the Creator and Jesus Christ the only begotten Son of God. This education, which will ennoble the intellect and expand the mind, may be gained from a study of God's words: "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 comprehendeth it not. . . . He was in the world, and the world was made by Him, and the world knew Him not" (John 1:1-5, 10). . . . [Cf: 8MR280.02] p. 50, Para. 8, [1895MS].

The education gained in our schools by the study of objectionable authors has not been of that order that will mark the character of our schools with religious piety and consistency. When students enter school, their minds should be drawn to the Word of God; they should be taught to feed upon the teaching of Christ. As year after year passes into eternity and we draw near the end of this world's history, increased responsibility rests upon every teacher in our schools. The results of a rich and varied experience are shining upon our pathway, and teachers need to work in harmony with the increase of light, in order that their spiritual development may be proportionate to the light given. The treasures of the Bible, which, during the last few years have been rescued from the rubbish and re-set in a framework of truth, place God's commandment-keeping people upon vantage ground. If this divine light is received into the mind, it will sanctify the soul and equip it to stand, by the grace of God, through the coming conflict. . . . [Cf: 8MR281.01] p. 51, Para. 1, [1895MS].

I appeal to the teachers in our educational institutions for Christ's sake, and their own, not to let religious earnestness and zeal retrograde. If you do not go backward, you will advance. But unless our schools rise to a much higher plane of action, their candlestick will be removed out of its place. Broader views must be held, stronger faith and deeper piety must exist in regard to the work to be done, and when this is so students will not be advised to take a course of study at

Ann Arbor or any other college where the Word of God is not made the root and branch of all wisdom and all intellectual attainments. [Cf: 8MR281.02] p. 51, Para. 2, [1895MS].

When the converting power of God takes hold of the teachers in our schools, they will consider that a knowledge of God and of Jesus Christ covers a much broader field than the so-called scholastic education does. But unless they have a much broader view in regard to what constitutes education, they will experience great hindrance in preparing missionaries to go out and give their knowledge to others. In all our education, we should remember the words of Christ, "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matthew 5:14). Of ourselves we cannot shine, but if the Word of God abides in our souls, we will shine, for nothing can eclipse the light of heaven or retard the truth. [Cf: 8MR282.01] p. 51, Para. 3, [1895MS].

Wherever they may turn, the youth will see examples of unholiness. If they go with the multitude to do evil, their influence will be cast on the side of the adversary of souls; they will mislead those who have not cherished principles of unswerving fidelity to God. Warnings will not be heeded, and in their self-sufficiency they will say, I know enough not to be misled by any corrupting influence. Not seeking safe paths for their feet, they become unguarded, and, charmed with the careless recklessness of those who pride themselves upon their knowledge of evil, they will take fatal steps in the path which leads to death, for influence is power. But one person in a school who has a conscientious regard for truth and a true conception of duty, who will make straight paths for his feet lest the lame be turned out of the way, can do much in Christ's lines. [Cf: 8MR282.02] p. 51, Para. 4, [1895MS].

If those youth who have opportunity to gain an education will put the Word of God first, seeking to obtain that wisdom which comes as a sacred fire from heaven, they will learn lessons highly essential for them to know. As students enter upon their school life, they are in danger of receiving from other students impressions that will endanger their principles of right, and they need to fasten their hold more firmly upon God, relying by faith upon His promises, and inquiring at every step, How can I best acquire a knowledge of God? How shall I shun the road leading to destruction, for I cannot take one false step without leading others by my precept and example. [Cf: 8MR283.01] p. 51, Para. 5, [1895MS].

Teachers must be qualified to be ministers of righteousness. Their pathway must be kept free from any hindrance, in order that students may find in the school which they attend, a city of refuge. They should help those whom they are educating to disconnect from worldly influences and worldly associations, teaching them to obey the word of God, "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" (2 Corinthians 6:17,18). What honor and exaltation is here given to humanity. Shall we not obey this invitation with grateful hearts?--Ms 20, 1895, pp. 1-4. ("True Education," November 10, 1895.) [Cf: 8MR283.02] p. 52, Para. 1, [1895MS].

The end of all true education is expressed in the words of Christ: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).--Ms 40, 1895, p. 4. ("Education," January 9, 1895.) [Cf: 8MR296.01] p. 52, Para. 2, [1895MS].

The gifts of God both of mind and body are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly, and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use.--Letter 99, 1895. (To O. A. Olsen, May 7, 1895.) [Cf: 8MR305.01] p. 52, Para. 3, [1895MS].

These students are doing their best to follow the light God has given to combine with mental training the proper use of brain and muscle. Thus far the results have exceeded our expectations. At the close of the first term, which was regarded as an experiment, opportunity was given for the students to have their vacation and engage in whatever work they chose to do. But everyone begged that the school might be continued as before, with manual labor each day, combined with certain hours of study. The students did not want to give up the present opportunity of learning how to labor and how to study. If this is their choice under the most disadvantageous circumstances, what influence will it have when the school buildings are up and there are more favorable surroundings for the students? . . . [Cf: 8MR363.02] p. 52, Para. 4, [1895MS].

The students work hard and faithfully. They are gaining in strength of nerve and in solidity as well as activity of the muscles. This is the proper education, which will bring forth from our schools young men who are not weak and inefficient, who have not a one sided education, but an all-round physical, mental, and moral training. The builders of character must not forget to lay the foundation which will make education of the greatest value. This will require self-sacrifice, but it must be done. The physical training will, if properly conducted, prepare for mental taxation. But the one alone always makes a deficient man. The physical taxation, combined with mental effort, keeps the mind and morals in a more healthful condition, and far better work is done. Under this training, students will come forth from our schools educated for practical life, able to put their intellectual capabilities to the best use. Physical and mental exercise must be combined if we do justice to our students. We have been working on this plan here with complete satisfaction, notwithstanding the inconveniences under which students have to labor.--Letter 47a, 1895, pp. 1, 4. (To Dr. and Mrs. J. H. Kellogg, August 27, 1895.) [Cf: 8MR363.03] p. 52, Para. 5, [1895MS].

The school land, fifteen hundred acres, was purchased for \$5,500. The school has twelve acres put into orchard. I have two acres in fruit trees. We shall experiment on this land, and if we make a success, others will follow our example. Notwithstanding oranges and lemons have yielded year after year, not a new tree is planted by the settlers. Their indolence and laziness causes false witness to be borne against the land. When right methods of cultivation are adopted there will be far less poverty than now exists. I did not expect to write you in this

way, but these particulars we want you to have that you may understand what we are doing. We intend to give the people practical lessons upon the improvement of the land, and thus induce them to cultivate their land, now lying idle. If we accomplish this, we shall have done good missionary work.--Letter 42, 1895, p. 3. (Letter to Dr. J. H. Kellogg, August 28, 1895.) [Cf: 8MR364.01] p. 53, Para. 1, [1895MS].

Christ Employed the Human Faculties to Comprehend Humanity.-- Oh, what great privileges are granted to all who are not only professors, but doers of the words of Christ! The knowledge of Christ as the Sin-Bearer, the propitiation for the sins of the whole world, enables us to live a life of holiness. This is the only safeguard to preserve the happiness of the human family. Satan realizes that without this knowledge we should be thrown into confusion, divested of our strength, our faith weakened, and thus we should be deceived by every artifice he might choose to practice upon us. His plans have been wisely made to carry out his purpose to destroy man. He endeavors to throw his hellish shadow, like the pall of death, between God and man, that he may hide Jesus from our view, that we may forget His ministry of love and mercy, and that he may prevent further disclosures of God's great love and power to usward. He would intercept every ray of light from heaven. [Cf: 9MR124.02] p. 53, Para. 2, [1895MS].

Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, He who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God Himself must be revealed to humanity. In order to do this, our Saviour clothed His divinity with humanity. He employed the human faculties, for only by adopting these could He be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the body which God had prepared for Him. He blessed the world by living out in human flesh the life of God, thus showing that He had the power to unite humanity to divinity.-- *Manuscript 44*, 1895, pp. 1-2. ("A Great Work to Be Done.") [Cf: 9MR125.01] p. 53, Para. 3, [1895MS].

"Two men shall be in the field; the one shall be taken, and the other left." "Two women shall be grinding together; the one shall be taken, and the other left." (Luke 17:36,35.) The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments. [Cf: 9MR136.01] p. 53, Para. 4, [1895MS].

The onlookers may discern no difference, but there is One who said that the tares were not to be plucked up by human hands, lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares, and binds them in bundles to burn, while the wheat is gathered into the heavenly garner. [Cf: 9MR136.02] p. 53, Para. 5, [1895MS].

The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. "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" (Malachi 3:17). Those who have been obedient to God's commandments will unite with the company of the saints in light; they shall enter in through the gates into the city, and have right to the tree of life. The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God. [Cf: 9MR136.03] p. 54, Para. 1, [1895MS].

The tares and wheat are now commingled, but then the one Hand that alone can separate them will give to everyone his true position.-- *Letter 64a*, 1895, pp. 6-7. (To Elder and Mrs. O. A. Olsen, September 1, 1895.) Washington, D. C., March 19, 1979. [Cf: 9MR136.04] p. 54, Para. 2, [1895MS].

Recognize Attributes of Laymen-- There is danger that ministers, that presidents of conferences, will take too much upon themselves and manifest too little confidence in the people. The people should be educated in such a way that they will search the Scriptures for themselves. The Holy Spirit is to work to mold every man after the similitude of Christ. Men have made a great mistake in not considering that God works through His church. Ministers should give ample encouragement to the individual members of the church and to those whom God shall select to do a special work in maturing thoughtful plans for the saving of the souls of those who are in error. [Cf: 9MR145.02] p. 54, Para. 3, [1895MS].

Then there would be no contention, no one striving for the mastery, or seeking to secure the highest places. The Holy Spirit has much to teach the church when it becomes attentive to the voice of divine truth. The Lord would have the teachers of the church lead the people upward, and in no case give the impression that the people have no need to fulfill their individual responsibilities. [Cf: 9MR145.03] p. 54, Para. 4, [1895MS].

If they will walk humbly with God, the Holy Spirit will teach them divine truth, and enable them to present the word with power. The apostle says, "We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Corinthians 4:9).-- *Manuscript 1*, 1895, p. 20. [Cf: 9MR145.04] p. 54, Para. 5, [1895MS].

Compassion for the Erring-- Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God.-- *Letter 16a*, 1895, p. 3. [Cf: 9MR147.06] p. 54, Para. 6, [1895MS].

Represent God's Character-- Let men be connected with God's work who will represent His character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-18.--

Letter 55, 1895, p. 17. [Cf: 9MR148.01] p. 55, Para. 1, [1895MS].

Gifts from Unbelievers Not to be Refused.-- The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They may have no sympathy with the work, and no faith in Christ, and no practice in His words, but their gifts are not to be refused on that account. [Cf: 9MR199.01] p. 55, Para. 2, [1895MS].

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that would bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and power of the world in this matter. The restraining hand of God has not yet been withdrawn from the earth. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents, and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.-- *Manuscript 41, 1895, pp. 3, 4. ("Counsel to Leading Workers," January 31, 1895.)* [Cf: 9MR199.02] p. 55, Para. 3, [1895MS].

The moral image of God has been lost, but those who are laborers together with God are to restore in men the likeness of Christ. They are to impart ideas that will work their salvation, and that will prepare them to be temples of the Holy Ghost. . . . [Cf: 9MR370.03] p. 55, Para. 4, [1895MS].

It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ, that opens up to us communion with God. It is by appropriating the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. . . . [Cf: 9MR370.04] p. 55, Para. 5, [1895MS].

We may attain unto glory and virtue, though weak, sinful mortals, by learning daily lessons in the school of Christ, by becoming conformed to the divine image, by manifesting His excellency of character, by adding grace to grace, by climbing round by round the ladder heavenward, by becoming complete in the Beloved.--Letter 43, 1895, pp. 6,8,9. (To Dr. J. H. Kellogg, June 14, 1895.) [Cf: 9MR370.05] p. 55, Para. 6, [1895MS].

God would express His character in humanity. But the attributes of Christ can be revealed only through those who labor in love for the souls for whom Christ has died. . . . [Cf: 9MR375.04] p. 55, Para. 7, [1895MS].

Christlikeness will be revealed only by those who are assimilated to the divine image. . . .The voice of God calls from heaven, and demands the use of every entrusted capability.--*Manuscript 6, 1895, pp. 1,2,4. ("Genuine and Counterfeit Christianity," no date.)* [Cf: 9MR375.05] p. 56, Para. 1, [1895MS].

The Prayer That God Accepts--The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul, and spirit, He will do just as He said--He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents. I sought to impress upon the young that God had made every provision, that they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God, if our hearts are contrite, meek and lowly. We cannot have light and truth to increase with us unless we let it shine.--Letter 35a, 1895, p. 2. (To A. T. Jones, July 8, 1895.) [Cf: 10MR96.03] p. 56, Para. 2, [1895MS].

Work for the Natives on Norfolk Island--Last night at dark I received a letter from the steamship company that a boat would sail for Norfolk January 16. This morning and last evening I wrote letters and sent many chapters of important matter for Brother Belden and Brother Anderson to read to the church. I sent all the papers I could get together. Brother Belden and wife are doing considerable work in caring for the sick on the island and I think they are gaining the confidence of the natives, and the white people also. I send you a copy of letters written amid all the bustle and thundering noises about me.--Letter 106, 1895, p. 9. (To Dr. Kellogg, December 20, 1895.) [Cf: 10MR128.01] p. 56, Para. 3, [1895MS].

Souls to Be Saved in Wicked Cities--Christ came to seek the lost pearl which was buried beneath the darkness of ignorance and perverse iniquity of the earth. He was moved with pity when He saw the condition of His purchased heritage. He saw that children and youth were becoming wise to do evil--continually acquiring greater tact and shrewdness in the service of the world through their contact with men full of selfishness, ambition and pride. He saw that as children grow up to youth, and youth to manhood and womanhood, they become full of self-sufficiency, maturing all too rapidly their knowledge of evil practices through constant association with the dishonest, with thieves, with the depraved, dissolute, disobedient elements of society. They learn to be cunning in avoiding detection, becoming experts in every phase of deception and fraud. They are educated in crime by reading the stories which fill the popular publications of the day. Having no regard for the right because it is right, as they read stories of theft, murder, and every other species of crime, they are led to devise plans by which they could improve upon the criminal's methods and escape detection. Thus these foul publications assist in perfecting the education of the youth in the way that leads to perdition. [Cf: 10MR225.01] p. 56, Para. 4, [1895MS].

The youth of our cities breathe in the tainted, polluted atmosphere of crime. The evil influence is then communicated to the country, and the whole community becomes contaminated. The rulers are not men of moral worth, but men who are well supplied with this world's goods, and they have neither the desire nor the inclination to check the growth of this root of bitterness which is increasing year by year, and is fostered and fed by just such publications as are now being sold everywhere, and by such stories and descriptions of criminal practices as are found in

the papers of the day. So-called revelations of the future are treated as realities. Revolutions are predicted: many minds catch the evil spirit lurking in these representations of future horrors and feed upon these things until they become imbued with the same spirit, gradually working themselves into a state of mind which will lead them to do even worse, were it possible, than is predicted by the writers. [Cf: 10MR226.01] p. 56, Para. 5, [1895MS].

Christ, the world's Redeemer, saw this conflict approaching, and sends us the warning to "watch and pray, that ye enter not into temptation." (Luke 17:26-30 quoted.) [Cf: 10MR226.02] p. 57, Para. 1, [1895MS].

It is not against the proper participation in business transactions that we are warned, but against indulgence, carrying that which is lawful to excess, allowing them to shut our minds up against the more important things of eternal life. The indulgence of a perverted appetite by overeating and drinking perverts the whole being. Jude describes the condition of our world as we approach the close of earth's history. Through the inspiration of the Holy Spirit this writer has lifted the danger signal that we might understand the perils of our time. [Cf: 10MR226.03] p. 57, Para. 2, [1895MS].

As we see these things and consider that Christ gave up everything that He might seek and save that which was lost, that He might recover the lost pearl, what are we as individual followers of Christ ready to do? What sacrifices are we ready to make that we may find the lost pearl and place it in the hands of our Saviour? As you look upon the cities, so full of iniquity, Satan will tell you that it is impossible to do them any good. The cities are sadly neglected. You will never know the value of the pearl until you seek earnestly to find it. There might be one hundred workers where there is but one, seeking diligently, prayerfully, with an intense interest, to find the lost pearls which are buried in the rubbish of these cities. [Cf: 10MR227.01] p. 57, Para. 3, [1895MS].

How can we find language to express our deep interest and desire that every soul should awake and go to work in the Master's vineyard! "Occupy," says Christ, "till I come." It may be but a few years until your life history shall close, but you must occupy till then. When the fiat goes forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11), then there will be no more occasion to labor for souls.--Ms. 13, 1895, pp. 1-3. (Untitled Manuscript, June 10, 1895.) [Cf: 10MR227.02] p. 57, Para. 4, [1895MS].

Spending Too Much Time Getting Educated in the United States--I would counsel you not to advise Pomare to remain in Battle Creek longer. Let him go to his field of labor, to use the knowledge that he has already gained, and in yoking up with Jesus Christ he will become a laborer together with God. The loading down of one man with degree after degree of study will not take the place of learning in the school of Christ His meekness and His lowliness of heart. "Learn of Me," said the greatest Teacher the world ever knew, "for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). [Cf: 10MR273.03] p. 57, Para. 5, [1895MS].

I was urged to send Sister Houlder to Battle Creek. My purse paid her expenses, for her soul was in peril. Then I have paid, I do not know just how much, for Brother Lacey to go through his studies. Sister Caro has carried Brother Pomare, which has consumed large sums of money. I promised her I would help her bear the burden of expense, not expecting that he was to be kept years in gaining an education to work among his own people. Willie, now in New Zealand, states that he has sent for drafts from London and Battle Creek, for sixty pounds to be paid to Sister Caro to relieve her of embarrassment. [Cf: 10MR274.01] p. 57, Para. 6, [1895MS].

Money has been sent to support Brother Lyndon in school. He had a very good education before he went to America, and should have been in his field of labor long since, and at work. In this country it means much to transfer the means so essential to advance the work in fields that have not been entered, and consume this means, of which there is a dearth, in sending students to be educated in any lines to help us in the work here. And then time is passing and money expended, and the work moving so slowly because of the need of energetic workmen to enter the new fields and practice in the service of Christ in giving to perishing souls the light of truth, present, testing truth. [Cf: 10MR274.02] p. 58, Para. 1, [1895MS].

We feel the need of more help, but the conference has not money to pay the expenses of laborers to return to this country or to transport laborers. We know not what to do. I am distressed over the situation. I am now paying these workers \$19 per week, and they support their families and give their services. I could do more of this work if I had the money to do it with. This sum was increased until I paid five pounds per week.--Letter 46, 1895, pp. 2,3. (To J. H. Kellogg, April 15, 1895.) [Cf: 10MR275.01] p. 58, Para. 2, [1895MS].

Church Urged to Adopt Correct Business Principles--It is essential that correct principles in business lines should be laid before the whole body of Seventh-day Adventists. I am instructed that this should have been done years ago. Our brethren and sisters are not to be led on blindfolded, not knowing what movements will next take place. If we are not in earnest in remedying this evil at the heart of the work, we shall give occasion to those who have been agitating the danger of organization, to justify themselves in their position.--Ms. 11, 1895. p. 12. ("Publishing Houses," April 10, 1895.) [Cf: 11MR77.02] p. 58, Para. 3, [1895MS].

[To A. T. Jones]--Dear brother, I am your friend, and I would stand in perfect harmony with you. I do not want those who have closed the door of their hearts to light to have any occasion to feel that they are right in criticizing you and Brother Waggoner and Brother [W. W.] Prescott. I have a great desire that you shall show Christlike wisdom in every movement.--Letter 35, 1895, p. 7. (To A. T. Jones, Nov. 21, 1895.) [Cf: 11MR33.01] p. 58, Para. 4, [1895MS].

Demoralizing Effect of Games on Students Contrasted With Benefits of Physical Labor--The Healdsburg College has been presented to me as being demoralized by disgraceful games. Games have been allowed such as God disapproves. It was to prevent this kind of thing that the Lord gave counsel to the effect that students should learn useful trades. . . . [Cf: 11MR160.03] p. 58, Para. 5, [1895MS].

Where were these watchmen when these unseemly games and athletic sports, these trials of animal strength and exhibition of physical skill were in progress? Students could have had this class of education at home. . . . [Cf: 11MR161.01] p. 58, Para. 6, [1895MS].

Labor should be connected with study, and through following a course of this kind an all-sided, well-balanced education will be the result. This is the rational method through which souls may be barricaded against evil influences. In this way the mind may be preserved in its soundness, and the nervous energies may be regulated. Combining manual labor with the study of the sciences will preserve the living machinery in excellent condition, and by taking proper exercise, the mind may be taxed and yet not sustain injury in any degree. [Cf: 11MR161.02] p. 58, Para. 7, [1895MS].

But do not substitute play, pugilistic boxing, football, matched games, and animal exercises, for manual training. All of this stripe and type should be vigilantly prohibited from the school grounds.-- Letter 27, 1895, pp. 1-3. (To F. Howe, May 21, 1895.) [Cf: 11MR161.03] p. 59, Para. 1, [1895MS].

Do Not Enlarge Battle Creek College; Scatter Out--Large gatherings in Battle Creek are a great mistake. Do you think the Lord can be well pleased to have still larger preparations made to accommodate a larger number of students when such definite light has been given upon this subject, and instead of distributing the light into many places of the earth it is concentrated at Battle Creek, and many do not appreciate or improve the light that is given them?--Letter 61, 1895, p. 7. (To. O. A. Olsen, Feb. 2, 1895.) [Cf: 11MR161.04] p. 59, Para. 2, [1895MS].

The Establishment of Avondale College--Well, the school [Avondale College] has made an excellent beginning. The students are learning how to plant trees, strawberries, etc.; how they must keep every sprangle and fiber of the roots uncramped to give them a chance to grow. Is not this a most precious lesson as to how to treat the human mind, and the body as well, not to cramp any of the organs of the body, but give them ample room to do their work? The mind must be called out, its energies taxed. [Cf: 11MR183.01] p. 59, Para. 3, [1895MS].

We want men and women who can be energized by the Spirit of God to do a complete work under the Spirit's guidance. But these minds must be cultivated, employed to do thorough work, not lazy and dwarfed by inaction. Just so men and women and children are wanted who will work the land, and use their tact and skill, not with a feeling that they are menials, but that they are doing just such noble work as God gave to Adam and Eve in Eden, who love to see the miracles wrought by the Divine Husbandman. The human agent plants the seed the God waters it, and causes His sun to shine upon it, and up springs the tiny blade. Here is the lesson God gives to us concerning the resurrection of the body and the renewing of the heart. We are to learn of spiritual things from the development of the earthly. . . . [Cf: 11MR183.02] p. 59, Para. 4, [1895MS].

The spiritual lessons to be learned are of no mean order. The seeds of truth sown in the soil of the heart will not all be lost, but will spring up, first the blade, then the ear, then the full corn in the

ear. God said in the beginning, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." God created the seed as He did the earth, by the divine word. We are to exercise our reasoning power in the cultivation of the earth, and to have faith in the word of God that has created the fruit of the earth for the service of man. [Cf: 11MR184.01] p. 59, Para. 5, [1895MS].

The cultivation of our land requires the exercise of all the brain power and tact we possess. The unworked lands around us testify to the indolence of men. We hope to arouse to action the dormant senses. We hope to see intelligent farmers, who will be rewarded for their earnest labor. The hand and head must cooperate, bringing new and sensible plans into operation in the cultivation of the soil. We have here seen the giant trees felled and uprooted, we have seen the ploughshare pressed into the earth, turning deep furrows for the planting of trees and the sowing of the seed. The students are learning what ploughing means, and that the hoe and the shovel and the rake and the harrow are all implements of honorable and profitable industry. Mistakes will often be made, but every error lies close beside truth. Wisdom will be learned by failures, and the energy that will make a beginning gives hope of success in the end. . . . [Cf: 11MR184.02] p. 59, Para. 6, [1895MS].

For both children and men, labor combined with mental taxation will give the right kind of all-round education. The cultivation of the mind will bring tact and fresh incentive to the cultivation of the soil. [Cf: 11MR184.03] p. 60, Para. 1, [1895MS].

The more intelligent a man becomes, the more religious influence should be radiating from him. And the Lord would have us treat the earth as a precious treasure, lent us in trust.--Letter 47a, 1895, pp. 5-8. (To J. H. Kellogg, August 27, 1895.) [Cf: 11MR184.04] p. 60, Para. 2, [1895MS].

Purchase of Sunnyside--The plat of land I am to purchase [Sunnyside, Cooranbong, Australia] costs me \$1,350. I have forty acres and it was supposed I would have twenty; but I want to embrace as much as forty acres, for some must be left as woodland and a portion for grazing and cultivation. Sometimes I think forty is scarcely sufficient. The purchase of this land is really a necessity for the school, and everything seems to be struggling to advance. Why we are here is that we shall have a suitable place to have the children who attend school receive all the benefits of a healthful, beautiful location, and our influence will be a help to many souls if we continue in the love of God. . . . [Cf: 11MR185.01] p. 60, Para. 3, [1895MS].

You will be interested to learn that the industrial department is working successfully. Study and labor combined is working wonderful changes in the physical, mental, and moral [nature of the students]. Students are improving in every way.--Letter 88a, 1895, pp. 3, 9. (To J. E. White, April 4, 1895.) [Cf: 11MR185.02] p. 60, Para. 4, [1895MS].

Knowledge of God Essential--Worldly education cannot make a symmetrical, perfect man. It must be combined with the wisdom that cometh from above. An intelligent knowledge of God and of Jesus Christ, whom He hath sent, is the essential knowledge, for "this is life

eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).--Letter 19, 1895, p. 4. (To S. N. Haskell, Nov. 6, 1895.) [Cf: 11MR198.04] p. 60, Para. 5, [1895MS].

Need for Realizing Individual Responsibility--Women may accomplish a good work for God, if they will first learn the precious, all-important lesson of meekness in the school of Christ. They will be able to benefit humanity by presenting to them the all-sufficiency of Jesus. When each member of the church realizes his own individual responsibility, when he humbly takes up the work which presents itself before him, the work will go on to success. God has given to every man his work according to his several ability. It will not be an easy task to work for the Master in this age. But how much perplexity might be saved, if workers continually relied upon God, and duly considered the directions that God has given. He says, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness" (Romans 12:5-8). [Cf: 11MR278.03] p. 60, Para. 6, [1895MS].

This is a subject that demands close, critical study. Many mistakes are made because men do not heed this instruction. Many who are entrusted with some humble line of work to do for the Master, soon become dissatisfied, and think that they should be teachers and leaders. They want to leave their humble ministering, which is just as important in its place as the larger responsibilities. Those who are set to do visiting, soon come to think that anyone can do that work, that anyone can speak words of sympathy and encouragement, and lead men in a humble, quiet way to a correct understanding of the Scriptures. But it is a work that demands much grace, much patience, and an ever-increasing stock of wisdom.--Letter 88, 1895, pp. 4, 5. (To J. E. White, July 7, 1895). [Cf: 11MR279.01] p. 61, Para. 1, [1895MS].

False Claims Concerning Beautifying E. G. White's Writings--Fannie represented that she and Marian had brought all the talent and sharpness into my books, yet you were both ignored and set aside, and all the credit came to me. She had underscored some words in a book, *Christian Education*, "beautiful words," she called them, and said that she had put in those words, they were hers. If this were the truth, I ask, Who told her to put in her words in my writings. She has, if her own statement is correct, been unfaithful to me. [Cf: 11MR324.01] p. 61, Para. 2, [1895MS].

Sister Prescott, however, says that in the providence of God that very article came to them [Brother and Sister Prescott] uncopied and in my own handwriting, and these very words were in that letter. So Fannie's statement regarding these words is proved to be untrue. . . . [Cf: 11MR324.02] p. 61, Para. 3, [1895MS].

If after this meeting Fannie shall come to Granville, you must not put one line of anything I have written into her hands, or read a line to her of the Life of Christ. I would not have any [advice] from her. I am disconnected from Fannie because God required it, and my own heart requires it. I am sorry for Fannie.--Letter 102, 1895. (To Marian

Davis, October 29, 1895.) [Cf: 11MR324.03] p. 61, Para. 4, [1895MS].

EGW Regretted Not Heeding Warning That Fannie Bolton Was Her Adversary--I am now relieved from this fitful, skyrocket experience. She seems to swell up into such large measurements of herself, full of self-sufficiency, full of her own capabilities, and from the light God has been pleased to give me she is my adversary, and has been thus throughout her connection with me. . . . [Cf: 11MR324.04] p. 61, Para. 5, [1895MS].

Two years ago He revealed to me that Fannie was my adversary, and would vex my soul and weaken my hands, but I was so anxious to get out things that I thought the people needed. Then came other trials in N.S.W., one after another, that I was not able to bear it. [Cf: 11MR324.05] p. 61, Para. 6, [1895MS].

Oh, if I had only heeded the instruction given of God and let no other voice or influence come in to leave me in uncertainty, I might have been saved this last terrible heartsickening trial. But I hope the Lord will forgive me and have mercy upon me, but to try this matter again is out of the question. I am willing her talent shall be exercised for all it is worth, but it will never be in connection with me. I have served my time with Fannie Bolton.--Letter 22a, 1895. (To Marian Davis, November 29, 1895.) [Cf: 11MR325.01] p. 61, Para. 7, [1895MS].

Fifth Time Fannie Bolton Made False Claims--Fannie Bolton is disconnected with me entirely. I would not think of employing her any longer. She has misrepresented me and hurt me terribly. Only in connection with my work has she hurt me. [Cf: 11MR325.02] p. 62, Para. 1, [1895MS].

She has reported to others that she has the same as made over my articles, that she has put her whole soul into them, and I had the credit of the ability she had given to these writings. Well, this is the fifth time this breaking out has come. [Cf: 11MR325.03] p. 62, Para. 2, [1895MS].

It is something similar to the outbreak of Korah, Dathan, and Abiram, only she has not those to unite with her because they know me and my work. She goes not only to those who believe and know me to tell her story, but she goes to those newly come to the faith and tells her imaginative story. The same sentiment is expressed as in Numbers 16:3. . . . [Cf: 11MR325.04] p. 62, Para. 3, [1895MS].

I could not possibly relate the suffering of mind while attending the camp meeting at Melbourne.--Letter 123a, 1895. (To J. E. White, Dec. 9, 1895.) [Cf: 11MR325.05] p. 62, Para. 4, [1895MS].

Sacred Things Regarded as Common--I have tried to have her receive and appropriate the precious truths that were spread before her as a rich banquet, but while she handled these truths, she did not feast upon them. She regarded it all as a common thing. [Cf: 11MR326.01] p. 62, Para. 5, [1895MS].

The warnings, the appeals, the precious light given, the jewels of truth were apparently of no value to Fannie. She was feeling so rich in her supposed treasure of talent, that she wanted nothing. Sacred things

were of no more value to her than the common fire, and she worked and walked in its light.--Letter 104, 1895. (To Addie and May Walling, Dec. 11, 1895.) [Cf: 11MR326.02] p. 62, Para. 6, [1895MS].

In this country I have found destitution and poverty everywhere, and had I not means to relieve the distressed, to clothe the naked, to take the youth who are too poor to help themselves and place them in schools, and to help the churches in building houses of worship, we should have left the field long ago; for it would be useless to attempt to do anything, hampered on every side. In a letter of mine copied by someone at the Pacific Press, the statement appears that I had spent \$100 to educate students. It was \$1,000, and \$2,000 has been used in helping in different places where help was really needed. [Cf: 11MR360.01] p. 62, Para. 7, [1895MS].

Suppose that my brethren at the Review and Herald had been able to bring me to their terms in the publication of my books; what could I have done among this poverty-stricken people? I not only tell them what must be done, but shoulder a large part of the burden myself. I know that God sent me here, but if I had been more closely bound about for want of facilities, I might have worn my life out, and died in disappointment that I could not relieve the situation. I will have Emily Campbell give you the figures showing what I have expended solely for the education of students in our school. I am satisfied with the outlay. It pays, thank God, it pays.--Letter 5, 1895, p. 19. (To "Brethren in Responsible Positions in America," July 24, 1895.) [Cf: 11MR360.02] p. 62, Para. 8, [1895MS].

North Fitzroy, Melbourne, Australia, May 19, 1895--Dear Sister Eckman: Your letter reached me on my return from Tasmania, two days since. I have not forgotten you, nor the visit I made your family, where we were so hospitably entertained. I would be pleased if I could sit down by your side and talk with you face to face, but since thousands of miles of the broad waters separate between us, I will talk to you with my pen. [Cf: 12MR33.01] p. 63, Para. 1, [1895MS].

I have a message from the Lord for you. Hear His voice speaking to you: (1 Peter 4:12-14, 19 quoted.) [Cf: 12MR33.02] p. 63, Para. 2, [1895MS].

You are in perplexity as to what is the best course for you to pursue. Please consider that the Lord is acquainted with you. He knows every event connected with your life. He knoweth our frame, that we are but dust. Knowing this, He desires to impress us with the conviction that our only hope is in and through the merits of Jesus Christ. Of our own selves we cannot bear the weight of our own sins, nor atone for our mistakes and errors, but the Lord has provided a way of escape, for it is because He saw us sinners, unable to save ourselves, that God's great heart was touched, and He "so loved the world [in their degradation and sin] that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). [Cf: 12MR33.03] p. 63, Para. 3, [1895MS].

This promise is to you, my beloved sister. Jesus loves you. You have been purchased by the Lord Jesus Christ. He gave His precious life to redeem you. Through faith, you are a child of promise. In giving Jesus, in that one precious Gift, our heavenly Father gave you all the

treasures of heaven. And when you come to God in prayer, bear in mind that He is your Father, and that He regards you as His child. He looks upon you with the most tender pity. He will not forsake you, though you may be the weakest, the very feeblest of His creatures. If you put your trust in Him, He abideth faithful. [Cf: 12MR34.01] p. 63, Para. 4, [1895MS].

You are not to entertain the thought that because you have made mistakes and your life has been darkened with errors, your heavenly Father does not love you and therefore has forsaken you. No, dear sister. I tell you *NO!* Jesus loves you still. His eye is upon you, and He "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" (1 Cor. 10:13). [Cf: 12MR34.02] p. 63, Para. 5, [1895MS].

You may say, I have sinned against God; but if you have, you are just the one who needs the Saviour, for Christ is our Sin-bearer. He says, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). When Satan tells you that the Lord has forgotten you and will not regard you with favor, tell him you know in whom you believe; say to him, "Get thee behind me, Satan. Jesus gave His own life for me. He suffered a most cruel death that He might save me from being overcome by your temptations. I believe in Jesus. I know my Saviour loves me, and I love my Jesus. I rest in His love, notwithstanding my imperfections. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. I am His repenting, believing child. He has taken away my sin-stained garments and covered me with the robe of His righteousness. Clothed in this garment I stand before the Father justified. I am of that number who are addressed as the 'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.'" And what constitutes them the "elect?"-- "Obedience and sprinkling of the blood of Jesus Christ." Therefore, He adds, "Grace unto you, and peace, be multiplied" (1 Peter 1:12). [Cf: 12MR34.03] p. 63, Para. 6, [1895MS].

If we were perfect, we would not need a Saviour, a Redeemer to rescue us from the slavery of Satan. But if we have sinned, let us rejoice with Peter when he recovered himself from his fall. (1 Peter 1:3-5 quoted.) Therefore, our Saviour's voice echoes back from the clouds as He ascended to heaven, "Let not your hearts be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself that where I am there ye may be also" (John 14:1-3). [Cf: 12MR35.01] p. 64, Para. 1, [1895MS].

When Christ rose from the dead, He proclaimed in triumph over Joseph's sepulcher, rent by the power of God, "I am the resurrection and the life." Jesus died to prove that He loves you, and He has risen again and ascended on high. And now He stands before His Father as your advocate. He pleads your case before the throne of God, and you may say, "I have sinned over my task, but I will trust in Jesus Christ for pardon." As a little child believes in and trusts in its loving parents, even so do I hope in Thee, oh, my Saviour. [Cf: 12MR35.02] p. 64, Para. 2, [1895MS].

My dear sister, you are the Lord's purchased possession. We have a

merciful and faithful High Priest. (Hebrews 2:17 quoted.) [Cf: 12MR36.01] p. 64, Para. 3, [1895MS].

My dear sister in Christ Jesus, you cannot keep yourself one moment. You are kept by the power of God through faith. Let your faith rest in His merits, rely upon His mercy, trust in the sufficiency of His grace to keep you every moment. Never allow the enemy to obtain an advantage over you because you do not think you are good enough to be called a child of God. By faith you are constantly to repose in the righteousness which God has provided you through His Substitute, Jesus Christ the Righteous. He forgiveth sins and pardoneth iniquities and transgressions. He takes away our sin, and in its place imputes His own righteousness. What a blessing this is for us! It is only as you take God at His word, and accept Jesus Christ as your Redeemer that you preserve the honor of God and show that you are "kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5). [Cf: 12MR36.02] p. 64, Para. 4, [1895MS].

Why this revelation of the power of faith in the last time? Why is it to be revealed in the very close of this world's history? Because iniquity abounds, and the love of many waxes cold through the deceptive workings of the satanic agencies, who especially oppose the commandment-keeping people of God at this time and bring trial and sorrow upon them. In these closing days of probation, days of great trial of faith, you cannot keep yourself. You are kept by the power of God alone, which is revealed in a special manner to offset the working of Satan through the children of disobedience. He would grieve and hurt the soul of everyone who would be loyal and true, who would keep the way of the Lord, and do His commandments. Manifold temptations will come to all who believe in Jesus. Satan will seek to discourage those who manifest their love for God by keeping His commandments. [Cf: 12MR36.03] p. 64, Para. 5, [1895MS].

The warfare against God's law commenced in heaven. Satan was determined to bring God to his ideas, his way, to force Him to change the law of His government. This was the cause of the war in heaven. Satan worked upon the sympathies of the angelic host by his deceptive attitude, but he was expelled from heaven, and now he is determined to carry out on this earth the plans [he] instituted in heaven. If he can persuade man to be disloyal to the law of God, he will feel that he is revenged upon God. He strives to instill into the minds of men his masterly deceptions, thus perverting judgment and justice, trampling down the law of God. This work--the conflict between truth and error--lies at the foundation of the trials and tribulations that the children of God will experience. This is the "trial of their faith." [Cf: 12MR37.01] p. 64, Para. 6, [1895MS].

By pressing upon the soul the idea that God is displeased with us, Satan tries to torture us into unbelief. But we are to "rejoice in the Lord alway" (1 Peter 1:6-9 quoted). The Lord Jesus is our only hope. He is your hope, and I am commissioned in His name to ask you to put your entire trust in Him (Isaiah 57:15 quoted.) [Cf: 12MR37.02] p. 65, Para. 1, [1895MS].

Although God is so high and holy, and though His glory and majesty fills the heavens, yet He looks with pitying tenderness upon all that tremble at His word. These are the contrite ones. They may feel that

they can scarcely hope in His mercy, yet they are the special objects of His care and love. (Isaiah 57:18; 54:3-5 quoted.) [Cf: 12MR37.03] p. 65, Para. 2, [1895MS].

My sister, this is the word of God to you. Look to your precious Saviour and live. Let your faith take hold of the hope He presents to you in His Word. [Cf: 12MR38.01] p. 65, Para. 3, [1895MS].

As you ask the Lord to help you, honor your Saviour by believing that you do receive His blessing. Mutual love between you and your Saviour will enable you to do His will against every opposing element. When you have a plain "Thus saith the Lord" for your course of action, He will sustain you. Cherish a spirit of kindness and affection for your children, but in your love for them do not lose sight of the requirements of God. Do not evade His claims. [Cf: 12MR38.02] p. 65, Para. 4, [1895MS].

The efficiency of the Lord's work upon the earth depends upon those whom He has made stewards of His means. We cannot afford to practice robbery toward God. If we are true to Him, we may be assured of His help. There must be harmonious action among those who are members of the body of Christ. My sister, God has entrusted to you the work of blessing and comforting those of like precious faith. Look up and believe in Jesus, and by your example, be a light to others. He has given His precious life to save you, and He wants you to respond to His love with cheerful service. [Cf: 12MR38.03] p. 65, Para. 5, [1895MS].

Christ has sent you His invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30). Then if Christ has not placed upon you a galling yoke, do not take one that any human being has made. Cooperating with Jesus Christ makes His yoke easy for you, and your daily burdens will be lightened by communion with Him. Let no earthly ties, however dear, obstruct the course of duty which He has made plain, but let no human agents frame duties for you. [Cf: 12MR38.04] p. 65, Para. 6, [1895MS].

Do not let depression or discouragement mar your representation of Christ (1 Peter 2:9 quoted.) Then let your light be seen. Educate your heart and lips to speak the praises of God for His matchless love to you. If you will educate your soul to be hopeful and to see the light shining from the cross of Calvary, you will not walk in the shadow, but in the glorious rays of His righteousness. You will see His salvation brought near, and rejoice in the hope of a glorious immortality. As you contemplate the cross, you will realize that God so loved the world that He gave His only begotten Son that you should not perish, but have everlasting life. This theme will ever be as fresh manna from heaven. It is indeed sacred and yet is brought so near to us that we can by faith bring it into our practical life. When we have done this, we shall indeed realize that we are "laborers together with God," and in giving all diligence to make our calling and election sure, we are doing our Master's work, for the more consecrated we are, the better we can work to save the souls of those for whom He has given His life.-- Letter 24, 1895, pp. 1-9. (To Sister Eckman, May 19, 1895.) [Cf: 12MR39.01] p. 65, Para. 7, [1895MS].

Students to Make Christ Their All--You refer to some letter that I wrote some time ago in reference to the danger of sending young men to the medical college at Ann Arbor, and say that you are more and more impressed with the danger as students return from their year's work at the medical college, and you can see that some have been affected by the influences with which they have been surrounded. You also say that some of them are standing up nobly against these contaminating influences. Thank the Lord for this. If our youth understood their own weakness, they would go to God for strength, but if they give their minds up almost wholly to study, and do not make Christ their all in all, even while pursuing a course of education, they will lose all that enriches life. The first chapter of Second Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practicing of these precepts.--Letter 43, 1895, p. 8. (To J. H. Kellogg, June 14, 1895.) [Cf: 12MR120.01] p. 66, Para. 1, [1895MS].

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 today. The Lord's hand was in the whole matter.--Letter 10, 1895. (To F. E. Belden, June 9, 1895.) [Cf: 12MR253.01] p. 66, Para. 2, [1895MS].

I received your letters today, two of them. We left Armadale, Tuesday, November 26, on my 68th birthday, and I knew it not until past. Another year of my life has passed into eternity. Another year of my life has commenced. God grant me more largely of His Holy Spirit, and lead and guide me. I fear and tremble before God as I see the perils of the last days upon us. What is before us we know not.--Letter 22a, 1895, p. 1. (To Marian Davis, from Hobart, Tasmania, Nov. 29, 1895.) [Cf: 12MR270.01] p. 66, Para. 3, [1895MS].

The 60 pounds that went to Sister Caro to help bear the load she was carrying, I meant to invest in the meetinghouse in Melbourne. But there seem to be more than six ways to expend every shilling in the work that needs to be done.--Letter 46, 1895, p. 4. (Written from North Fitzroy, Australia, April 15, 1895, to Dr. J. H. Kellogg.) [Cf: 12MR299.03] p. 66, Para. 4, [1895MS].

Dear Brother and Sister Baker: In the night season I was conversing with you. I had a message for you, and was presenting that message. You were cast down and feeling discouraged. I said to you, The Lord has bidden me speak to Bro. and Sr. Baker. You are considering your work as almost a failure, but if one soul holds fast to truth, and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The promise is to fathers, mothers and their children. (Acts 2:39) These dear children received from Adam an inheritance of disobedience, of guilt and death. The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character. [Cf: 13MR14.01] p. 66, Para. 5, [1895MS].

The truth is to be proclaimed in all places, and the human agents are to be co-laborers with Christ, building up a wall of security about the children, and cutting off as far as possible the strong current of evil. Parents who are thoroughly converted will seek the salvation of their children, training them to be sons and daughters of God. In doing this work in wisdom they are co-laborers with God. The responsibility of parents is great, and one father and mother converted makes Satan tremble, for he sees he will lose their children from under his control. The children of Christian parents are placed in their arms with the divine command, "Take these children and train them for Me." Give these youth special attention, and surround them with hallowed influences; teach the father and mother, as well as the children, to let no harsh words proceed from their lips, but let the precious lessons of Jesus' love be given from babyhood to childhood, and from childhood to youth. The influence of Christian example will surround them like a holy atmosphere. The words that fall from the lips, the ear hears and the heart receives for good or for evil. Parents have a solemn, responsible work, for wise management from the earliest years forms the framework of the children's characters. [Cf: 13MR14.02] p. 67, Para. 1, [1895MS].

My brother, my sister, you can help parents to educate and train their families. By your earnest appeals, show them that they can illustrate to the world the power and influence of a well-ordered, well-disciplined family. Thorough Christian influence in the home will demonstrate to the world that the greatest amount of good can be done by sanctified, parental example, and religious training. [Cf: 13MR15.01] p. 67, Para. 2, [1895MS].

The Lord will not judge you by the amount of success manifested in your efforts. I was bidden to tell you that your faith must be kept revived and firm, and constantly increasing. When you see that those who have ears will not hear, and that those who are intelligent will not understand, after you have done your best, pass on to regions beyond, and leave the result with God. But let not your faith fail. [Cf: 13MR15.02] p. 67, Para. 3, [1895MS].

We are sounding to the world the last message of warning. We are laborers together with God, living and working amid the closing scenes of this earth's history. From God's watchmen the world must hear the truth for this time. He who commanded the light to shine out of darkness has issued the command to us, Let your light shine before me. Go forth as a lamp that burneth. Diffuse light. Each period of the fulfillment of prophetic history is a preparation for the advanced light which will succeed each period. As the prophecy comes to an end, there is to be a perfect whole. [Cf: 13MR15.03] p. 67, Para. 4, [1895MS].

God requires that we give more whole-souled energy to the work. None who hear and receive the truth are to refuse to shine. Ye are the light of the world. Kindle your taper from the divine altar, and diffuse light. The inquiry is made, What shall the end of these things be? Christ shall see of the travail of His soul and be satisfied. (Revelation 19:5-8, quoted.) [Cf: 13MR16.01] p. 67, Para. 5, [1895MS].

There might be some improvement made in your delivery. Cultivate

earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with the persuasive entreaties. (1 John 1:5-8, quoted.) [Cf: 13MR16.02] p. 67, Para. 6, [1895MS].

There is need of decided personal effort to reach the people in their houses. Present the plain "Thus saith the Lord" with authority and exalt the wisdom of God in the written word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you. Your manner may be educated, and your words may be of that character that they will voice the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." With just as much assurance you may declare the message of God's truth. Those who believe sacred, eternal truth, must put their whole soul into their efforts. We must be stirred to the very heart as we behold the fulfilling of prophecy in the closing scenes of this earth's history. As our vision extends still further into the glories of eternity, the coming of Christ with power and great glory, and the scenes of the great day of judgment, we should not remain tame and unmoved. "I saw the dead," says John, "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." [Cf: 13MR16.03] p. 68, Para. 1, [1895MS].

After a short discourse, keep fresh, that you may give a Bible reading on the points spoken of. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend. Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections to Christ Jesus. "He that is not for me, is against me." As the Lord lays out before us the stirring scenes to be enacted in the last great conflict, can we contemplate them without catching enthusiasm, ardor, and zeal, knowing that heavenly angels are by our side. [Cf: 13MR17.01] p. 68, Para. 2, [1895MS].

Come close to the people; get into the families when you can; do not wait for the people to hunt up the shepherd. Bear with you the confidence and assurance of faith which evidences that you are not trusting in idle tales, but in a plain "Thus Saith the Lord." [Cf: 13MR17.02] p. 68, Para. 3, [1895MS].

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing.

Because of sin, his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. [Cf: 13MR18.01] p. 68, Para. 4, [1895MS].

Bro. Baker, avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the son of the Highest; and the Lord shall give unto him the throne of his Father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing that I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." [Cf: 13MR18.02] p. 69, Para. 1, [1895MS].

These words are not addressed to any human being, except to the Son of the Infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called that holy thing. It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves: for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the rock, Christ Jesus, as God revealed in humanity. [Cf: 13MR19.01] p. 69, Para. 2, [1895MS].

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset. [Cf: 13MR19.02] p. 69, Para. 3, [1895MS].

The first Adam fell: the second Adam held fast to God and His word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"--nothing to respond to temptation. Not one occasion has been given in response to His manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances. [Cf: 13MR19.03] p. 69, Para. 4, [1895MS].

As teachers we need to understand that the object and teaching of our Lord was to simplify in all His instruction, the nature and the necessity of the moral excellence of character which God through His Son has made every provision that human agents should obtain, that they may be laborers together with Jesus Christ. This God requires, and to this end the ministers of the gospel should work, both in their education of the people, and in the ministry of the word. [Cf: 13MR20.01] p. 69, Para. 5, [1895MS].

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. Many things are above finite comprehension. Truths are to be received not within the reach of our reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an infinite God. While every ingenious inquirer is to search out the truth as it is in Jesus, there are things not yet simplified, statements that human minds cannot grasp and reason out, without being liable to make human calculations and explanations, which will not prove a savor of life unto life. [Cf: 13MR20.02] p. 70, Para. 1, [1895MS].

But every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive. The question asked Christ by the lawyer, was turned over to himself to answer; for Christ knew that the law was understood by him. "He said unto him, What is written in the law? How readest thou?" To the lawyer's plain scriptural statements, Christ said, "Thou hast answered right: this do, and thou shalt live. To his question, "Who is my neighbor," Christ answered by the parable of the good Samaritan. [Cf: 13MR20.03] p. 70, Para. 2, [1895MS].

Christ revealed to His hearers their deficiency in fulfilling the law of God. With them self-love was supreme. These same principles Christ had spoken to Moses from the pillar of cloud: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Ye shall diligently keep the commandments of the Lord thy God, and his testimonies, and his statutes, which he hath commanded you. 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: 13MR21.01] p. 70, Para. 3, [1895MS].

This corresponds with the instruction given to the multitude in answer to the lawyer's question, "What shall I do that I may inherit eternal life? The same answer was given to the young ruler who asked a similar question, "Good Master, what shall I do to inherit eternal life? And he said unto him, . . . If thou wilt enter into life, keep the commandments." By quoting the precepts of Jehovah He showed that He referred to the ten holy precepts. [Cf: 13MR21.02] p. 70, Para. 4, [1895MS].

The young man claimed to have kept all these, and asked, "What lack I yet?" Jesus then pointed him to duties he had not done, which the law of God plainly specified--to love God supremely, and his neighbor as himself. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." This man loved his possessions above God and His service and more than the souls of

his fellow-men. Riches were his idol. [Cf: 13MR21.03] p. 70, Para. 5, [1895MS].

Then let none say that there are no conditions to salvation. There are decided conditions, and everyone is put to the strenuous task of diligently inquiring and searching for the truth from God's word. At the peril of our souls we must know the prescribed conditions given by Him who has given His own life to save us from ruin. We will certainly be lost if we float along with the current of the world, receiving the saying of men. By our selfish love of ease and by our indolence we endanger our souls and the souls of others. We are to seek earnestly to know what saith the Lord. [Cf: 13MR22.01] p. 70, Para. 6, [1895MS].

Human assertions, even from priests and rulers, will not help my case. I must know what conditions are imposed on me, that I may cooperate with God in the saving of my own soul. I cannot satisfy the claims of God upon me as his human agent, by meeting the ideas and opinions of even teachers of doctrines, unless they harmonize with the voice of God. "What saith the law? How readest thou?" is the question from the greatest of all teachers. [Cf: 13MR22.02] p. 71, Para. 1, [1895MS].

The popular opinion of what saith the Fathers will not help my case. My work is given me of God to know and understand His will for my own individual self. By thoughtful, prayerful study, I must seek to know for myself the true meaning of the Scriptures. We should thank God every day that we are not left to human traditions and man-made assertions. We cannot be safe in trusting to any other word except "It is written." We cannot float with the current; we cannot build our faith on any human theory, lest we come under condemnation as did the Jews. "Ye teach for doctrine the commandments of men," said Christ to them. And this statement is made decidedly plain to us in these last days. [Cf: 13MR22.03] p. 71, Para. 2, [1895MS].

In Sunday observance the commandments of men are made supreme. Human authority and church pretensions are made as the word of God, to which all must bow. Should we do this, we would be laborers together with the man of sin, who thought to change times and laws, and who exalted himself above God and all that is written in the word of God. [Cf: 13MR23.01] p. 71, Para. 3, [1895MS].

All who would have the zeal of the living God, must be laborers together with God to make up the breach that has been made in the law of God by the man of sin, and to raise up the foundation of many generations. "Ye are laborers together with God. They will turn away their feet from trampling on the law of God, and by precept and example turn the feet of many others from the path of disobedience. They will keep the Sabbath from polluting it; they will call the Sabbath a delight, the holy of the Lord, honorable, and will honor him, not doing their own ways, nor finding their own pleasure, nor speaking their 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: 13MR23.02] p. 71, Para. 4, [1895MS].

We are living in perilous time, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. Dear Brother, you need more faith, more boldness and decision in your

labors. You need more push and less timidity. You will ever meet with disappointment unless you move forward with determination. You must not fail nor be discouraged. You need in every place to study the situation. Read less, and do more actual service. Circulate round, and practice the truth you do know. Our warfare is aggressive. Your efforts are too tame; you need more force in your labors, else you will be disappointed in its results. There are times when you must make a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them. Study tact, how you can reach them: and be determined you will not fail nor be discouraged. [Cf: 13MR23.03] p. 71, Para. 5, [1895MS].

God help you to daily hang your helpless soul on Jesus Christ. Speak the truth in no hesitating, halting style; but speak it with boldness and assurance and with the spirit of the Holy Ghost resting upon you. Let the people understand that you have a message that means life, eternal life to them if they accept it. If any subject should enthuse the soul, it is the proclamation of the last message of mercy to a perishing world. But if they reject this message it will be to them a savor of death unto death. Therefore there is need to work diligently, lest your labors be in vain. Oh that you would realize this, and that you would urge the truth upon the conscience with the power of God. Give force to your words, and make the truth appear essential to their educated minds. Please make your labor a subject of earnest prayer, that it may be approved of God, and that you may be a successful worker in His vineyard. [Cf: 13MR24.01] p. 72, Para. 1, [1895MS].

Your ideas are altogether too narrow, too bound about; you need to widen and broaden. Do not educate your mind to see afar off, thus making the subjects on which you dwell not of enough consequence to engage immediate attention. Carry your hearers with you. You can change your manner of labor; you can put energy and deep interest into your subject. You can allow the Holy Spirit to work the man. You can bear responsibilities which you are inclined to neglect. [Cf: 13MR24.02] p. 72, Para. 2, [1895MS].

Please read and apply most earnestly and thoroughly, for your own benefit, the following Scriptures. (Philippians 1-25-28, quoted.) [Cf: 13MR25.01] p. 72, Para. 3, [1895MS].

When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work that vineyard. He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed. God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied and your labors are to meet their necessities. You are to inquire of God and not of any living man what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God. [Cf: 13MR25.02] p. 72, Para. 4, [1895MS].

When a minister is appointed to a certain work, he is not to consider that he must ask the president of the conference how many days he shall labor in a certain locality, but he must seek wisdom from One who has appointed him his work, One who promised to give wisdom and unerring judgment, who giveth liberally and upbraideth not. He must carefully

consider every part of the vineyard apportioned to him, and discern by the grace given what he shall do, and what he shall not do. Circumstances will arise, which, if carefully studied, with humility and faith, seeking wisdom of God, will make you a wise and successful laborer (Ephesians 1:17, 19, quoted.) Read this whole chapter, my brother. The prayer of Paul was for the Ephesians that the God of our Lord Jesus Christ, the Father of glory, might give unto them the spirit of wisdom and revelation in the knowledge of Him. (Ephesians 1:19; 2:4-6, quoted.) [Cf: 13MR25.03] p. 72, Para. 5, [1895MS].

This is, and has been, your privilege, and the privilege of every shepherd of the flock. As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. This calls for most earnest heart searching, most earnest prayerful seeking for God, in order that we may know Him and the power of His grace. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus." [Cf: 13MR26.01] p. 73, Para. 1, [1895MS].

Our religious history should not be tame and common place, but an experience marked by the grace and decided working of the power of God with our efforts. Please read Eph. 3:7-21. Read carefully and prayerfully; for this is for you, and for me, and for every minister in every Conference, whether they have or have not been formally ordained to the work. [Cf: 13MR26.02] p. 73, Para. 2, [1895MS].

Bear in mind that no living man can tell the precise work, or bound the work of a man who is in God's service. No one can prescribe the days, the weeks that one should remain in a certain locality before pushing on to another place. Circumstances must shape the labors of the minister of God, and if he seeks God, he will understand that his work embraces every part of the Lord's vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but extend his labors where-ever necessity demands. God is his co-laborer; he should seek wisdom and counsel of Him at every step, and not depend upon human counsel. [Cf: 13MR26.03] p. 73, Para. 3, [1895MS].

The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field, and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground. [Cf: 13MR26.04] p. 73, Para. 4, [1895MS].

Your labors, Bro. Baker, need to be improved in order to be successful. You shun responsibilities. Where there is a variety of talent engaged in the work your deficiency is better supplied, so that the want in you is not so clearly recognized, but in the field where you and Brother Teasdale were the only laborers, you should have put forth every part of your being to make a complete whole, and given lessons of practice to Brother Teasdale. A part of the moral vineyard was assigned to you. The whole field in Tasmania was under your supervision, and in need of your most earnest labor. You could have connected with believers in the truth near Hobart and Bismarck, and laid out your plans before them, soliciting their suggestions. You could, and should, in every place seek counsel and give counsel much more graciously, even if you obtain but little enlightenment. [Cf:

13MR27.01] p. 73, Para. 5, [1895MS].

Our workers cannot be over-moderate and over-retiring. They must speak in season and out of season, seeking the acquaintance of those not of the truth. (Ephesians 5:1, 2, 8-10, quoted.) This is our individual work. No one can do this for us. There has been a kind of education that has led men from being taught and led of God. Man has looked no higher than man, who has no greater wisdom than himself unless he humbly seeks it of God, who is our Light, and Counselor, and exceeding great reward. [Cf: 13MR27.02] p. 73, Para. 6, [1895MS].

Let no man become another man's shadow. The promise is, "Ask of God," and if you present the divine credentials, He will hear your petition. Asking counsel from men too largely robs one of that experience he can and ever should obtain for himself from God. If any man lack wisdom, let him ask of some other man? No. "Let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1:5). [Cf: 13MR27.03] p. 74, Para. 1, [1895MS].

I point you to Jesus. Stand forth in moral power in God. You are doing service not for man, but for God, who is to bless you. As we consult one with another and compare ideas, all our propositions are to be fully considered, frankly discussed, and acted upon; but one man is only a part of the great whole, and he is not to be mind and judgment for the whole body of believers. Our great weakness is in placing men where God should be, to be looked up to and confided in. What are these men? Only bruised reeds unless they put their confidence and trust just where it is your privilege to put your trust and dependence. Why is the caution given, "Trust not in man, neither make flesh your arm"? For the very reason that men have failed in a time when it was necessary for them to be entirely shut in with God, walking with fear and trembling before Him, true as the compass to the pole. [Cf: 13MR28.01] p. 74, Para. 2, [1895MS].

There is danger, great danger with all men of becoming self-deceived. There are certain circumstances when Satan will cunningly and with artful talent, work to hinder the cause of God. Some influence not proceeding from the throne of God will introduce itself. Inborn and cultivated tendencies are fostered that Satan finds a chance to stir up and strengthen. If not discerned by the possessor these will lead to a development of weakness. When a man is not steadfastly following the Light of Life, he knoweth not at what he stumbleth. [Cf: 13MR28.02] p. 74, Para. 3, [1895MS].

Men must keep their own souls in the love of God, else they will fail to teach others these precious lessons, and will prove the worthlessness and power to form a character after the divine similitude. Great learning and talent will not make a man sufficient for a responsible position which will make him a wise master workman, unless he is proportionately balanced by a symmetrical character, and by making Jesus his heavenly Guide, not trusting to his supposed smartness or his talents. Men should never exchange the heavenly Guide for an earthly guide, who is himself only a part of the great web of humanity, like unto themselves, finite and fallible. [Cf: 13MR28.03] p. 74, Para. 4, [1895MS].

We often find in human character strong contrasts of light and

darkness. The only safety for men and women to whom God has given reason, is to subdue an ambition that is earth-born, and they themselves feel the necessity like Mary, of choosing the better part, which shall never be taken from them; sitting at the feet of Jesus and learning of him meekness and lowliness of heart; dying to self, that their life may be hid with Christ in God. [Cf: 13MR29.01] p. 74, Para. 5, [1895MS].

We all need and must have pure religion, not borrowed from another, but from Christ Jesus, the source of all heavenly grace. Then we are to honor God by looking to God, trusting in God, and keeping the truth in the heart pure and undefiled, having that faith that works by love and purifies the soul. The truth, when practiced, is a guide. Christ is truth. We must yield to him who alone is truth, and who alone can give to the troubled heart assurance and peace. To every one of the human family, confident, boasting, or desponding, God the searcher of hearts declares, "I know thy works," God speaks, "know Him." There can be hypocrisy on the one hand or deception on the other. God sees and knows. [Cf: 13MR29.02] p. 74, Para. 6, [1895MS].

My dear Bro. and Sr. Baker, whom I love in the Lord, the Lord will guide you if you will only trust in Him. He has given you every encouragement to do this. Our youth must not be educated to make finite man their dependence. The first principles of holiness, (wholeness), to God are yet to be learned. God's will and God's way should be made our will and our way. There is not one rule for the supposed superior and another for the inferior; one way for the supposed lordly, and another for the more humble. Keeping the commandments of God means more than we are inclined to suppose. Of those who would find peace it is said, "They shall keep the way of the Lord; then peace and holy joy will be theirs."--Letter 8, 1895. (Written to Brother and Sister Baker, North American workers in Australia, probably from Sunnyside, Cooranbong, N.S.W.) [Cf: 13MR29.03] p. 75, Para. 1, [1895MS].

(Written November 18, 1895, from Armadale, Melbourne, Australia, to Edson White)--The Tasmania people did not see how it was possible for them to go through the expense of a camp meeting, and I agreed to appropriate several pounds if as much more could be raised by those in Tasmania; and it was accepted and preparations are being made for the tents from here to be transferred to Hobart, and to hold our first camp meeting in that locality. [Cf: 13MR307.01] p. 75, Para. 2, [1895MS].

But here the whole community seems to be stirred where we have been at work the last five weeks. The decision has been made to continue the meetings evenings through the week and on Sabbath and Sunday. Our forces must here be divided. Elders Daniells and Prescott will remain here to continue the work while we go to Tasmania. There is work being done in this place in different families, giving Bible readings, and they are getting hold of a nice class of people. Professor Prescott may be able to attend the meetings at Tasmania during the last week. If the interest in Hobart demands it, we can extend the meeting another week. [Cf: 13MR307.02] p. 75, Para. 3, [1895MS].

The harvest truly is great; the laborers are few. We feel to voice the words of our Saviour, "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 a 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" (John 4:35, 36). The people in the suburbs of Melbourne are calling, "Set up your tents in our locality, and let the people hear the things that you have preached in Armadale. We all need the words that you have spoken to us here." [Cf: 13MR307.03] p. 75, Para. 4, [1895MS].

If we only had workers and a supply of money to carry forward the work, we could keep several tents working in the different localities of Melbourne. I must get my books published as soon as possible, that the people shall have the light which God has given me; and I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities and in the byways as well. [Cf: 13MR308.01] p. 75, Para. 5, [1895MS].

There are already inquiries being made, If we embrace the truth, where is the place to worship in? We see and feel the necessity--as soon as a company shall leave the churches, there must be prepared for the sheep and lambs an humble place where they can be called to the fold. Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in. [Cf: 13MR308.02] p. 75, Para. 6, [1895MS].

Edson, we see so many places to be worked, and where are the means? I have appropriated \$19 a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious; there are so many ways that shillings can be invested. There is enough to be done to employ 20 workers at this very time right here in Melbourne and suburbs. And here are the cities of Adelaide and Ballarrat. [Cf: 13MR308.03] p. 76, Para. 1, [1895MS].

The promise had been made to hold the camp meeting in Ballarrat this season, but when the brethren came to see me while I was at Brother Israel's last April to plan about this meeting, I told them I had something to say. From the light God had graciously given me, this season the camp meeting should be in Melbourne. I said, I know what you will say, brethren, We are short of means and cannot bear such expense. But I presented my reasons and everyone say that they were sound, and the matter was settled right then and there.--Letter 83, 1895, pp. 3, 4. [Cf: 13MR309.01] p. 76, Para. 2, [1895MS].

(Written September 13, 1895, from Granville, N.S.W., to a minister in Stanmore, Sydney, N.S.W.)--The Lord has not forsaken you, but you have not at all times committed the keeping of your soul to God, and waited patiently for Him. You have taken upon yourself burdens that should have been shared with your brother ministers. God has not required you to do this. Your human strength cannot endure so great a strain. The Lord has sent you counsel and warnings which, had you heeded them, would have saved you from your worn condition. [Cf: 13MR310.01] p. 76, Para. 3, [1895MS].

The Lord is not unjust to forget your labors of love, but you have

mingled with your offerings strange fire, which God has forbidden you and every one of His workers to use. God is dishonored, the truth is brought into disrepute, the work of God is misjudged and reproached, because you have acted in your own unsanctified way, and not in God's way. The honor of God, the salvation of souls, requires that you deny self, and restrain the uprising of passion; but in your unholy zeal you break both tables of the law. You have furnished arguments against the truth in unadvised speech and actions. [Cf: 13MR310.02] p. 76, Para. 4, [1895MS].

Your work is, in Christ's stead, to beseech men to be reconciled to God. You stand as His messenger, as a steward of the mysteries of God; and when your spirit does not reveal a calm, holy trust in God, stop just where you are, lest you speak unadvisedly. Never in a single instance let your impetuous spirit triumph. Wherever you may go, in any place, in any country, self must die daily, and Christ must live and be revealed in you, else you dishonor God and the truth. Wherever you may go you are under God's jurisdiction; in all places and under all circumstances your liberty is to be exercised in strict accordance to the law of God. [Cf: 13MR310.03] p. 76, Para. 5, [1895MS].

All the stewards of God have a divine commission to preach Christ and Him crucified. You are not to speak from human impulse, but from the Spirit of Christ working in you to do God's will and His pleasure. Amid the cloud of witnesses you are to be as one who has a message, weighty and important, to impart to sinners in the name of the Lord. God Himself marks the work of His servants. He give no man authority to stir up the evil spirits that are waiting for an opportunity to accuse the people of God. We are not to give men an excuse for depreciating the truth. [Cf: 13MR311.01] p. 76, Para. 6, [1895MS].

The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed, just how they will be moved upon by the objects that come before them, and in what manner they will act under every temptation that can try them and in every circumstance in which they are placed. "The ways of man are before the eyes of the Lord, and He pondereth all his goings" (Prov. 5:21). "The eyes of the Lord are in every place" (Prov. 15:3). "He looketh to the ends of the earth, and seeth under the whole heavens" (Job 28:24). "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chron. 28:9). He knows the things that come into our minds, every one of them. "Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. 4:13). [Cf: 13MR311.02] p. 77, Para. 1, [1895MS].

The messenger of God looked at a writing in your hand, and spoke these words: "You will not care to immortalize these things, for they are not true." God pities the poor, self-deceived souls who are trampling upon His truth. Let the wheat and the tares grow together until the harvest. Pity and deplore the blindness of the minds that are under the dominion of Satan, but restrain your own wrath and passion, and do not pass your judgment upon them. Leave in God's hands the despisers of His truth. The right and liberty of passing judgment upon others is not given to you. It was not given to Moses to pronounce judgment against rebellious Israel. The glaring weakness of His agents, as displayed by Moses, will

bring its reward. [Cf: 13MR312.01] p. 77, Para. 2, [1895MS].

Those who reject and despise the truth of God are inspired from beneath. The Lord does not call His people to go into their assemblies, for the evil angels are present to excite unhappy feelings, to stir up the passions of human nature, to take advantage of the rising of self; and evil angels triumph. You have reviled the revilers, and have given occasion for those who are controlled by Satan to point to you as unsanctified and unholy. [Cf: 13MR312.02] p. 77, Para. 3, [1895MS].

Let no untruth go forth traced by your pen. The harm you have done to your own soul, and the dishonor to God, should go no farther. God's workmen must continue to bear the blame of being troublers of Israel, but they are not at liberty to make such assertions true. Go not into the assembly of scoffers, sit not in the seat of the scorers, keep away from the gatherings of those who will make your presence an occasion to speak to you humiliating things, and will pour contempt upon your faith. Have no controversy with these men. You have not to do with the men only, but with Satan and his synagogue. When compelled to meet them, remember the Saviour's words, "I send you forth as lambs among wolves." The Lord must be your dependence; He will clothe you with a divine panoply, and His Holy spirit will influence your mind and heart so that your voice shall not catch the notes of the baying of the wolves. [Cf: 13MR312.03] p. 77, Para. 4, [1895MS].

We are never to forget that we are representatives of Christ. We are to use no carnal weapons when unbelieving and deluded souls come among us. We are not even to insinuate anything against those who shall come into our assemblies. Not an unkind or discourteous word, defensive or offensive, should escape our lips or be traced by our pen. When reviled, we are not to revile again. "This is the victory that overcometh the world, even our faith." [Cf: 13MR313.01] p. 77, Para. 5, [1895MS].

Your words are not always wise. When you allow your own spirit to have sway, you lose the spirit of God, and then it is that the strange fire is offered. When your spirit is stirred, your imagination is deceptive, you arrive at false conclusions, and things appear to you in a perverted light. Your imagination is wrought upon by satanic agencies. Be careful not to trace a word of your suppositions, to be immortalized. [Cf: 13MR313.02] p. 78, Para. 1, [1895MS].

True faith and repose in God are always accompanied by the illumination of the Holy Spirit, whose temple we are. The Holy Spirit is the Spirit of Christ; it is His representative. Here is the divine agency that carries conviction to hearts. When the power of His Spirit is revealed through the servants of God, we behold divinity flashing through humanity. When accompanied by the Holy Spirit, the presentation of truth as it is in Jesus will be of more value than all the honor or glory of the world. [Cf: 13MR313.03] p. 78, Para. 2, [1895MS].

Let the unction from the Holy One pervade your whole being, and you will bear the impress of Christ. This is an armor that is proof against all the arrows of Satan. The safety of the messengers of truth is found in their possession of the meekness and lowliness of Christ. Jesus said, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The prize of

our high calling should be kept continually before us. As we look unto Jesus, self will sink into insignificance. [Cf: 13MR314.01] p. 78, Para. 3, [1895MS].

Let the messengers of God live the truth, and then--and then only-- will they be epistles of Christ, known and read of all men. What kind of epistles did you, by your attitude and words, open before the revilers of truth? You gave the enemies advantage which they will claim as justifying all the falsehoods they have told. Your strange fire will dishonor your Maker. Your imaginary pictures were the presentation made to a tempted mind. Your forebodings were not correct. You must not exaggerate the enemy's power. By providential experience you are to learn your own weakness, and not trust to yourself for one moment. Christ is our sufficiency. God would not have you exalt deceptive human judgment and human passion, which flashes forth from a highly wrought up spirit. [Cf: 13MR314.02] p. 78, Para. 4, [1895MS].

The providence of God places man in unexpected positions to reveal his own weakness, to make it manifest that his power is in God alone. At the time when a soul is bearing weighty responsibilities, God tests the human agent. If his faith is not wholly centered in God, the little strength he himself possesses becomes exhausted, and impatience and railing reveal the fact that he needs to set his feet upon the solid rock. Every soul engaged in the Lord's work, who becomes spiritually proud, flattering himself that he has made great proficiency above his brethren, will be left to learn the truth of the case. All boasting is laid in the dust. [Cf: 13MR314.03] p. 78, Para. 5, [1895MS].

The lesson we have to learn is that which John the Baptist had learned: "He must increase, but I must decrease." Such discipline is painful to human nature, "nevertheless afterward it yieldeth the peaceable fruit of righteousness." "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." It is the dragon that is wroth; it is the spirit of Satan that is revealed in anger and accusing. Not a semblance of the dragon's spirit must be seen in the life or the character of Christ's servants. The testimony you bear is to be a testimony to the truth as it is in Jesus. [Cf: 13MR315.01] p. 78, Para. 6, [1895MS].

God's servants, who have had great light and blessing from Him, are not to be like a blast of hail, on any occasion, to beat down and destroy. The salt that is to save from corruption is the confession of the truth, the revelation of the love of Christ. The magnifying of the law of Jehovah is not accomplished by breaking its principles. God cannot manifest His power to exalt the human agent; it is truth that is to bear away the victory. And Christ's ambassadors must learn the lesson that sharp speeches and word-thrusts bring no victory. [Cf: 13MR315.02] p. 79, Para. 1, [1895MS].

God would have His messengers, when they know the spirit of their opponents, keep on their own ground, and not go out of the way to learn what their opponents say of the truth. Satan inspires them when you come into their presence. Never say or do anything that would keep them away from your assemblies. Keep to your legitimate work. "The secret of the Lord is with them that fear Him, and He will show them His covenant." "The Lord sitteth upon the floods, yea, the Lord sitteth

king forever. The Lord will give strength unto His people: the Lord will bless His people with peace." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." "This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." "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." [Cf: 13MR316.01] p. 79, Para. 2, [1895MS].

The Lord has declared that He will never leave thee nor forsake thee. When He revealed His character to Moses, He "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." "His eyes behold, His eyelids try, the children of men." "The Lord is a God of knowledge, and by Him actions are weighed." "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." [Cf: 13MR316.02] p. 79, Para. 3, [1895MS].

The Lord has given simple, plain warnings to those who flatter themselves that He is not exact to punish the wrongdoers, and who live in daily transgression of His law. But His word is sure and steadfast. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "He hath appointed a day, in the which He will judge the world in righteousness." "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."--Letter 18, 1895. [Cf: 13MR316.03] p. 79, Para. 4, [1895MS].

Simple, Neat Churches Give Character to the Work--There are already inquiries being made, If we embrace the truth, where is the place to worship in? We see and feel the necessity; as soon as a company shall leave the churches there must be prepared for the sheep and lambs an humble place where they can be called to the fold. [Cf: 13MR405.01] p. 79, Para. 5, [1895MS].

Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in. [Cf: 13MR405.02] p. 80, Para. 1, [1895MS].

Edson, we see so many places to be worked, and where are the means? I have appropriated \$19 a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious; there are so many ways that shillings can be invested. There is enough to be done to employ 20 workers at this very time right here in Melbourne and suburbs.--Letter 83, 1895, p. 4. (To Edson White, November 18, 1895.) [Cf: 13MR405.03] p. 80, Para. 2, [1895MS].

(Written February 18 and 19, 1895, at "Norfolk Villa," Prospect Street, Granville, N.S.W. Part of the manuscript appears to be a

letter, but we do not know to whom the letter was addressed. Part seems to be entries in Ellen White's diary.) We have just sent off a large mail, and I am very, very tired. Elder Mccullagh and Brother Mccann came in this afternoon and took dinner with us. I was too weary to go [to] the dining room, and a tray was brought to my room, but I ate very lightly. After dinner Brother Mccullagh presented several important matters before me for consideration. Among others was the urgent request for me to speak next Sabbath at Ashfield, and next Sunday evening in the tent at Petersham. It is considered necessary for me to speak there quite frequently now. My prayer is that the Lord will strengthen me and imbue me with His Holy Spirit that His name may be glorified by my work. The Lord is very good to me, and I praise His holy name. [Cf: 14MR17.01] p. 80, Para. 3, [1895MS].

Although the work seems to have only just begun in Ashfield, they have pitched the tent at Petersham, two miles nearer Sydney, and hold meetings in it every evening except Saturday. The tent is full every evening. Last Sunday, the collection in Ashfield was six dollars, and the collection in Petersham was something over six dollars. This will go far toward defraying the expense of these meetings. [Cf: 14MR17.02] p. 80, Para. 4, [1895MS].

Brother Mccullagh and his co-laborer, Brother Hare, are much encouraged. Several of the most influential men are much interested in the meetings. Brethren Collins and Pallent are visiting and giving Bible readings, which create some interest, and bring the people to hear the truth. There are many more calls for this kind of labor than can be filled. Brethren Mccullagh and Hare think they will be able to organize a church of about 40 members in Ashfield. This is good news indeed. [Cf: 14MR18.01] p. 80, Para. 5, [1895MS].

Brother Mccullagh also made my heart glad by telling me of a married lady named Robinson who has just decided to keep the Sabbath. The minister of her church, the Wesleyan, I think, visited her, and she told him that she had decided to become a Sabbathkeeper, to obey the fourth commandment. He said, I believe the seventh day to be the Sabbath, but what could I do if I should keep the seventh day? I should lose my position and they would not permit me to preach. [Cf: 14MR18.02] p. 80, Para. 6, [1895MS].

This woman is a well-appearing lady, and has been a teacher in the Sunday schools for ten years. Her ministers said that they could not think of such a thing as losing her. "Oh," said she, "I can teach in the Sunday school just as I have done." Said he, "That is just what I wish to speak to you about. The church is not willing for you to continue to teach if you keep the Sabbath." Her husband has not the moral courage to take his position, although he is fully convinced of the Sabbath question. He is just trembling under the cross. May the Lord give him strength and grace to be obedient to all of His commandments. [Cf: 14MR18.03] p. 81, Para. 1, [1895MS].

February 19. I could not sleep after twelve o'clock, and am now seated on my bed writing this to you. I thought I would catch up the little items as they occur. They will interest you, and I can send you a diary letter next mail. I pray most earnestly that your faith fail not under fire. All who are seeking to save perishing souls will have the power of darkness to contend with, but the Lord will not leave them nor

forsake them. Help is laid upon One who is mighty to save. [Cf: 14MR18.04] p. 81, Para. 2, [1895MS].

Many are strongly convinced of the truth, but either husband or wife prevent their stepping out. How can one who is in fellowship with Christ's sufferings refuse to obey His will and do His work? They know the terms of salvation which are plainly revealed in the Word of God. They listen to the messages which the Lord sends through His delegated servants, but although they assent to the truth, they will not obey. They have not genuine faith to appropriate God's promises to themselves. They do not regard Him as their personal Saviour, in whom they may trust as a child trusts his loving parents. They do not regard God as a loving heavenly Father who has provided for them a perfect Saviour, a never-failing Friend, an infallible Guide and Teacher. [Cf: 14MR19.01] p. 81, Para. 3, [1895MS].

It is surprising that they can read the promises in the Word of God, the gracious calls to the heavenly feast, and yet refuse to accept them. Holding themselves aloof from the Source of their strength and efficiency, they are as sapless branches. Having not become united with the living Vine, can we suppose that they will have spiritual eyesight to discern the exalted privilege of those who serve God, and the unfavorable position those are placed in who fail to follow Him? [Cf: 14MR19.02] p. 81, Para. 4, [1895MS].

Oh so many have not the real faith that works by love and purifies the soul; therefore they choose to labor for the approbation of man rather than God. No real heavenly brightness is brought into their religious life, and the future is devoid of the assurance which leaves them to trust in hope. [Cf: 14MR19.03] p. 81, Para. 5, [1895MS].

Many of our neighbors are living in transgression and rebellion against God. They choose to indulge their carnal impulses rather than to yoke up with Christ, lift the cross, and follow Jesus. There is a cross to lift, and self-denial to practice in all the ways of practical godliness. It is through loving care and helpfulness for others that we learn the precious lessons God designs for us. The great sacrifice of love made by the only begotten Son of God, won the victory on our behalf. When will the people of God become pure and true and Christlike? When will they come out from the world and be separate? When will they open the doors of the heart, and welcome the heavenly Guest? [Cf: 14MR20.01] p. 81, Para. 6, [1895MS].

We cannot overestimate the value of simple faith and unquestioning obedience. It is by following in the path of obedience in simple faith that the character obtains perfection. Adam was required to render strict obedience to God's commandments, and no lower standard is presented to those who desire salvation in 1895. Christ has promised us sufficient power to reach this high standard. He says, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it. If ye love me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive" [John 14:13-17]. Consider this statement a moment. But why "cannot" the world receive the truth? "Because it seeth Him not, neither knoweth Him" [verse 17]. The world is leagued against the truth, because it does not desire to

obey the truth. Shall I who perceive the truth close my eyes and heart to its saving power because the world chooses darkness rather than light? Shall I bind myself up with the bundles of tares because my neighbors refuse to be bound up with the wheat? [Cf: 14MR20.02] p. 82, Para. 1, [1895MS].

Shall I refuse light, the evidences of truth which lead to obedience, because my relations and friends choose to follow in the paths of disobedience which lead away from God? Shall I close my mind against the knowledge of the truth because my neighbors consent to remain dwarfs? [Cf: 14MR21.01] p. 82, Para. 2, [1895MS].

6:30 a.m. The sun is beginning to penetrate the clouds, and reveal its beams of light. I am thankful for this, and I will praise the Lord for all His goodness. We have a very pleasant household. May Lacy is like a sunbeam all the time. We appreciate her very much, and Willie will be greatly blessed in his union with her. Today I must commence in earnest the work of writing on the life of Christ. I cannot tell what matter has been sent to you, as I was at Dora Creek, but hope that it was all of that character which will prove a blessing to you and your company. We are a long distance apart but we will be thankful that there is a line of communication between us. I am very glad to know that the Lord is your Helper. To Him you may look, and in Him you may trust; and He will be to you a present help in every time of need. [Cf: 14MR21.02] p. 82, Para. 3, [1895MS].

I AM means an eternal presence; the past, present, and future are alike to God. He sees the most remote events of past history and the far distant future with as clear a vision as we do those things that are transpiring daily. We know not what is before us, and if we did, it would not contribute to our eternal welfare. God gives us an opportunity to exercise faith and trust in the great I AM. [Cf: 14MR21.03] p. 82, Para. 4, [1895MS].

The Lord must keep the city except the watchman labor in vain. This wonderful truth was revealed by Christ during His mission on earth. Our Saviour says, "Your father Abraham rejoiced to see My day; and he saw it, and was glad" [John 8:56]. Fifteen hundred years [* On page 204 of *Patriarchs and Prophets* Ellen White refers to this period as being eighteen centuries.] before Christ laid off His royal robes, His kingly crown, and left His position of honor in the heavenly courts, assumed humanity, and walked a man among the children of men, Abraham saw His day and was glad. [Cf: 14MR22.01] p. 82, Para. 5, [1895MS].

"Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM. Then took they up stones to cast at Him" because of that saying [verses 57-59]. Christ was using the great name of God that was given to Moses to express the idea of the eternal presence. [Cf: 14MR22.02] p. 83, Para. 1, [1895MS].

Isaiah also saw Christ, and his prophetic words were full of significance. He says, "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" [Isa. 9:6]. [Cf: 14MR22.03] p. 83, Para. 2, [1895MS].

Speaking through him, the Lord says: [Isa. 43:3-13, 15, quoted]. [Cf: 14MR22.04] p. 83, Para. 3, [1895MS].

The Pharisees were horrified at this declaration of Christ's, "Before Abraham was, I am." They were beside themselves with rage that [He] should express such awful blasphemy, claiming to be the I AM. They would have stoned Him then and there, but the "I AM" blinded their eyes that they should not see Him, although He went out of the temple, passing through their very midst. As Jesus passed through the multitude, He saw a man who had been blind from his youth, and healed him. [Cf: 14MR22.05] p. 83, Para. 4, [1895MS].

When Jesus came to our world, He proclaimed Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" [John 14:6]. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" [John 1:51]. [Cf: 14MR23.01] p. 83, Para. 5, [1895MS].

Although our Lord ascended from earth to heaven, the Holy Spirit was appointed as His representative among men. "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless" [John 14:15-18]. [Cf: 14MR23.02] p. 83, Para. 6, [1895MS].

Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall [although unseen by you], [* This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" [John 14:26]. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you" [John 16:7]. [Cf: 14MR23.03] p. 83, Para. 7, [1895MS].

It is not in the order of God that any man, or any class of men, should assume that God has made them conscience for their brethren, or put forth the finite hand in a patronizing manner to control the Lord's delegated workers, thus endangering the safety of the Lord's heritage as well as their own, and retarding the work of God. God does not confine Himself to one man, or to a set of men, through whom to accomplish His work, but says of all, Ye "are laborers together with God." This means that every believing soul should have a part to act in His sacred work, and every individual believer in Jesus Christ is to manifest to the world a symbol of Christ's sufficiency, to represent to His church the higher laws of the future immortal world, and an obedience to the mandate of Heaven that is without a parallel. They should reveal a depth of knowledge independent of human inventions. [Cf: 14MR24.01] p. 84, Para. 1, [1895MS].

The Lord must be believed and served as the great "I AM," and we must trust implicitly in Him. Let not men prescribe laws to take the place of God's law. Never educate men to look to men, to trust in men; for man's wisdom is not sufficient to decide as to their right to engage in the Lord's work. When God lays a work upon individuals, men are not to reject His sanction. God must not be impeded in the working out of His plans by man's interference, but this has been done again and again. [Cf: 14MR24.02] p. 84, Para. 2, [1895MS].

If the church on earth is to resemble a temple, let it be built according to the pattern shown in heaven, and not according to man's genius. The invention of man often counteracts the working out of God's plans. The golden measuring rod has not been placed in the hands of any finite man or any class of men, whatever their position or calling, but is in the hand of the heavenly Architect. If men will not meddle with God's plan, and will let Him work upon minds and characters, building them up according to His plan, a work will be accomplished that will stand through the severest of trials.--Manuscript 5a, 1895. [Cf: 14MR24.03] p. 84, Para. 3, [1895MS].

(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: 14MR114.01] p. 84, Para. 4, [1895MS].

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: 14MR114.02] p. 84, Para. 5, [1895MS].

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: 14MR114.03] p. 84, Para. 6, [1895MS].

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: 14MR115.01] p. 85, Para. 1, [1895MS].

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: 14MR115.02] p. 85, Para. 2, [1895MS].

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: 14MR116.01] p. 85, Para. 3, [1895MS].

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: 14MR116.02] p. 85, Para. 4, [1895MS].

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: 14MR116.03] p. 86, Para. 1, [1895MS].

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: 14MR117.01] p. 86, Para. 2, [1895MS].

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: 14MR117.02] p. 86, Para. 3, [1895MS].

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: 14MR118.01] p. 86, Para. 4, [1895MS].

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:

14MR118.02] p. 87, Para. 1, [1895MS].

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: 14MR119.01] p. 87, Para. 2, [1895MS].

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: 14MR119.02] p. 87, Para. 3, [1895MS].

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: 14MR119.03] p. 87, Para. 4, [1895MS].

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: 14MR120.01] p. 87, Para. 5, [1895MS].

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: 14MR120.02] p. 88, Para. 1, [1895MS].

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: 14MR121.01] p. 88, Para. 2, [1895MS].

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: 14MR121.02] p. 88, Para. 3, [1895MS].

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: 14MR121.03] p. 88, Para. 4, [1895MS].

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: 14MR122.01] p. 88, Para. 5, [1895MS].

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: 14MR122.02] p. 89, Para. 1, [1895MS].

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: 14MR123.01] p. 89, Para. 2, [1895MS].

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: 14MR123.02] p. 89, Para. 3, [1895MS].

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: 14MR124.01] p. 89, Para. 4, [1895MS].

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: 14MR124.02] p. 90, Para. 1, [1895MS].

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: 14MR125.01] p. 90, Para. 2, [1895MS].

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: 14MR125.02] p. 90, Para. 3, [1895MS].

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 previous 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: 14MR125.03] p. 90, Para. 4, [1895MS].

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: 14MR126.01] p. 90, Para. 5, [1895MS].

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: 14MR126.02] p. 91, Para. 1, [1895MS].

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: 14MR127.01] p. 91, Para. 2, [1895MS].

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: 14MR127.02] p. 91, Para. 3, [1895MS].

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: 14MR127.03] p. 91, Para. 4, [1895MS].

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: 14MR128.01] p. 91, Para. 5, [1895MS].

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message 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: 14MR128.02] p. 92, Para. 1, [1895MS].

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: 14MR129.01] p. 92, Para. 2, [1895MS].

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: 14MR129.02] p. 92, Para. 3, [1895MS].

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: 14MR130.01] p. 92, Para. 4, [1895MS].

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: 14MR130.02] p. 93, Para. 1, [1895MS].

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: 14MR131.01] p. 93, Para. 2, [1895MS].

"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: 14MR131.02] p. 93, Para. 3, [1895MS].

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: 14MR131.03] p. 93,

Para. 4, [1895MS].

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: 14MR132.01] p. 93, Para. 5, [1895MS].

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: 14MR132.02] p. 94, Para. 1, [1895MS].

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: 14MR133.01] p. 94, Para. 2, [1895MS].

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: 14MR133.02] p. 94, Para. 3, [1895MS].

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: 14MR134.01] p. 94, Para. 4, [1895MS].

"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: 14MR135.01] p. 95, Para. 1, [1895MS].

President and Committee to Care for Spiritual Interests.--The General Conference Committee has a weighty responsibility in caring for the interests of our people and of the work which is committed to them. As the field of our work widens, this responsibility becomes greater. It is not the will of God that those who are called to this position should so lade themselves down with business cares that they are crippled in the work to which they have been chosen. [Cf: 14MR278.01] p. 95, Para. 2, [1895MS].

Especially is this true in regard to the president of the General Conference. His time is not to be filled up with the details of business; for this in a great degree disqualifies him for the very work which he should do. He cannot continue to carry the burden he has carried in these lines, without neglecting lines of work which cannot be left to others. Let men be chosen to give themselves to the business part of the work, and leave the president of the General Conference free to attend to the spiritual interests. Let him have time to understand the spiritual needs of the church. [Cf: 14MR278.02] p. 95, Para. 3, [1895MS].

The voice of the General Conference has been represented as an authority to be heeded as the voice of the Holy Spirit. But when the members of the General Conference Committee become entangled in business affairs and financial perplexities, the sacred, elevated character of their work is in a great degree lost. The temple of God becomes as a place of merchandise, and the ministers of God's house as common businessmen. Their work is brought down on a level with common things. Business cares and perplexities unfit them for the consideration of matters relating to the spiritual interests of the

work, which require the keenest perception, the most careful thought, the most delicate tact, and the deepest spiritual insight. [Cf: 14MR278.03] p. 95, Para. 4, [1895MS].

God does not intend that the General Conference Committee should embrace financial responsibilities that call for a large amount of labor, for the churches are thus deprived of the very help they need. And the decisions of the Conference will come to be regarded as on a level with the opinions of businessmen. The sacred authority with which God has invested His servants is lost. [Cf: 14MR279.01] p. 95, Para. 5, [1895MS].

The sixth chapter of Acts should be carefully studied by the members of the General Conference Committee, and its instructions should be heeded. Let men be chosen to attend to the business lines of the work, and give counsel in these matters. Let them be devoted men, men of faith and prayer, set apart to do this special work.--Manuscript 33, 1895. [Cf: 14MR279.02] p. 95, Para. 6, [1895MS].

(Written June 6, 1895, from Norfolk Villa, Prospect Street, Granville, N.S.W., to A. O. Tait.)--In answer to your questions I will respond briefly now but more fully soon. [Cf: 14MR324.01] p. 95, Para. 7, [1895MS].

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: 14MR324.02] p. 96, Para. 1, [1895MS].

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: 14MR324.03] p. 96, Para. 2, [1895MS].

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: 14MR324.04] p. 96, Para. 3, [1895MS].

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: 14MR325.01] p. 96, Para. 4, [1895MS].

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: 14MR325.02] p. 96, Para. 5, [1895MS].

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: 14MR325.03] p. 96, Para. 6, [1895MS].

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 were 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. [Cf: 14MR326.01] p. 97, Para. 1, [1895MS].

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: 14MR326.02] p. 97, Para. 2, [1895MS].

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.--Letter 76, 1895, pp. 7-9. [Cf: 14MR326.03] p. 97, Para. 3, [1895MS].

(Entire journal entry for Sabbath, February 9, 1895, written at Granville, N.S.W.; and partial entry for Sabbath, February 16, 1895). [Cf: 15MR217.01] p. 97, Para. 4, [1895MS].

Thursday, February 7, Brethren Rousseau and Mckenzie came from Dora Creek to Granville. Brother Rousseau had business to do in the interest of the school grounds. [Cf: 15MR217.02] p. 97, Para. 5, [1895MS].

Sabbath Brother Rousseau went to Ashfield. Byron Belden, Sarah Belden, and Sister May Lacey accompanied me to my appointment at Prospect. I had freedom in speaking upon the invitation given to the marriage supper of the Lamb and the excuses made refusing the invitation. Then I read letters from Brother Haskell which deeply interested them, and our meeting closed quite late. Read letters also from Edson White. [Cf: 15MR217.03] p. 97, Para. 6, [1895MS].

As we left the house we saw a storm coming. The blackness grew deeper--so portentous that we drove with our colts as fast as we dared. When we were almost home the fury of the gale struck. Large hailstones began to fall--as large around as a hen's egg, but not as long. The horses could not keep their footing and twice slipped down on their haunches, for the road was slippery clay. The great hailstones frightened the young horse, for they were striking her with terrible force. [Cf: 15MR217.04] p. 97, Para. 7, [1895MS].

I said, "Byron, get out at once." He had not considered this the best thing to do, thinking he could control the horse better where he was, in the carriage. I said, "Go to her head; talk to her. Let the horses know it is not you that are beating them." He jumped out at this suggestion. I said, "May Lacey and Sarah, get out." They did but they cannot tell how. The colt was about frantic. She is a strong, sound colt, but broken to the harness only a few months. But she did not kick, neither did she break into a run, but tried to get away from something terrible. [Cf: 15MR217.05] p. 97, Para. 8, [1895MS].

I got out next, May and Sarah helping me. Then they helped me, one on one side and one on the other. The wind was blowing with such force that hats were taken from our heads and cushions were blown from the wagon. The heavy carriage cushions, umbrellas, and heavy carriage robes were blown into the field, and were flying in every direction. But we were all out from the carriage, Byron firmly holding the young frightened horse. Had it known its power, it could have freed itself from his grasp and torn everything to pieces and killed itself. [Cf: 15MR218.01] p. 98, Para. 1, [1895MS].

What a scene! Sister Belden, May Lacey, and I reached the house hatless. I grasped my hat in my hand as it was blowing before me on the ground. All of us three women were in the home drenched. Byron was with the poor terror-stricken new horse. Sarah Belden caught up a shawl and ran out again in the fast-falling hail. We could not see them although they were in full sight of the house. The fast-falling rain made it impossible to discern anything distinctly. We could only lift up our hearts to God for His help. [Cf: 15MR218.02] p. 98, Para. 2, [1895MS].

Byron said afterwards he did not dare to stir up the horses, fearing my horse would become uncontrollable. The colt was finally led close to the paddock fence, and Sarah Belden tried to unhitch the traces but could not. She then climbed over the fence and held the horse's head over the fence while Byron unhitched the traces and let the horse free. He then led her down to the yard, taking her through the front yard grounds. Sarah Belden came into the house drenched to the skin. After

the storm had spent its force, Byron again took the colt and attached her to the wagon and picked up the scattered things which had been blown about, and brought them to the house. [Cf: 15MR218.03] p. 98, Para. 3, [1895MS].

This is the sharpest experience I have ever had in a carriage in a storm. When the blackness deepened, with the clouds in the south, I supposed it would be no ordinary storm that we should have, and I thought of the day when the judgment of God would be poured out upon the world, when blackness and horrible darkness would clothe the heavens as sackcloth of hair. We have no question but our prayers were answered and the angel of God stood by the horses' heads. Nothing was broken. The Lord preserved us, and His name shall be glorified. But I was deeply impressed. My imagination anticipated what it must be in that period when the Lord's mighty voice shall give commission to His angels, "Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). [Cf: 15MR219.01] p. 98, Para. 4, [1895MS].

Thy right hand, O God, shall dash in pieces Thine enemies. Revelation 6 and 7 are full of meaning. Terrible are the judgments of God revealed. The seven angels stood before God to receive their commission. To them were given seven trumpets. The Lord was going forth to punish the inhabitants of the earth for their iniquity, and the earth was to disclose her blood and no more cover her slain. Give the description in chapter 6. [Cf: 15MR219.02] p. 98, Para. 5, [1895MS].

When the plagues of God shall come upon the earth hail, will fall upon the wicked about the weight of a talent. The hail had struck Brother Belden. One stone struck him on the back of the head, raising a large lump. Another stone struck him very near the temple. The bruise still shows upon the hands of Sister Belden. But what must it be when the hail shall be so much increased in size, falling upon those who would not care for and obey God but insulted Him and despised all His mercies? [Cf: 15MR220.01] p. 98, Para. 6, [1895MS].

But there are mercies mixed with judgment. Revelation 7 and 8:3, 4. The Lord has a people whom He will preserve. John beheld the "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" (Rev. 7:1, 3) till the seal of the living God shall be placed upon those who love God and keep His commandments. The elements of nature are to be placed in the power of angels of God. He holdeth the winds in His fists; He gathereth the waters in the hollow of His hand; He maketh the clouds His chariot; "The Lord sitteth upon the flood; yea, the Lord sitteth King forever" (Prov. 30:4; Isa. 40:12; Ps. 104:3; Ps. 29:10). [Cf: 15MR220.02] p. 99, Para. 1, [1895MS].

The Lord is ruler of nations. The sequence of nature is under God's jurisdiction. God works by His own laws, for He is a God of order. God works; Jesus worked when He was upon earth, holding back the impatient winds, controlling the tempests, calming the angry sea, and rolling up the mighty deep, piling up the walls, making a path for the more than a million of His people that He was delivering from Egyptian slavery, suffering not the hurricane of waters to pursue their natural course until every soul of Israel whom He had delivered was safely on the other side of the sea. Then the impetuous waters that had been held back for the saving of Israel, at His word, through the human agent

lifting that rod--that simple stick--rushed on as before, and not one soul escaped of that vast army. Pharaoh and all his host were slain. [Cf: 15MR220.03] p. 99, Para. 2, [1895MS].

God gives the sea its decree. He walketh on the wings of the wind. And if we have been mercifully shielded from accident, if lightning and tempest have passed us by unharmed, if the waves that talked with death have submerged the proud vessels but have brought the one on which we sailed to the harbor, let us bow in gratitude to God and thank Him that the power of mighty angels, at His bidding, have held back the winds and waves that they did not destroy. [Cf: 15MR221.01] p. 99, Para. 3, [1895MS].

And what a representation is given in Revelation 7 for our consideration and comfort and encouragement! The four angels are commissioned to do a work upon the earth. But One who purchased the world by giving Himself for its ransom has a chosen few. Who? Those who are keeping all of the commandments of God and have the faith of Jesus. [Cf: 15MR221.02] p. 99, Para. 4, [1895MS].

John's attention was called to another scene: "And I saw another angel ascending from the east, having the seal of the living God" (Rev. 7:2). Who is this? The Angel of the covenant. He comes from the sunrising. He is the Dayspring from on high. He is the Light of the world. "In Him was life; and the life was the light of men" (John 1:4). This is the One Isaiah describes: "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" (Isa. 9:6). He cried, as One who had superiority over the hosts of angels in heaven "to whom it was given to hurt the earth, and the sea, saying, "hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. 7:2, 3). [Cf: 15MR221.03] p. 99, Para. 5, [1895MS].

Here is the divine and human united. The command is given to the four angels to hold in check the four winds until they receive His summons. Read the entire chapter. The cry, "Hurt not," is uttered by the Restorer, the Redeemer. [Cf: 15MR222.01] p. 100, Para. 1, [1895MS].

Judgment and wrath were to be repressed only for a little space until a certain work was done. The message, the last message of warning and mercy, has been retarded in doing its work by the selfish love of money, the selfish love of ease, and the unfitness of man to do a work that needs to be done. The angel that is to lighten the earth with His glory has waited for human instrumentalities through whom the light of heaven could shine, and they thus cooperate to give, in its sacred, solemn importance, the message which is to decide the destiny of the world. [Cf: 15MR222.02] p. 100, Para. 2, [1895MS].

But the churches are not awake. New life must enter into the churches. The last work of warning and mercy for a fallen world is being done. None are to be deceived, thinking to lay their individual work on somebody else. When this probationary time shall close, there is no opportunity for those who have received the warning message, the proclamation of pardon and salvation, and have refused--have turned from light and truth and accepted fables--to be justified. There is no second bidding to the marriage feast, no intermediate state when

another call will be made to come to the heavenly feast. [Cf: 15MR222.03] p. 100, Para. 3, [1895MS].

Now is the time to work, just now. There is not a moment to lose. All national, denominational, and sectarian distinctions between rank and rank, between caste and caste, are lost. The message is to be proclaimed in the highways and byways and hedges. Every human agent is merging his character under one of two heads--the Prince of Life and the prince of darkness. To those who receive Christ He gives power to become loyal sons of God. They keep His commandments. The benediction rests upon them, "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). The commandment breakers are left outside with the false shepherds whom they believed, and with "whosoever loveth and maketh a lie" (Rev. 22:15). [Cf: 15MR223.01] p. 100, Para. 4, [1895MS].

The work is before us individually. Our moral identity cannot be submerged in any human being. We shall be called of God to do our work according to our several ability. The vineyard is large and requires every jot of moral power everyone has had entrusted to him or her. Partition walls will be broken down. Everyone who will hear the message and believe the truth will no longer be confined, bound to creeds, but will take the Bible as his guide, as the very creed of life, as the waters of salvation. The very intensity of the light shining from heaven makes men messengers of truth and salvation. They cannot hold their peace. They have accepted the truth and emerged into the light, the light shining in these last days. [Cf: 15MR223.02] p. 100, Para. 5, [1895MS].

The message of warning is to be given with a deep sense of individual responsibility. Wealth, fame, renown, selfish exaltation will be extinguished, to be forever in the dust. The lifegiving power from Christ in the human agent will not die. Saints will appear just what grace has made them. They praise God who sitteth on the throne, and the Lamb. They live forever and forever through the ceaseless ages of eternity. [Cf: 15MR224.01] p. 100, Para. 6, [1895MS].

If we serve sin we shall meet the reward of the transgressor of the law of Jehovah, before the judgment seat of Christ. The Lord Jesus is to judge the world. He can read the purpose of every life, see through every soul, discern the thought of every heart, estimate the feelings that prompt to every action. All the invitations of a gracious God--given, but slighted and refused and rejected--will be presented to every individual, and the sentence which will fix the destiny of the soul in eternal bliss or to be punished with the fiery element of the wrath of God which will close the history of the wicked forever. [Cf: 15MR224.02] p. 101, Para. 1, [1895MS].

The condition given to the Hebrews in Egypt on that night when the firstborn were slain was that every family should manifest that faith in the message given them of God that would lead them to act in perfect obedience to the directions given them of God. Every member of the family was to be gathered into the dwelling place of the Hebrews. They were to eat the Passover with their preparations all made for their departure, even with their staffs in their hands. God was about to do His work in judgment, and this was to bring Pharaoh to understand that

the Lord, He was God, and beside Him there was none else. [Cf: 15MR224.03] p. 101, Para. 2, [1895MS].

The angel of God was to pass over the houses of the Hebrews with the blood sprinkled on the lintels and doorposts. This sign was to be respected. [Cf: 15MR225.01] p. 101, Para. 3, [1895MS].

But suppose that the inmates of the house were careless and did not gather their children with them in the house? Or suppose the children who had been born and brought up in Egypt thought this only a whim, and altogether unnecessary, and should refuse the entreaties of their parents, making some excuse as did those called to the marriage supper? Then the judgment of God would not spare, but the stroke would as surely come upon the firstborn of the Hebrews as the firstborn of the Egyptians. [Cf: 15MR225.02] p. 101, Para. 4, [1895MS].

What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones (Ex. 31:13-17). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. "I will write upon him the name of My God, and the name of the city of My God" (Rev. 3:12). [Cf: 15MR225.03] p. 101, Para. 5, [1895MS].

Parents, are you awake to gather your children with you into the fold? Are you making the salvation of Jesus Christ your first business? Do you educate and train your children to be obedient to you, their earthly father, that they may be obedient to God, their heavenly Father? This is your work--to leave nothing undone that you can do to cooperate with the Holy Spirit. [Cf: 15MR225.04] p. 101, Para. 6, [1895MS].

Sabbath, February 16, 1895--May Lacey accompanied me to Petersham, eleven miles, the new place of meeting. A neat hall was filled to overflowing. Brother Mccullagh had spoken at Ashfield in the forenoon, Brother Hare had been at Parramatta, and both were at the meeting in Petersham. The Lord gave me much freedom in speaking upon the fourteenth of Luke, the first portion of the chapter. There was then a testimony meeting. Those newly come to the faith came from Ashfield, and they bore witness for Jesus. The blessing of the Lord rested upon us. Brethren Humphrey and Hardy appear entirely changed men in spirit. They were bearing the change in their very countenance. I thought of the words spoken by God, "A new heart will I give you" (Eze. 36:26). [Cf: 15MR226.01] p. 102, Para. 1, [1895MS].

I was much pleased to hear the assuring testimony given from the believers who came from Ashfield. Oh, that everyone would praise the Lord for His goodness! Meeting lasted three hours. Many testimonies were borne, and the Spirit of the Lord was resting upon the people. May and I then returned to Granville. We did not arrive at home until after dark. Brother Rousseau was unable to attend meeting. He has had an acute attack of fever and dizziness. He has overworked. Heroic treatment has been given him.--Manuscript 59, 1895. [Cf: 15MR226.02] p. 102, Para. 2, [1895MS].

Cannot Pass By the Needy. We cannot with our wills sway back the wave of poverty which is sweeping over this country; but just as far as the Lord shall provide us with means, we shall break every yoke and let the oppressed go free. We cannot look upon our people, and see them in distress, and yet, like the priest and Levite, pass by on the other side.--Letter 41, 1895. (Written to J. H. Kellogg, from Granville, NSW, Oct. 25, 1895.) [Cf: 16MR69.04] p. 102, Para. 3, [1895MS].

(Written from "Norfolk Villa," Granville, NSW, January 30, 1895, to Elder S. N. Haskell. [Cf: 16MR157.01] p. 102, Para. 4, [1895MS].

We have just received letters from you, and Willie has just read them to Brother Sisley and myself. I regard your reasoning and statements as correct. I am very much pained as I see how readily those who write for our papers make unkind thrusts and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should to reach all classes, the Catholics included. It is our work to speak the truth in love, and not to mix in with the truth the unsanctified elements of the natural heart, and speak things that savor of the same spirit possessed by our enemies. All sharp thrusts will come back upon us in double measure when the power is in the hands of those who can exercise it for our injury. [Cf: 16MR157.02] p. 102, Para. 5, [1895MS].

Over and over the message has been given to me that we are not to say one word, not to publish one sentence, unless positively essential in vindicating the truth, that will stir up our enemies against us, and arouse their passions to a white heat. Our work will soon be closed up, and soon the time of trouble such as never was will come upon us, of which we have but little idea. [Cf: 16MR157.03] p. 102, Para. 6, [1895MS].

Writers and speakers among us will have to learn that the highest obligations of the Christian life involve the giving of careful attention in heeding the messages that God has sent to us. It is essential that we have a knowledge of our own motives and actions in order to have constant self-improvement. I long to see men in responsible positions feeling the burden in regard to themselves, so that they will exercise Christian politeness, and speak and write in a courteous manner. The Lord wants His workers to represent Him, the great Missionary Worker. The manifestation of zeal and rashness always does harm. The proprieties essential for Christian life must be learned daily in the school of Christ. He who is careless and heedless in uttering words or in writing words for publication to be sent broadcast into the world, is disqualifying himself to be entrusted with the sacred work which devolves upon Christ's followers at this time. Those who practice giving hard thrusts are forming habits that will have to be repented of. To discharge every duty that devolves upon those who are entrusted with sacred responsibility, in the right manner, calls for humble prayer, and a close examination of self and study of the life of Christ. [Cf: 16MR157.04] p. 103, Para. 1, [1895MS].

A surgeon, a physician, a teacher, a guide, needs to study carefully and attentively the way in which to do the work which is entrusted to his hands. How much more should those who are entrusted with the sacred responsibility to watch for souls as they that must give an account,

study to work in harmony with the truth and in accordance with the wisdom which is from above, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" [James 3:17, 18]. [Cf: 16MR158.01] p. 103, Para. 2, [1895MS].

I am pained when I see the sharp thrusts which appear in the *Sentinel*. I speak to my brethren who are communicating with the people through that paper: It is best for you to be as wise as serpents and as harmless as doves. We should carefully and severally examine our ways and our spirits, and see in what manner we are doing the work given us of God, which involves the destiny of souls. The very highest obligation is resting upon us. Satan is standing ready, burning with zeal, to inspire the whole confederacy of satanic agencies, that he may cause them to unite with evil men and bring upon the believers of truth speedy and severe suffering. Every unwise word that is uttered by our brethren will be treasured up by the prince of darkness. But I would like to ask, How dare finite human intelligences speak careless and venturesome words that will stir up the powers of hell against the saints of God when "Michael the archangel . . . durst not bring against him [Satan] a railing accusation, but said, The Lord rebuke thee" [Jude 9]? [Cf: 16MR158.02] p. 103, Para. 3, [1895MS].

It will be impossible for us to avoid difficulties and suffering. Jesus said, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" [Matt. 18:7]. But because offenses will come, we should be careful not to stir up the natural temperament of those who love not the truth, by unwise words and by the manifestation of an unkind spirit. The truth works by love, and purifies the soul. It is the privilege and duty of every child of God to have spiritual apprehension. [Cf: 16MR159.01] p. 103, Para. 4, [1895MS].

If we are children of the light we should walk in the light as Christ is in the light, and testify before the world, before angels and men, that the truth has power to transform human character and to cause men to represent Christ. With David our testimony should be, "Thy gentleness hath made me great." Oh, that we might have divine perceptions, and be able to appreciate the holy, sacred efficiency of the truth which fell from the lips of Christ! Oh, that a permanent impression might be made upon the hearts of all! [Cf: 16MR159.02] p. 104, Para. 1, [1895MS].

The words Christ has spoken, the spirit He has revealed in all His lessons to His disciples, are as the bread of life, the flesh and blood of the Son of God. He said, "The words that I speak unto you, they are spirit, and they are life" [John 6:63]. But all He has said is contested by the confederacy of evil; nevertheless precious truth must be presented in its native force. The deceptive errors that are widespread and that are leading the world captive, are to be unveiled. Every effort that is possible is being made to ensnare souls with subtle reasonings, to turn them from the truth to fables, and to prepare them to be deceived by strong delusions. [Cf: 16MR160.01] p. 104, Para. 2, [1895MS].

But while these deceived souls turn from the truth to error, do not

speak to them one word of censure. Seek to show these poor, deluded souls their danger, and [seek] to reveal to them how grievous is their course of action toward Jesus Christ; but let it all be done in pitying tenderness. By a proper manner of labor some of the souls who are ensnared by Satan may be recovered from His power. But do not blame and condemn them. To ridicule the position held by those who are in error will not open their blind eyes, nor attract them to the truth. [Cf: 16MR160.02] p. 104, Para. 3, [1895MS].

The followers of Christ may receive divine illumination daily, and have clear conceptions of the great mercy and love of God toward us poor sinners. As we behold the love of Christ, we shall begin to reflect it. "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" [2 Cor. 4:6]. In Christ are hid all the treasures of wisdom and knowledge. How are they hid? Under the veil of humanity and deep humiliation. The abundance of his knowledge covers all the treasures of wisdom; for in Christ all fullness dwells. [Cf: 16MR160.03] p. 104, Para. 4, [1895MS].

Example of Christ--When men lose sight of Christ's example, and do not pattern after His manner of teaching, they become self-sufficient, and go forth to meet Satan with his own manner of weapons. The enemy knows well how to turn his weapons upon those who use them. Jesus spake only words of pure truth and righteousness. It was He who inspired prophets and holy men of old, and they spake as they were moved upon by the Holy Spirit. But Christ was superior to the prophets, in that He was the Author of eternal salvation, the Originator of all that they have written and spoken, and in His example He has left us a perfect model for faith and practice. [Cf: 16MR161.01] p. 104, Para. 5, [1895MS].

If ever a people needed to walk in humility before God, it is His church, His chosen ones in this generation. We all need to bewail the dullness of our intellectual faculties, the lack of appreciation of our privileges and opportunities. We have nothing whereof to boast. We grieve the Lord Jesus Christ by our harshness, by our unchristlike thrusts. We need to become complete in Him. It is true that we are commanded to "cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." This message must be given. But while it must be given, we should be careful not to thrust and crowd and condemn those who have not the light that we have. We should not go out of our way to make hard thrusts at the Catholics. Among the Catholics there are many who are most conscientious Christians, and who walk in all the light that shines upon them; and God will work in their behalf. [Cf: 16MR161.02] p. 105, Para. 1, [1895MS].

Those who have had great privileges and opportunities, and who have failed to improve their physical, mental, and moral powers, but who have lived to please themselves, and have refused to bear their responsibilities, are in greater danger and in greater condemnation before God than those who are in error upon doctrinal points, yet who seek to live to do good to others, corresponding to the knowledge which they have. Do not censure others, do not condemn them. As free moral agents under the government of God, our responsibility and obligation are not limited by the knowledge we actually possess, but the knowledge we might and ought to have had if we had advanced in faith, and

obtained the rich Christian experience that would have corresponded with our advantages. [Cf: 16MR162.01] p. 105, Para. 2, [1895MS].

We should improve our faculties, and we shall be held accountable for their improvement. They are a sacred trust, and if we do not use them properly, if we do not educate ourselves to trust in God, to believe and practice His word, we shall be held accountable. If we allow selfish considerations, false reasoning, and false excuses to bring us into a perverse state of mind and heart, so that we shall not know the ways and will of God, we shall be far more guilty than the open sinner. We need to be very cautious in order that we may not condemn those who before God are less guilty than ourselves. [Cf: 16MR162.02] p. 105, Para. 3, [1895MS].

Willie, Brother Rousseau, and Sister Bree came from Melbourne last Friday. Willie had been away several weeks attending the convention at Melbourne. Sister Rousseau is staying with us. After the Sabbath the usual inflowing came for council meetings and so forth. My home is the only place in which the people can be accommodated for these meetings. Brother Colcord came from Melbourne on Monday. Doctor M. G. Kellogg has made his home with us for some time, by special invitation. There is no place in which to entertain our people but at my home. Last night we lodged seventeen persons. They report this morning that they have all rested well. [Cf: 16MR162.03] p. 105, Para. 4, [1895MS].

Your letter only came today, and at a time when a number were about to leave our house to take passage on a steamer from Sydney to New Zealand. It was to sail at four P.M. Elder Corliss and his wife, Brother Colcord, Sister Bree, and Willie are among its passengers. Brother Sisley will go to New Zealand one week from today. Willie told me that a boat would leave for Cape Town, Africa, tomorrow. This gives me but little time in which to write to you, but I will send you copies of letters that are of importance to all. [Cf: 16MR163.01] p. 105, Para. 5, [1895MS].

You inquire in respect to the propriety of receiving gifts from Gentiles or the heathen. This question is not strange; but I would ask you, Who is it that owns our world? Who are the real owners of houses and lands? Is it not God? He has an abundance in our world which He has placed in the hands of men by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of His work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive. [Cf: 16MR163.02] p. 106, Para. 1, [1895MS].

We should become acquainted with men in high places and, by exercising the wisdom of the serpent and the harmlessness of the dove, we might obtain advantages from them, for God would move upon their minds to do many things on behalf of His people. If proper persons would set before those who have means and influence the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God. [Cf:

16MR163.03] p. 106, Para. 2, [1895MS].

The Lord would have His people in the world but not of the world. They should seek to bring the truth before the men in high places, and give them a fair chance to receive and weigh evidence. There are many who are unenlightened and uninformed, and as individuals we have a serious, solemn, wise work to do. We are to have travail of soul for those who are in high places, and go to them with the gracious invitation to come to the marriage feast. Very much more might have been done than has been done for those in high places. The last message that Christ gave to His disciples before He was parted from them and taken up into heaven was a message to carry the gospel to all the world, and was accompanied by the promise of the Holy Spirit. The Lord said, "Ye shall receive power, after that the Holy Ghost is come upon you: and you shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: 16MR164.01] p. 106, Para. 3, [1895MS].

"The earth is the Lord's, and the fullness thereof." "The silver is Mine, and the gold is Mine, saith the Lord of hosts." "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fullness thereof." [Cf: 16MR164.02] p. 106, Para. 4, [1895MS].

There is a great work to be done in the earth, and the Lord Jesus has taken men into copartnership with Himself, in order that heavenly agencies may cooperate with human agencies. Christ was in travail of soul for the redemption of the world, and those who are laborers together with God are representatives of Christ to our world, and will have compassion for the lost, and will travail in soul for the redemption of men. Unless the church awakes and stands to her post of duty, God will charge the loss of souls to her account. I have a deep interest that the work of God shall advance. [Cf: 16MR165.01] p. 106, Para. 5, [1895MS].

Those who are the chosen of God are required to multiply churches wherever they may be successful in bringing souls to the knowledge of the truth. But the people of God are never to collect together into a large community as they have done in Battle Creek. Those who know what it is to have travail of soul will never do this, for they will feel the burden that Christ carried for the salvation of men. [Cf: 16MR165.02] p. 107, Para. 1, [1895MS].

Everyone who is chosen of God should improve his intellectual powers. Jesus came to represent the character of the Father, and He has sent His disciples into the world to represent the character of Christ. He has not given us His word to point out the way of life and left us simply to carry that word, but has also promised to give the word efficiency by the power of the Holy Spirit. Is there need, then, that anyone should walk in uncertainty, grieving that they do not know and experience the movings of the Holy Spirit upon their hearts? [Cf: 16MR165.03] p. 107, Para. 2, [1895MS].

Are you hungering and thirsting for instruction in righteousness? Then you have the sure promise that you shall be filled. "And we know that the Son of God is come, and hath given us an understanding, that we may

know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" [1 John 5:20]. [Cf: 16MR165.04] p. 107, Para. 3, [1895MS].

The Lord would have us in possession of the spirit of heavenly wisdom. Are we all being impressed to pray to the Lord humbly and earnestly as our necessities require, importuning Him for the spirit of wisdom? Do we pray, saying, "Show me the secrets of wisdom. That which I know not, teach Thou me"? Oh, for humble, earnest prayer to go forth from unfeigned lips praying for the counsel that is of God! He says, "Counsel is Mine, and sound wisdom." [Cf: 16MR166.01] p. 107, Para. 4, [1895MS].

January 31 --Yesterday some of the company who have been entertained at our house made their departure. Brother Colcord, W. C. White and Sister Bree who has been attending school in Melbourne, all departed for New Zealand. Brother Lawrence, Brother Sisley, and Brother Rousseau leave today for Dora Creek. Doctor Kellogg and Sister Rousseau are still here. We shall keep a free hotel as long as we are living in Granville; for there is no other way to do. We shall have to have council meetings and committee meetings at our home, and those who come to these meetings must be entertained at our house and sit at our table. We like to have them here, but it is almost a constant draft upon us. [Cf: 16MR166.02] p. 107, Para. 5, [1895MS].

I hope that you will not let the things that have come out in the *Sentinel* dishearten you. It is Satan's purpose to dishearten you concerning these matters. But you must hold fast to the hand of infinite power. The Lord has greatly blessed you; do not in any way be affected when you think that thrusts are made at you. Solemn, serious times are upon us, and perplexities will increase to the very close of time. There may be a little respite in these matters, but it will not be for long. [Cf: 16MR166.03] p. 107, Para. 6, [1895MS].

I have letters to write that must go in the next mail to Battle Creek. Our brethren there are not looking at everything in the right light. The movements they have made to pay taxes on the property of the Sanitarium and Tabernacle have manifested a zeal and conscientiousness that in all respects is not wise or correct. Their ideas of religious liberty are being interwoven with suggestions that do not come from the Holy Spirit, and the religious liberty cause is sickening, and its sickness can only be healed by the grace and gentleness of Christ. [Cf: 16MR167.01] p. 108, Para. 1, [1895MS].

The hearts of those who advocate this cause must be filled by the Spirit of Jesus. The great Physician alone can apply the balm of Gilead. Let these men read the book of Nehemiah with humble hearts touched by the Holy Spirit, and their false ideas will be modified, and correct principles will be seen, and the present order of things will be changed. Nehemiah prayed to God for help, and God heard his prayer. The Lord moved upon heathen kings to come to his help. When his enemies zealously worked against him, the Lord worked through kings to carry out His purpose and to answer the many prayers that were ascending to Him for the help which they so much needed. [Cf: 16MR167.02] p. 108, Para. 2, [1895MS].

I am often greatly distressed when I see our leading men taking

extreme positions, and burdening themselves over matters that should not be taken up or worried over, but left in the hands of God for Him to adjust. We are yet in the world, and God keeps for us a place in connection with the world, and works by His own right hand to prepare the way before us in order that His work may progress along its various lines. The truth is to have a standing place, and the standard of truth is to be uplifted in many places in regions beyond. [Cf: 16MR167.03] p. 108, Para. 3, [1895MS].

Be sure that God has not laid upon those who remain away from these foreign fields of labor the burden of criticizing the ones who are on the ground where the work is being done. You need not be so zealous to get into the hands of worldly men God's own money of which they have been offering Him all their lives. Those who are not on the ground know nothing about the necessities of the situation, and if they cannot say anything to help those who are on the ground, let them not hinder but stand out of the way and give the Lord a chance to work with people. Let them show their wisdom by the eloquence of silence, and attend to their work that is close at their hand. I protest against the zeal that they manifest that is not according to knowledge when they ventilate their ideas about foreign fields of labor. When they shall be sent to their foreign fields it will then be time for them to attend to the work God has assigned them. [Cf: 16MR168.01] p. 108, Para. 4, [1895MS].

Let the Lord work with the men who are on the ground, and let those who are not on the ground walk humbly with God, lest they get out of their place and lose their bearings. The Lord has not placed the burden of criticizing the work upon those who have taken this burden, and He does not give them the sanction of His Holy Spirit. Many move according to their own human judgment, and zealously seek to adjust things that God has not placed in their hands. Just as long as we are in the world, we shall have to do a special work for the world, and yet not be contaminated with the spirit of the world. The message of warning is to go to all countries, tongues, and peoples. [Cf: 16MR168.02] p. 108, Para. 5, [1895MS].

The Lord does not move upon His workers to make them take a course which will bring on the time of trouble before the time. Let them not build up a wall of separation between themselves and the world by advancing their own ideas and notions. There is now altogether too much of this throughout our borders. The message of warning has not reached large numbers of the world in the very cities that are right at hand, and to number Israel is not to work after God's order. There is abundance of earnest work in cities that have not been worked. Let your pen and will work to enlighten these souls in simple, stirring articles upon faith and love. [Cf: 16MR169.01] p. 109, Para. 1, [1895MS].

Just as long as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause. God has not closed the door of mercy yet. The Lord still moves upon the hearts of kings and rulers in behalf of His people, and it becomes us who are so deeply interested in the religious liberty question not to cut off any favors, or withdraw ourselves from the help that God has moved men to give for

the advancement of His cause. [Cf: 16MR169.02] p. 109, Para. 2, [1895MS].

We find examples in the word of God concerning this very matter. Cyrus, king of Persia, made a proclamation throughout all his kingdom, and put it into writing, saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel" [Ezra 1:2, 3]. A second commandment was issued by Darius for the building of the house of the Lord, and is recorded in the sixth chapter of Ezra. [Cf: 16MR169.03] p. 109, Para. 3, [1895MS].

The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the work that must be done for a fallen world. The agents through whom their gifts come, who open up avenues through which the truth may go, may have no sympathy with the work, and no faith in Christ, and no practice of his words; but their gifts are not to be refused on that account. The Holy Ghost strives with hearts of the so-called great men of earth. He is drawing them until they have light, and when convicted turn from fables to the light of truth. [Cf: 16MR170.01] p. 109, Para. 4, [1895MS].

It is very strange that some of our brethren should feel that it is their duty to bring about a condition of things that will bind up the means that God would have set free. God has not laid upon them the responsibility of coming in conflict with the authorities and powers of the world in this matter. This business is not to close up the avenues. Let the Lord work in that line. The restraining hand of God has not yet been withdrawn from the earth. The four angels are holding the four winds. Let the leaders in the work bide their time, hide in Christ, and move and work with great wisdom. Let them be as wise as serpents and as harmless as doves. I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, as though we had a right to expect them to help in the best and greatest enterprise in our world, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God.--Letter 11, 1895. [Cf: 16MR170.02] p. 109, Para. 5, [1895MS].

He [Christ] had clothed His divinity with humanity, and in every period of His life, through infancy, childhood, youth, and manhood, He had suffered every phase of trial and temptation with which humanity is beset.--Ms 35, 1895, p. 1. [Cf: 17MR25.02] p. 110, Para. 1, [1895MS].

(Written June 8, 1895, from Granville, N.S.W., to "Dear Nephew" [Frank E. Belden].)--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: 17MR107.01] p. 110, Para. 2, [1895MS].

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 Brother Olsen was not

based on reports received from anyone, but on what the Lord had presented before me. [Cf: 17MR107.02] p. 110, Para. 3, [1895MS].

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. [Cf: 17MR107.03] p. 110, Para. 4, [1895MS].

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 the house which is called by My name, to defile it." [Cf: 17MR107.04] p. 110, Para. 5, [1895MS].

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: 17MR108.01] p. 110, Para. 6, [1895MS].

When you insisted that you were doing all in your power to bring *Great Controversy* (1888) and *Patriarchs and Prophets* [1890] before the people, I knew your statements to be untrue. Captain Eldridge and you confederated together to uphold and 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: 17MR108.02] p. 110, Para. 7, [1895MS].

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 book 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. [Cf: 17MR108.03] p. 111, Para. 1, [1895MS].

Brother C. H. Jones thought he did not do the right thing by me, but he must follow the lead of Battle Creek. 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: 17MR109.01] p. 111, Para. 2, [1895MS].

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. [Cf: 17MR109.02] p. 111, Para. 3, [1895MS].

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: 17MR109.03] p. 111, Para. 4, [1895MS].

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 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: 17MR110.01] p. 111, Para. 5, [1895MS].

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: 17MR110.02] p. 112, Para. 1, [1895MS].

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: 17MR110.03] p. 112, Para. 2, [1895MS].

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 anyone 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. [Cf: 17MR111.01] p. 112, Para. 3, [1895MS].

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: 17MR111.02] p. 112, Para. 4, [1895MS].

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's 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 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: 17MR112.01] p. 112, Para. 5, [1895MS].

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: 17MR112.02] p. 113, Para. 1, [1895MS].

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: 17MR113.01] p. 113, Para. 2, [1895MS].

The eighth commandment is to barricade the soul, the 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. [Cf: 17MR113.02] p. 113, Para. 3, [1895MS].

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. [Cf: 17MR113.03] p. 113, Para. 4, [1895MS].

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: 17MR113.04] p. 113, Para. 5, [1895MS].

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." [Cf: 17MR113.05] p. 113, Para. 6, [1895MS].

Oh, 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. Oh, 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: 17MR114.01] p. 113, Para. 7,

[1895MS].

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: 17MR114.02] p. 114, Para. 1, [1895MS].

Oh, 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 cannot 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 recreated power through the Holy Spirit. [Cf: 17MR114.03] p. 114, Para. 2, [1895MS].

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. [Cf: 17MR115.01] p. 114, Para. 3, [1895MS].

Oh, 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: 17MR115.02] p. 114, Para. 4, [1895MS].

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 judgements, and do them."

[Cf: 17MR115.03] p. 114, Para. 5, [1895MS].

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: 17MR116.01] p. 115, Para. 1, [1895MS].

Instead of exposing and publishing one's 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: 17MR116.02] p. 115, Para. 2, [1895MS].

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: 17MR116.03] p. 115, Para. 3, [1895MS].

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 who 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: 17MR117.01] p. 115, Para. 4, [1895MS].

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; forasmuch as ye know that your labor is not in vain in the Lord." [Cf: 17MR117.02] p. 115, Para. 5,

[1895MS].

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. [Cf: 17MR117.03] p. 116, Para. 1, [1895MS].

"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" [1 John 5:3, 4]. "If a man say, I Love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also" [1 John 4:20, 21]. [Cf: 17MR118.01] p. 116, Para. 2, [1895MS].

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. Also, 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.--Letter 15, 1895. [Cf: 17MR118.02] p. 116, Para. 3, [1895MS].

(Written August 26, 1895, from Cooranbong, N.S.W., Australia, to "Dear Sister" [Mrs. Ketrington].)--I have received and read your letter, and will make but a brief reply, for the American mail, which closes on Monday, must have my attention. In regard to the marriage of your daughter with J, I see where you are troubled. But the marriage took place with your consent, and your daughter, knowing all about him, accepted him as her husband, and now I can see no reason why you should carry any burden over this matter. Your daughter loves J, and it may be that this marriage is in the order of God that both J and your daughter may have a richer Christian experience and be built up where they are deficient. Your daughter has pledged herself to J in marriage, and to break her marriage vows would be far from right. She cannot now disannul her obligations to him. [Cf: 17MR146.01] p. 116, Para. 4, [1895MS].

You say that J was engaged to some young lady in Topeka. I cannot speak concerning this, for I have not heard J's reasons for breaking his engagement, if he did so. But I had a personal knowledge of his former relations with his first wife K. J loved K far too well, for she was not worthy of his regard. He did all in his power to help her, and sought in every possible way to retain her as his wife. He could not have done more than he did do. I pleaded with her, and tried to show her the inconsistency of her course, and begged her not to obtain a divorce; but she was determined and willful and stubborn, and would have her own way. While she lived with him, she sought to secure all the money possible from him, but she would not treat him kindly as a

wife should treat her husband. [Cf: 17MR146.02] p. 116, Para. 5, [1895MS].

J did not put his wife away. She left him, and put him away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a woman who, knowing his physical defect, shall choose to give him her love. [Cf: 17MR147.01] p. 117, Para. 1, [1895MS].

The time has come when a sterile condition is not the worst condition to be in. I see wives who have borne large families of children, and they are unable to give them proper care. These women do not have time to recover from the weakness of bearing one child before they are with child again. Many of these women are the wives of poor men who have not sufficient means to support their increasing families, and I am at the present time helping them to feed and clothe and educate their children. But notwithstanding their inability to support their offspring, children are brought into the world as fast as possible. [Cf: 17MR147.02] p. 117, Para. 2, [1895MS].

But God is not in this kind of doing. The husbands of these women seem to think that their wives are for no other purpose than to gratify their lustful passions. Children are brought into the world so rapidly, responsibilities accumulate so speedily, that the wives and mothers have no chance for the cultivation of their minds, no time or opportunity to devote to religious work. God is not glorified in such families. [Cf: 17MR147.03] p. 117, Para. 3, [1895MS].

Many of our young women missionaries marry, and in a few months' time they have children to care for, and are taken out of the missionary field. You may rejoice that your daughter will not be thus hindered in her work for the Master. She can accompany her husband in his travels, and be a help to him, and when she is left at home she can work for the Lord as though she were unmarried. This is my view of the matter. [Cf: 17MR147.04] p. 117, Para. 4, [1895MS].

I have confidence in J, and believe that he is a Christian. I had occasion to know something of the temper of his spirit when he was going through his trial with his first wife. She tried to extract money from him when she saw she had the advantage of him, and he was willing to do tenfold more for her than it was her right to expect or his duty to do. He has sore and hard trials on her account. I have tried to help him all that I could. I have tried to enable K to see and understand her duty. But as she has taken the course that she has, I cannot see that this new union should be disturbed. [Cf: 17MR148.01] p. 117, Para. 5, [1895MS].

It is a serious matter to part a man and his wife. There is no Scriptural ground upon which to take such a step in this case. He did not leave her, she left him. He did not marry again until she had obtained a divorce. When K divorced herself from J, he suffered most keenly, and it was not until K had married another man that J married again. The one he has chosen I feel certain will be a help to him, and he can be a help to her. [Cf: 17MR148.02] p. 117, Para. 6, [1895MS].

J is not perfect in character. He has some objectionable characteristics. He has been entrusted with means, and he does not

always put it to the very best account. Sometimes he is very lavish with his money, and sometimes very narrow in its use and severely economical. But a good, God-fearing woman at his side will be able to advise him not to move impulsively, and counsel him to place his money in the treasury of the Lord. [Cf: 17MR148.03] p. 117, Para. 7, [1895MS].

J is in a responsible position, and if the members of the family to which he has allied himself in marriage will prove true to him, they will influence him to become a wise steward of his Lord's goods. Then he will bestow his means as if in the view of the whole universe of heaven. He will not participate in any unlawful scheme for making money, but will move with an eye single to the glory of God. He will eschew all petty tricks and avoid all mean, dishonest devices, and will do nothing that will [in] any way work against the cultivation of true piety. He will realize that all his business transactions lie within the domain of God. [Cf: 17MR148.04] p. 118, Para. 1, [1895MS].

We must not lose sight of the fact that the steward is to trade with his Lord's goods, and that he is handling a sacred responsibility. The Bible requires that men buy and sell and transact all their business with as keen a sense of their religious obligation as they have when offering up petitions to their heavenly Father, asking for strength and grace. [Cf: 17MR149.01] p. 118, Para. 2, [1895MS].

The Lord has not left anyone to do as he pleases with his goods, and to give as impulse shall dictate or as friends may demand. The money he handles is not his, and is not to be expended unnecessarily, for the vineyard of the Lord is to be worked, and its working requires the expenditure of means. Now is our day of trust, and the day of reckoning is yet to come. [Cf: 17MR149.02] p. 118, Para. 3, [1895MS].

The Lord has entrusted means to His stewards to be used wisely, for all are moral agents and are required to bear responsibilities. Our varied trusts are given in proportion to our ability to use, but we are not to use God's means merely for the gratification of selfish desires, and as inclination may dictate. [Cf: 17MR149.03] p. 118, Para. 4, [1895MS].

J has failed at times in the past in handling his Lord goods, and has not always considered whether he was using the money entrusted to him in a way that would please his Master and advance the cause of truth. He must give an account of how he disposes of the means given in trust to him. He cannot study his own will in this matter. He must seek wisdom from God. I do not desire J to bestow one dollar in this destitute field unwillingly, for unwilling offerings are not accompanied with the blessing of God. I have no urging to do, and do not wish to force money from anyone, even for the work of God. [Cf: 17MR149.04] p. 118, Para. 5, [1895MS].

God has a work to do, and I am using all the means that I can spare, and provide myself with home, livelihood, and common conveniences. There are others who gladly and willingly help me in this part of the Lord's vineyard. If all do their duty according to the measure of their responsibilities, the amount entrusted to them will be doubled. He who gives back to God His own, will be honored for his fidelity, and will hear the Master say, "Well done, thou good and faithful servant." But

it is not proper for persons to give just as the notion may strike them. Christ has a right to all that we have. [Cf: 17MR150.01] p. 118, Para. 6, [1895MS].

You must not be surprised that J does not feel free to help your son. If your son has not appreciated the opportunities and privileges he has had, if he has misapplied his own powers, and wasted his God-given talents, the question is, Will he do better upon a second trial? Has he learned the lesson that God wills he should learn? There are many precious souls who would be so glad of a chance to obtain an education, who will not sow wild oats but will use every capability in obtaining knowledge with which to do good. I am surprised that J did not at once accede to your request, as you are the mother of his wife whom he loves. It may be that he is learning caution, and is taking the lesson of the past to heart. He has helped many whom it was not his duty to help. You should take his refusal to give you money as an evidence of his sincerity in that he will not compromise himself to win your favor. [Cf: 17MR150.02] p. 118, Para. 7, [1895MS].

I am sure that J means to do his duty. The mistake he made in bestowing his money on his first wife's family has probably taught him not to repeat the experiment. I hope that his refusal to give you means to enable your son to go to Battle Creek or to Union College will not cause you to become prejudiced against him. It should have no such influence. [Cf: 17MR150.03] p. 119, Para. 1, [1895MS].

If your daughter loved J. I see nothing in the Word of God that would require her to separate from him. As you have asked my advice I will freely give it to you. If J had given you the money you asked for, would it not have been something like trying to buy your favor? Would it not be much more fitting for your son to go to work and secure money for himself, and educate himself, rather than to be dependent upon anybody for such a favor? [Cf: 17MR151.01] p. 119, Para. 2, [1895MS].

There is such a thing as giving unwise help to our children. Those who work their way through college appreciate their advantages more than those who are provided with them at someone else's expense, for they know their cost. We must not carry our children until they become helpless burdens. Educate your son to be diligent, able to sustain himself and to help others. [Cf: 17MR151.02] p. 119, Para. 3, [1895MS].

God is the proprietor of the universe. Every man, woman, and child, with all the time and talents that have been bestowed upon them, belongs to God, He has given ability to men that they may use it to His glory, and thus have increased ability, wisdom, and understanding. God has a claim upon every soul, and we are responsible agents and should give Him constant service. Body, soul, and spirit, we should consecrate ourselves to His service, and do those things that will forward His cause in the earth. We are to do His will upon the earth. Our pleasure is not to be consulted nor permitted to be the governing impulse. [Cf: 17MR151.03] p. 119, Para. 4, [1895MS].

Now, my dear sister, I will send you this letter, and also forward a copy of it to J. I desire to act the part of a mother to him. In times of affliction he has needed a mother. Every penny he has placed in my hands has been used for the saving of perishing souls, and in time to

come may it be his experience to hear from the lips of the Master, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord." [Cf: 17MR151.04] p. 119, Para. 5, [1895MS].

I am truly sorry that you have taken upon yourself unnecessary burdens. Do you not see that in separating J and your daughter you would create two evils instead of curing one? Your daughter has married J, and there is no reason why she should be separated from him. You have no just excuse for desiring them to cease living and working together as man and wife. You may give publicity to the evil reports that may come to you, and be the means of making yourself, your daughter, and her husband miserable. Let those two, as children of God, unite their interests as their marriage vows require them to do; let them consecrate themselves to God to do His will, to be vessels unto honor, meet for the Master's use. [Cf: 17MR152.01] p. 119, Para. 6, [1895MS].

On your part, act as a faithful mother should. Be wise to counsel and help them in every way that lies in your power. Knowing that you all belong to God, deal justly and lovingly with each other. Be frank, be kind, cultivate whole-souled integrity, and you will win a crown of life that fadeth not away. Have perfect trust in God, and He will bless you and give you peace and rest. [Cf: 17MR152.02] p. 119, Para. 7, [1895MS].

I have written this letter at half-past-one in the night, in order to send it to you in this mail. I will now close, with much love to yourself and family.--Letter 50, 1895. [Cf: 17MR152.03] p. 120, Para. 1, [1895MS].

(Written October 12, 1895, at Granville, NSW.)--The reproofs that have been coming to the men who have walked away from God into false paths have not been for anything that has come suddenly. There has been a working of the great deceiver upon human minds, after human methods that God has not sanctioned. Men controlled by the Holy Spirit, familiar with the principles of the law of God, could not engage in it if they had been looking to God and trusting in God. But men, human men, have had a settled determination to carry out their own devisings as if the Lord had authorized them to do this work. Men were working upon principles that God has condemned, which God will not accept, but in the great day of God He will say, "Who has required this work at your hands?" [Cf: 17MR177.01] p. 120, Para. 2, [1895MS].

The natural traits of the human heart are always warring against the Spirit. The old man, not dead, will revive and have power to do mischief that will sink souls in ruin. Man has been building up the things he once destroyed. He has permitted himself to increase and Christ to decrease. He exalts his planning and devising as very wise, and Christ is left out of his counsel. [Cf: 17MR177.02] p. 120, Para. 3, [1895MS].

These men have had light; they have had the warnings and messages from God sent to them. I have often been aroused at twelve and one o'clock at night and have felt charged by the Spirit of God to write to you, but you have received other counsel, of men, and ignored the counsel of God, else things would have never come to this. Evil counsels have been exalted and honored. Why have you done this? Much money has been used

in the erecting of buildings to make an appearance of prosperity, "to give character to the work," it is said, and to give the impression that the men managing this institution were superior business men. You have voiced their decisions; you have wanted them to be according to their representations; and Christ has decreased, and the men counterworking away from God's plans have increased. [Cf: 17MR177.03] p. 120, Para. 4, [1895MS].

I could not entrust the light God has given me to the publishing house at Battle Creek. I would not dare to do this. As for your book committee, under the present administration, with the men who now preside, I would not entrust to them for publication in books the light given me of God, until that publishing house has men of consecrated ability and wisdom. As for the voice of the General Conference, there is no voice from God through that body that is reliable. [Cf: 17MR178.01] p. 120, Para. 5, [1895MS].

There is nothing to be depended upon. Everything is diverted into selfish channels. The Conference taking the publishing interest from Review and Herald Publishing Association does not relieve the situation at all, for the very same methods, the very same selfish plans, the very same ideas and devising remain. Enough robbery and dishonesty in deal have been practiced without now spreading to the General Conference this leprosy of cunning and double dealing and turning away men from their rights. I have now no words of sufficient force to describe the situation that has been steadily carried forward, notwithstanding all the warnings, all the messages given of God. When the word of the Lord is respected more highly than the words of men who have given evidence that they have no living connection with God, then the Lord's will and my will [will] be done. [Cf: 17MR178.02] p. 120, Para. 6, [1895MS].

Oh, how my heart aches, that spiritual wickedness should prevail in high places! The working of minds under the inspiration of Satan has come to a high pass. The men have been listening to the suggestions of Satan, and they know not from what source their wisdom came. They know not that that wisdom was from beneath, and would stop at nothing until they saw that all control was in the power of a set of men who were taking the place of God. The principle has been at work either to control or to crush all that cannot be controlled. There has been a spirit of deep, deep heart opposition to the truth of the gospel. Oh, to what obstinacy can the heart of man be brought! I stood nearly three years in Battle Creek. The power of God was revealed. Evidence was piled upon evidence, and on different occasions I hoped for a thorough work to be done.--Manuscript 57, 1895. [Cf: 17MR179.01] p. 121, Para. 1, [1895MS].

(Written June 14, 1895, from Norfolk Villa, NSW, to Dr. J. H. Kellogg.) I thank you for the letters you have sent, and will now try to reply to them as best I can. The first American mail for this month was sent off yesterday, but another mail goes by the Vancouver on the 20th, by which you will receive this letter. Brother McCoy wrote me in reference to enlarging some of your buildings, and especially mentioned the enlarging of your bakery, saying that this was very much needed. I must leave you to settle the matter as you think best, for your necessities are known to yourselves and to God. I have given you the light that God has given me in regard to investing means in erecting

buildings, and I must have no voice in saying anything further about the matter. [Cf: 17MR308.01] p. 121, Para. 2, [1895MS].

I have been much pained because means have been invested in putting up additional school buildings at Battle Creek, when this was uncalled for. The college was large enough to accommodate the students that could be managed successfully in the school. The fact of the matter was that those in charge were not able to manage the students that were already in attendance, as they should be managed, and the money invested in putting up new buildings was greatly needed in planting the standard of truth in cities in America, and in opening new fields to the living minister. We have great need of means in this far off portion of the Lord's vineyard. But I dare not counsel you on the matter of which you have spoken, for I know that much depends on the wise decisions you will make. All I can say to you is, Go to God, and talk with Him about this matter. Ask Him that the Holy Spirit may work upon you. View the necessities of the field and present your petitions to God, and let Him impress your mind. [Cf: 17MR308.02] p. 121, Para. 3, [1895MS].

You know that I have had light to the effect that there are altogether too many interests centered in Battle Creek. Progress ought to be made elsewhere. How many cities there are in America which have been left untouched! Why not let some of your energies be devoted to setting men at work in different localities? Let the influence of truth be far-reaching. Let the knowledge of how to preserve health be widely disseminated. Let work be begun where scarcely anything has been accomplished.--Letter 43, 1895, pp. 1, 2. [Cf: 17MR309.01] p. 121, Para. 4, [1895MS].

(Written from Norfolk Villa, Granville, N.S.W., to C. P. Bollman, no date, copied Oct. 20, 1895.) I have again read the letter which was sent to you, and I cannot find in it anything that needs to perplex you. We are not to be dependent on the world in a manner to compromise the truth; we are not to be bribed or to attain the world's favor by bowing to the laws of men and setting aside the law of God; we are not to be brought in bondage to the world; and yet we are in the world to live as long as God shall permit, and the Lord has given us a special work to do to save the world. He says, "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" [Dan. 12:3]. [Cf: 19MR101.01] p. 121, Para. 5, [1895MS].

We may present pure doctrines, yet if our work is mingled with self, it depreciates the truth, so that our offering is pronounced by God "strange fire." It strengthens the prejudice of those who know not the truth; for they judge of our doctrines by the words and works of those who advocate them. If these are not such as to represent its sacredness and value, unbelievers are often led to turn from light and evidence. They may receive altogether wrong ideas, and misrepresent the truth to others because of the impressions that have been given them. [Cf: 19MR101.02] p. 122, Para. 1, [1895MS].

God has given us His holy Word, and His Word is to be presented in the grace of His Holy Spirit. When men permit their peculiar traits of character and their own unpurified spirit to misrepresent the pure and holy truths which God has committed to them, they cause the loss of

many souls who might have been saved if the human agents had been meek, humble, and contrite of heart. It is only as one has learned of Jesus the precious lesson of preserving the fragrance of His character that the Spirit and Word are a savor of life unto life. [Cf: 19MR101.03] p. 122, Para. 2, [1895MS].

Jesus said in His last prayer for His disciples, "As thou hast sent Me into the world, even so have I also sent them into the world" [John 17:18]. We are to study and cherish the meekness of Christ; we are not to condemn the world, but to save the world by being the means of winning souls to Christ. The Saviour continues, "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. . . . 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" [John 17:15-17, 19, 20]. [Cf: 19MR102.01] p. 122, Para. 3, [1895MS].

Those who believe on Christ will bear testimony of the fact to the world. They will seek as Christ did, to save every human being, and not repulse any. They are to sanctify themselves through belief of the truth. They have that faith which works by love and purifies the soul from every spot and stain of sin. [Cf: 19MR102.02] p. 122, Para. 4, [1895MS].

The world is watching to see what manner of spirit is revealed by the men and women who claim to believe such strange doctrines. This message of truth must be so proclaimed by human lips, so represented by human character, that many by seeing our good works will glorify our Father in heaven. Your harsh speeches will not convince any soul. Christ has called us to sound the invitation, "Whosoever will, let him come." It depends very much upon how you give the invitation whether you are successful. [Cf: 19MR102.03] p. 122, Para. 5, [1895MS].

Will those who claim to believe the truth practice the principles of the truth which sanctifies the soul? In this, the closing period of the earth's history, let not men be careless in words or acts, let them not indulge a masterful spirit, and provoke the wrath of their enemies. Let not any soul who claims to believe the truth give others occasion to conclude that he is not a Christian, because he talks and acts like a sinner. [Cf: 19MR103.01] p. 122, Para. 6, [1895MS].

There are many who have never had the light. They are deceived by their teachers, and they have not received the mark of the beast. The Lord is working with them; He has not left them to their own ways. Until they shall be convicted of the truth, and trample upon the evidence given to enlighten them, the Lord will not withdraw His grace from them. Let all that hold the truth, hold it in righteousness. Let them, in words and actions, reveal what the truth is doing for these natural branches that are grafted into the olive tree. Let them at all times give evidence that they are partaking of the nourishment from the parent stock, and bear fruit exactly like that of the stock. The Spirit of Christ is our great need. [Cf: 19MR103.02] p. 123, Para. 1, [1895MS].

Let none who have received the truth cherish the spirit of the

Pharisees, and make it appear prominent that they want nothing from the powers that be. God does not give any such burden. We may make a very hard time for ourselves, and bring reproach upon the cause of God, if we feel that we are doing God's service in following our own human impulse. We are not to put on the armor and battle to arouse the combative spirit of our enemies, and to provoke them to fight and to destroy. Our influence is to be of such a character that we shall not unnecessarily stir up angry feelings and arouse the enmity of those who do not believe as we do. We are bidden to be a savor of life unto life. Humanity costs too much to be treated as worthless. [Cf: 19MR103.03] p. 123, Para. 2, [1895MS].

We are not to withdraw from association with others; we cannot do this and be laborers together with God. The Lord does not desire any man to wrap himself up in Pharisaical robes, and say, "Stand apart from me: I want no favors from you." Christ says, "Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" [Matt. 5:14, 16]. [Cf: 19MR104.01] p. 123, Para. 3, [1895MS].

The inhumanity of man toward man is our greatest sin. God is yet present in our world to work through the children of men, and He would not have His people imitate the practices of the Jewish nation. They would not then be a wholesome, saving element in the world. Jesus says, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" [Matt. 5:13] "Without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love" [John 15:5-9]. Now the condition, "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" [John 15:10-12]. [Cf: 19MR104.02] p. 123, Para. 4, [1895MS].

This is the principle that needs to be cultivated. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you" [John 15:13, 14]. In submission to the principles of the law of God is our only safety. The world is in great need of salt, which Christian precept and practice can introduce into it. The world is following in the steps of the inhabitants of the Noachian world and of the Sodomites. Of the days of Noah it is written. "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" [Gen. 6:5]. And Jude says, "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire" [Jude 7]. [Cf: 19MR105.01] p. 123, Para. 5, [1895MS].

Here is presented to us a state of things which has been, and history will be repeated. "And Enoch also, the seventh from Adam, prophesied of

these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him" [Jude 14, 15]. Then Jude speaks, "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ: how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. . . . But ye, beloved, building up yourselves," not with boastful words, and a masterful human spirit, but "on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." [Cf: 19MR105.02] p. 124, Para. 1, [1895MS].

"And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh" [Jude 18, 17, 21-23]. Let those who claim to have great light and spiritual knowledge be careful that their garments are not defiled. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever" [Jude 24, 25]. [Cf: 19MR106.01] p. 124, Para. 2, [1895MS].

Let this chapter be prayerfully and carefully considered. It is plain that aggressive warfare is to be maintained. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" [Jude 3]. Then, lest men should put on zeal of their own creating, born of their hereditary and cultivated traits of character, and count it true zeal for God, permitting Satan to get advantage of them in so doing, Jude presents the example of Christ. He says, "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" [Jude 9]. [Cf: 19MR106.02] p. 124, Para. 3, [1895MS].

These instructions are not at all contradictory, but are in perfect harmony. They enable us to see the truth, not on one side merely, but on all sides, as perfectly and harmoniously developed. All the entrusted qualifications of the human agent are to be yielded to divine influences, all are to be brought in subjection to Christ. Self is to be hid in Christ, and Christ in God. [Cf: 19MR106.03] p. 124, Para. 4, [1895MS].

The instruction given by Jude from verse twenty to the close of the chapter, will make our work a complete whole, teaching us how to conduct the warfare in the service of Christ. No one-sided extravagance is to be revealed, no indolence or shiftlessness is to be indulged. We are not to ignore any man's individuality, nor in any way to justify cold-hearted criticism or selfish practice. [Cf: 19MR106.04] p. 124, Para. 5, [1895MS].

This Scripture brings to view the fact that there is most earnest work to be done, and we need divine intuition that we may know how to work for souls ready to perish. There are souls to be plucked out of the fire; there are souls who are to be treated with the tenderest compassion. Workers are needed who have learned in the school of Christ

His method of saving souls, and He has given us His way. [Cf: 19MR107.01] p. 124, Para. 6, [1895MS].

There is a wealth of instruction for us in Matthew 18. And let us give heed to the words of Paul to the Philippian brethren: "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them as evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" [Phil. 1:27-29].--Letter 7, 1895. [Cf: 19MR107.02] p. 125, Para. 1, [1895MS].

(Written February 17, 1895, from "Norfolk Villa," Prospect St., Granville, N.S.W., to "Dear Children, Edson and Emma.") I received your very interesting letters, and have read them myself and read them to others as well. I greatly desire that you shall prosper in all that you undertake. I am interested in everyone that is connected with you. My heart is drawn out in deep interest for every soul for whom Christ has given His precious life. I received a letter from Brother Palmer, and as I read it I was impressed that you would need to move carefully. I thought that you had abundant opportunity to exercise great patience and forbearance, and not cherish any feelings of dislike to those who would hurt your souls. [Cf: 19MR202.01] p. 125, Para. 2, [1895MS].

I beg of you not to encourage the spirit of retaliation. Do not treat others as they have treated you, for their treatment has not been kind and tender. You may learn daily lessons, and know how it seems to be met with distrust. [Cf: 19MR202.02] p. 125, Para. 3, [1895MS].

Some of those who are called Seventh-day Adventists will act as did the elder brother when the prodigal returned to his home. But as you learn by experience how it seems to be treated with suspicion, do not manifest any of the same spirit. Do not practice anything of the kind in your labor for others. Keep the prayer of Christ ever before your mind. It is your privilege to answer that prayer in your daily attitude and practice. [Cf: 19MR202.03] p. 125, Para. 4, [1895MS].

Whatever may come to tempt you, bear in mind the fact that with every temptation, Christ has made a way of escape. You should not give up to discouragement. Bear in mind the fact that Jesus is at your right hand, and that He helps you. You may trust in Him implicitly, irrespective of what others may think of you or how others may treat you. You will become an overcomer through the blood of the Lamb and the word of your testimony. [Cf: 19MR203.01] p. 125, Para. 5, [1895MS].

It is no light or easy work to which you have consecrated yourselves. I could wish that you might work in connection with your mother. The enemy will oppose every step in advance that you may make, and as not all our brethren have faith in you, they will feel it their special duty to make it as hard as possible for those who need their help the most. They will not do this because they design to do injury, but because they think they are doing the right thing. They will speak unadvisedly, and place themselves in such an attitude as will cause perplexity and leave unhappy impressions upon the minds of others. [Cf:

19MR203.02] p. 125, Para. 6, [1895MS].

Those who speak unadvisedly have not learned how to be faithful stewards of the grace of Christ. But whatever the attitude of others, I beseech of you to walk humbly before God, and keep His honor ever before you. If you expect much of men, you will be disappointed. For years many have been educating and training themselves to oppose everything that their own inclination leads them to view in an unfavorable light; and, in thus opposing, they think they are doing God service. [Cf: 19MR203.03] p. 126, Para. 1, [1895MS].

Bear in mind the fact that the church militant is not the church triumphant. Cultivate a spirit of kindness, of true, heavenly courtesy. Some may look upon this manner of courtesy as mere weakness; but do not regard it thus. It will always pay to be kind, to be courteous. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. . . . Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. [Cf: 19MR203.04] p. 126, Para. 2, [1895MS].

"Dearly beloved, avenge not yourselves; . . . for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him a drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" [Rom. 12:9, 10, 14-21]. It is never best to draw off or to be hostile toward those who are suspicious and unjust toward you. [Cf: 19MR204.01] p. 126, Para. 3, [1895MS].

Everyone has his peculiar traits of character, and under various circumstances they will be exhibited. God requires His disciples to take up the cross and follow Christ. Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: 19MR204.02] p. 126, Para. 4, [1895MS].

This is in perfect accord with the words which He spoke to Moses from the pillar of cloud. He said, "Ye shall be holy: for I the Lord your God am holy." This injunction of God to the visible leader of the hosts of Israel was not spoken simply to a few responsible, distinguished officers and illustrious men, but to the whole host of Israel. We are to seek to carry out this command when in association with others, and especially in your association with those who oppose the counsel of God against themselves. They do not manifest the wisdom that is from above, which is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. Each individual is a part of the great whole. [Cf: 19MR204.03] p. 126, Para. 5, [1895MS].

You are to watch and pray, and remember that no matter how others may treat you, they cannot compel you to harbor a wrong thought or to perform a wrong action. We are daily deciding our own destiny, making it evident to the angels of God whether we are to enjoy the society of the saints in light, or to have the gates of heaven closed against us.

We are not to consider our reputation so much as the honor of the cause of truth. Our reputation is in God's hands. We are to manifest zeal for the cause of God. [Cf: 19MR205.01] p. 126, Para. 6, [1895MS].

Let those who are engaged in presenting truth, in vindicating truth, be careful what manner of spirit they manifest, either toward their brethren whom they think in error, or toward unbelievers. Through pride, self-esteem, egotism, and arrogance, men put on an armor and stand ready to do battle; but their words, their attitude, reveal the fact that Christ is not abiding in the soul. [Cf: 19MR205.02] p. 127, Para. 1, [1895MS].

Those who believe the truth must put on the armor of Christ's righteousness. Where Christ abides, there is meekness and gentleness. The unchristian temper that is roused up to meet the unchristian temper, never creates peace, but needlessly irritates. The Lord has a controversy with those who are ever ready to reprove and to irritate others. We are not to imitate them. Many have excellent qualifications as had the class to whom the True Witness says, "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." Who is it that speaks to the churches? "These things saith He that hath the seven Spirits of God, and the seven stars" [Rev. 3:1]. [Cf: 19MR205.03] p. 127, Para. 2, [1895MS].

He who loses His love for Jesus loses his love for his fellow men. Those who are bound up with the heart of infinite love will love those for whom Christ has died, as Christ loves them. Jesus says, "This is My commandment, That ye love one another." How much, Lord? "As I have loved you." [Cf: 19MR206.01] p. 127, Para. 3, [1895MS].

God requires His messengers to exercise caution and self-control. In presenting truth, let it not taste so strongly of self that it is unpalatable. Closely criticize self, and exercise true discernment in distinguishing [between] the honor of God and the honor of self. Many are deceived here. Under the pretense of vindicating truth, they are manifesting their own traits of character, and displaying a spirit of accusation and condemnation. [Cf: 19MR206.02] p. 127, Para. 4, [1895MS].

He who has the truth can afford to be calm, dignified, and just. It is true that some who advocate the truth for this time put on a coat of mail, and deal out hard thrusts that wound and bruise the soul. Such an advocate makes manifest the fact that he feels bitterly against anyone who does not see as he sees and feel as he feels. He fancies he is maintaining principles; but he does not cause the one who is in error to discern his error or to become an advocate of truth. By his manner, by his temper, by his overbearing words, he puts it out of his power to convince the opposers of truth. His manner was so offensive and his answer was so disgusting, that he closed up the ears of his hearers to the truth. [Cf: 19MR206.03] p. 127, Para. 5, [1895MS].

I am continually having these matters presented before me in different ways, and I know that some are closing doors that would otherwise be open to truth, because they manifest an unwise zeal. Men who are

bearing sacred responsibilities need to have their hearts melted into tenderness. Some are stirred with indignation when they see that the truth is falsified by false shepherds. They see that the truth is misinterpreted and treated slightingly. [Cf: 19MR206.04] p. 127, Para. 6, [1895MS].

We shall always feel indignation to have Christ insulted; but instead of reviling the revilers, it would please our heavenly Father to have us pray silently, and ask the Lord to touch the heart of him who is opposing the truth to the ruin of his own soul. The soul of him who opposes truth is as of much value with God as are our own souls. When we feel indignation, let us consider the fact that the opposer of truth has been purchased by the blood of the only begotten Son of God. [Cf: 19MR207.01] p. 128, Para. 1, [1895MS].

Jesus would have us deal wisely and considerately with His property. We should manifest such a spirit that souls may be convinced that we have the Spirit of Christ, that we have been with Jesus and have learned of Him. If we pray for souls who are in error, we shall have the tenderness of Christ, and frequently by a manifestation of His tenderness the heart of the opponent will be softened and subdued. [Cf: 19MR207.02] p. 128, Para. 2, [1895MS].

Great light and understanding in the Scriptures will not atone for roughness, for thrusts, for bitter words and evident uncharitableness. He who advocates truth in this manner makes a mistake that is fatal to his own soul and to the souls of all those who come in contact with him. Those who advocate truth in this way have need to learn what truth is and what it can do for the soul. How many need to be melted over in the furnace, to have the dross consumed and the image of God stamped upon the soul. He who is thus transformed will not with voice or pen present anything that will seem like a fiery defense. The advocates of truth must lay off the war armor, and be clothed with the garments of Christ, be clothed with humility as with a garment. [Cf: 19MR207.03] p. 128, Para. 3, [1895MS].

We should watch ourselves and examine ourselves to see if we possess the love of God, or else articles will be written, sermons will be preached, that will turn souls away from the truth. Indiscretion on the part of the advocates of truth has helped souls to quickly decide against the truth. Many will be led to do this because of ill-chosen words that have been spoken or immortalized in print. [Cf: 19MR208.01] p. 128, Para. 4, [1895MS].

Truth itself will create resistance in many hearts; but we should have long patience with those who do not see as we do. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness: and let us put on the armor of light" [Rom. 13:10-12]. [Cf: 19MR208.02] p. 128, Para. 5, [1895MS].

My dear children, I lie awake nights praying for you, and the Lord gives me assurance of His Spirit that He hears my prayers. "Every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a

stumbling block or an occasion to fall in his brother's way" [Rom. 14:12, 13]. [Rom. 15:1-7, quoted.] [Cf: 19MR208.03] p. 128, Para. 6, [1895MS].

Would it not be an excellent thing if those who profess truth would all be doers of the Word, and not hearers only? We want none of self, and all of Christ. [Cf: 19MR208.04] p. 128, Para. 7, [1895MS].

The Lord Jesus Christ has borne patiently with the inconsistencies and the perversities of human hearts, and why should we not bear with those who are in error? Why should so many defend the truth with an intolerant spirit and exhibit self to such an extent that they injure the cause far more than they advance it? They give occasion for unbelievers to discredit the sincerity of those who love the truth. Let him who stands in defense of truth ever bring his spirit, his mind, his words, and his deportment into subjection to Christ, and then he will adorn the doctrine. [Cf: 19MR208.05] p. 129, Para. 1, [1895MS].

Christ says to His disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let that soul leave its impression upon the professed followers of Christ. Oh, for less and less of self, and more and still more of Jesus! "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain" [Phil. 2:15, 16]. [Cf: 19MR209.01] p. 129, Para. 2, [1895MS].

We are not working in Christ's lines if we do not adorn the doctrine of Christ by the manifestation of His grace and meekness, by revealing Christlike attributes of character, by manifesting in our external experience the work of internal sanctification. No one of us is to be angry with those who are blind spiritually because they do not see. We were once as blind as they are. We must be wise as serpents and as harmless as doves in order that we shall not increase opposition to our faith by our practice. [Cf: 19MR209.02] p. 129, Para. 3, [1895MS].

It is the bounden duty of everyone who professes to believe the truth to do all in his power to remove prejudice, while never lessening the importance of truth by concessions to the world. We are to show by our manners, by our words, by our spirit that we have learned in the school of Christ. We should not manifest harshness of spirit, indulging coarseness of speech. The great Teacher says, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: 19MR209.03] p. 129, Para. 4, [1895MS].

Be clothed with humility as with a garment. Bear no thorns to prick and to bruise others, but make manifest the fruits of the Spirit-- "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (to condemn). "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" [Gal. 5:24-26]. In all our work for the Master, we must keep studying His Spirit, His life and character. [Cf: 19MR210.01] p. 129, Para. 5, [1895MS].

"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" [2 Tim. 2:23-26]. [Cf: 19MR210.02] p. 129, Para. 6, [1895MS].

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Thou therefore, my son, be strong in the grace that is in Christ Jesus." You will then have a commendable zeal. The laborer can accomplish much by personal conversation with those who oppose the truth, if he does not become rash and uncourteous. God calls upon all the advocates of the truth to present an uplifted Saviour. When your opponents would urge you into controversy, present to them the truth as it is in Jesus. [Cf: 19MR210.03] p. 130, Para. 1, [1895MS].

The field you have chosen [* Emma and Edson were planning to work for the Blacks in the South, using the *Morning Star* as a base.] is not a promising one, and for this reason it has been strangely neglected. But if you are faithful and obedient children, you will have the privilege of working hard. There are many of our own faith who lack spiritual discernment, and who will not roll the car up the steep ascent. But you are not to fail nor be discouraged. If you have set your hand to the plow, do not drop it in the furrow. Our great Exemplar said, "As the Father gave Me commandment, even so I do." [Cf: 19MR210.04] p. 130, Para. 2, [1895MS].

I beseech you to be much with God in prayer. You can do your work successfully with Jesus. He will show you how to work. When He accomplished one work in His mission, He advanced and addressed Himself to another. "This commandment have I received of My Father." In everything that Christ did in the world He consulted the will of God, fulfilling the purpose and design of God in all His earthly life. Thus He represented the will of our heavenly Father toward man. [Cf: 19MR211.01] p. 130, Para. 3, [1895MS].

Did Christ take upon Himself our nature? It was to give us unmistakable evidence that a great work may be wrought through the human agent who cooperates with God in bringing fallen man into close fellowship and union with divinity. We cannot be happy without Jesus, and He in His great love cannot be satisfied without us. God has done everything that God could do to reclaim the human race. They are like the lost sheep who once rejected the shepherd's voice, but now they are returned to the Shepherd and Bishop of their soul, and He attaches them to Himself. [Cf: 19MR211.02] p. 130, Para. 4, [1895MS].

"God is love" is written upon every soul who will receive the superscription. Jesus, the Majesty of heaven, will unite all souls to Himself who will permit Him to bind them to His great heart of infinite love. Jesus teaches us that God is an ever-present "I AM." It is by cordially believing that we maintain our allegiance to God. 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 everlasting life." Again He said, "I am the good shepherd. . . . I lay down My life for the sheep." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world." [Cf: 19MR211.03] p. 130, Para. 5, [1895MS].

Shepherds of the flock, when do you manifest such love as dwelt in the bosom of Christ? Oh, where is the tenderness of Christ? You and your associates should humble your hearts before God and become as little children. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." You are all very near and dear to my heart, but remember that in every trial you must hold firmly to the hand that was pierced for you. Often has the hand of God been stretched out to save you from peril, but when men have spoken words that were not inspired by the Spirit of God, you have felt disheartened. When unwise movements have been made in reference to you, my son, you have sometimes dropped the hand, the dear loving hand that was held out to save you, and you have grieved the heart of Jesus. This is why I write and caution you not to trust in men, or to make flesh your arm. You must make God alone your trust. Look unto Him for guidance. [Cf: 19MR212.01] p. 130, Para. 6, [1895MS].

Some ministers who are connected with sacred responsibilities have lost all realization of what it means to watch for souls as they that must give an account. They do rash, unwise things. They have not discernment to see what their unwise movements are doing, because they are not daily converted. It is a sad thing to lose confidence in men in whom we ought to have confidence. The precious souls for whom Christ has died must not be left to be the sport of Satan's snares and temptations. [Cf: 19MR212.02] p. 131, Para. 1, [1895MS].

Those who do not feel that it is a positive duty to be doers of the words of Christ, continually put souls in peril by their rash words and actions. But, my children, I counsel you to walk in humility. Do not let the impulses and freaks that seem to possess some of those who profess to believe the truth, discourage you. Look unto Jesus, the author and finisher of your faith. If you will trust in Him, He can make you strong. [Cf: 19MR213.01] p. 131, Para. 2, [1895MS].

For years appeals have been made to men in responsible positions, urging upon them the necessity of being kind, tenderhearted, and always to deal in a Christlike manner with those with whom they come in contact. Said Christ, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" [Matt. 18:4-7]. [Cf: 19MR213.02] p. 131, Para. 3, [1895MS].

You belong to God, soul, body, and spirit. Your mind belongs to God, and your talents belong to Him also. No one has a right to control another's mind, and judge for another, prescribing what is his duty. There are certain rights that belong to every individual, in doing God's service. No man has any more right to take these rights from us

than to take life itself. God has given us freedom to think, and it is our privilege and duty always to be a doer of the Word, and to follow our impressions of duty. We are only human beings, and one human being has no jurisdiction over the conscience of any other human being. [Cf: 19MR213.03] p. 131, Para. 4, [1895MS].

My children, you belong to the Lord by creation and redemption. Man has no right to take away that which he cannot give. Our bodies, our souls, and our intellect belong to God. His stamp is upon us. I cannot vindicate the course that many feel is the right course--to exercise authority [over] and to dictate as they may choose to their fellow men. I have seen this course pursued until my heart is sick and sore over the results. Each one of us has an individuality, an identity that cannot be surrendered to any other man. We are individually the workmanship of God, to be molded and fashioned after the divine similitude. [Cf: 19MR213.04] p. 131, Para. 5, [1895MS].

I would speak to you and to your ship's company, urging you to do your best; for you have been bought with a price. God deals in infinite tenderness with His heritage. He is not a tyrant, and no man, whatever may be his position or calling, has a right to be harsh and dictatorial. No one is approved of God in being severe, in bruising the souls of his fellow men. I hope and pray for you that you will daily consecrate yourselves to God. The works and ways of God are perfumed with unutterable tenderness and longsuffering love. When you or any other one cherishes a spirit contrary to the Spirit of God, it is evident that you have lost sight of Jesus and are controlled by another spirit. Never, never speak a harsh word. Shall we not give back to God all that He has redeemed? Shall we not give to Him the heart He has converted, the conscience He has enlightened, the affections He has purified, and even the body that He has purchased to be kept unto sanctification and holiness? [Rom. 12:1-5, quoted.] [Cf: 19MR214.01] p. 131, Para. 6, [1895MS].

The Lord Jesus is your personal intercessor. But men who ought to have felt a tender sympathy for their fellow men have lost the love and tenderness of Christ out of their experience. Repeat over and over many times through the day, "Jesus has died for me. He saw me in peril, exposed to destruction, and poured out His life to save me. He does not behold the soul as a trembling suppliant prostrate at His feet without pity, and He will not fail to raise me up." He has become the advocate for man. He has lifted up those who believe in Him, and placed a treasurehouse of blessing at their demand. Men cannot bestow one blessing upon their fellows, they cannot remove one stain of sin. It is only the merit and righteousness of Christ that will avail anything, but this is placed to our account in rich fullness. We may draw upon God every moment. As we turn to Him, He answers, "Here I am." [Cf: 19MR214.02] p. 132, Para. 1, [1895MS].

Christ proclaims Himself our Intercessor. He would have us know that He has graciously engaged to be our Substitute. He places His merit in the golden censer to offer up with the prayers of His saints, so that the prayers of His dear children may be mingled with the fragrant merits of Christ's perfections as they ascend to the Father in the cloud of incense. [Cf: 19MR215.01] p. 132, Para. 2, [1895MS].

The Father hears every prayer of His contrite children. The voice of

supplication from the earth unites with the voice of our Intercessor who pleads in heaven, whose voice the Father always hears. Let our prayers therefore continually ascend to God. Let them not come up in the name of any human being, but in the name of Him who is our Substitute and Surety. Christ has given us His name to use. He says, "Ask in My name." Let us pray in faith. Let us not falter, but go forward from strength to strength, from character to character, from victory to victory. [Cf: 19MR215.02] p. 132, Para. 3, [1895MS].

If you walk carefully before God, those who believe in Christ will respect you for Christ's sake. Jesus receives and welcomes you as His own friend. He loves you, He has pledged Himself to open before you all the treasures of His grace for your appropriation. He says, "At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God" [John 16:26, 27]. He virtually says, Make use of My name, and it will be your passport to the heart of My Father and to all the riches of His grace. "Whatsoever ye shall ask the Father in My name, He will give it to you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" [verses 23, 24]. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son" [John 14:13]. You should educate the soul to have implicit trust in God; for what we need is more faith.--Letter 92, 1895. [Cf: 19MR215.03] p. 132, Para. 4, [1895MS].

(Written from Launceston, Tasmania, to "Dear Brother and Sister Olsen.") W. C. White, May Lacey White, and myself left the home of Brother Lacey in Glenorchy about nine o'clock p.m. to take the cars for Launceston. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity. [Cf: 19MR267.01] p. 132, Para. 5, [1895MS].

Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars as I have stated, about nine o'clock that night, and in the morning arrived at Launceston, where Brethren Baker and Teasdale were waiting for us at the station. They had secured a room nearby for Mr. and Mrs. W. C. White. Brother and Sister Baker secured lodgings at a neighbor's, in order that I might have accommodation at the house of Sister Rogers. Willie said that for the first time in his life he would be pleased if he could have a vacation of two weeks; but he did not even have one evening to enjoy the company of his companion. [Cf: 19MR267.02] p. 133, Para. 1, [1895MS].

The evening before his marriage, he was obliged to attend a meeting,

and we saw nothing of him until Thursday morning. There was no time for a recess, much less for days of leisure and pleasure. Months before his marriage, he planned to have a boat ride on this occasion, but his plan was not carried out. [Cf: 19MR268.01] p. 133, Para. 2, [1895MS].

All day Wednesday we had been very busy. We visited the elder of the church at Hobart. At his home we spread our lunch on the table, and enjoyed our simple fare of bread and fruit. We had a precious season of prayer with the family, and I know that the blessing of the Lord rested upon us. We then visited at Brother Shannon's house. He was not at home, but we had a little visit with his wife. The Malcolm family had moved to Hobart, and we called upon them. They were very glad to see us, and we had a profitable visit with them, engaging in a season of prayer that was much appreciated. [Cf: 19MR268.02] p. 133, Para. 3, [1895MS].

The next day was filled with preparing for the marriage and packing for our journey to Launceston. I was very glad when all the bustle was ended, and we were seated in the cars en route for Launceston. On Sabbath I spoke to the little company in Launceston who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. I had much freedom in speaking from the first chapter of Second Peter. As the result of the labors of Brethren Baker and Teasdale, seventeen are keeping the Sabbath in this place. These persons with their children numbered about forty. [Cf: 19MR268.03] p. 133, Para. 4, [1895MS].

Brother Colcord, who left for Melbourne sooner than we did, spoke twice to this small company. Brother Corliss also spoke once or twice, then W.C.W. and myself spoke on Sabbath and Sunday to those who attended the meeting. The people gave good testimonies. On Sunday we had a larger room, and a little larger audience. I had great freedom in speaking on the love of God for the human family, and apparently all listened with deep interest. [Cf: 19MR268.04] p. 133, Para. 5, [1895MS].

After the meeting closed, a tall, well-dressed lady hastened to the stand, grasped my hand, and said, "I am so glad to see you. I wish to thank you for writing the book, *The Great Controversy*. It was the means of saving the soul of my son. He was sick, and we knew he could not live. He asked me to give him a book that would be a help to him religiously. I had purchased *The Great Controversy*, but had not read it myself, and I brought him the book. My son read it through with the deepest interest, and said, 'I have found in this book what I have not found in any other book in your library. Every time I read it, I see the truth in a more beautiful light. Every time I open it, I find something that helps me. I am not afraid to die now; for I have found rest and peace in Jesus Christ.'" [Cf: 19MR269.01] p. 133, Para. 6, [1895MS].

She told me that he had died in perfect peace. He was about thirty years of age at the time of his death, and he had requested that if ever she saw the author of the book, she should tell her how much good the work had been to him, making the path of salvation plain to his feet. She said, "I lend the book to one after another, and it is not at home hardly any of the time. Those who have read it say that they have never read a book that made the Bible so plain and clear to their

understanding as this book." [Cf: 19MR269.02] p. 134, Para. 1, [1895MS].

When I asked the lady her name, she spoke so indistinctly that I could not catch it. I thought that some of our brethren would be able to tell me who she was, but they had never seen her before. They think however that they can find out who she is. If they cannot find out, they will never know into what families *The Great Controversy* has gone, and what good it has done through her circulation of it. The greatest trouble with the people in Tasmania is that they are more loyal to their ministers than they are to their God. They are a church-going people, and their ministers have warned them against listening to our ministers, and the result has been that only a few have come out to the tent meetings. The ministers declare that the presentation of any argument that is hard to meet is opposition to them. The work that has been done has sown good seed. I believe that God has a people in this place, and that they must be warned. The first essential thing is to get the ears of the people; but if those who have ears will not hear, no one can compel them to listen. [Cf: 19MR269.03] p. 134, Para. 2, [1895MS].

This is the great difficulty in this country. We cannot get the people to contemplate the cross of Calvary and the great plan of redemption. It is when men are willing to see wondrous things out of the law of God, that the soul is gained. We feel sorry that a protracted effort should bring forth such meager results; but we know that the few who have accepted the truth can teach others, and thus an army be raised up to rally round the standard. The Lord has a work for each and all to do, and not one is excused. [Cf: 19MR270.01] p. 134, Para. 3, [1895MS].

I read your letter in reference to my request not to receive wages for the past year. I have thought that I would give up writing for the papers entirely, and employ Fannie myself in getting out many things that need to be prepared. For a long time I have desired to have something prepared on the subject of Sanctification by Faith, for this subject has never appeared in the form that it should. [Cf: 19MR270.02] p. 134, Para. 4, [1895MS].

I also would like to get out another Testimony, a book for Christian parents that would especially define the mother's duties, and a book on Christian temperance, which needs to be done. I also would like to have a book prepared for the youth, as this has long been urged upon me. I have considered the question, and have thought that I would refrain from sending articles to the *Review and Herald*, the *Signs of the Times*, and other periodicals for the space of a year. But the first thing that needs our attention is the work on "The Life of Christ." But no one seemed in favor of my plan, and therefore I furnished articles just as abundantly as I have in the past. I have had no one who could report my sermons, and have written articles to be prepared for the papers. [Cf: 19MR270.03] p. 134, Para. 5, [1895MS].

What do you think of my plan of dispensing with articles for the papers, so that Fannie, Marian, and I may all turn our minds to the making of books? We could get up a number of small books as I have suggested, and then after the period of a year I could again take hold of the paper work. We could work in these lines of preparing books, and

take no money from the conference. I started with a full determination to write this year on "The Life of Christ," but such earnest calls have been made for my labor in other fields, that I dared not refuse them, and so have not done what I expected to do on the book. I have written articles on different parts of the life and work of Christ, and after Fannie has prepared them, Marian has culled out of them matter that she could make use of in the book. But I have so many interruptions that I cannot write as I should. It is not much use for me to try to do this, and yet have the care of the churches, the responsibility of a household, and the work of a hotel-keeper; for comers and goers are continually creating an excitement at my home. [Cf: 19MR271.01] p. 135, Para. 1, [1895MS].

In my dreams I am writing books and calculating for their publication. "The Life of Christ" has dragged along a long time, because I have not had time to write on these things as I should. I am seeking counsel of God in order to know what to do. [Cf: 19MR271.02] p. 135, Para. 2, [1895MS].

I have labored more earnestly for the churches than I have this past year, so I have no hesitancy in taking the same salary that I have in the past. In addition to all the labor that I have mentioned, I have also borne testimonies that have been very taxing to me, and have also had much work to do in feeding the hungry, clothing the naked, and in paying laborers who are employed in the cause. At the present time I am paying \$19 per week in sustaining laborers in Ashfield, Petersham, and Canterbury. In no period of my labors has there been so great a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant drain I am unable to say; but I am looking to Him whose resources are unlimited to supply every lack. [Cf: 19MR272.01] p. 135, Para. 3, [1895MS].

The reason that I have to pay these laborers is that our Australian conferences are not able to pay laborers who ought to be in the field. Their funds are very low; but I could not consent to have the workers sent away to other fields at a time when it seemed that it was essential for them to work in the suburbs of, and in, Sydney. [Cf: 19MR272.02] p. 135, Para. 4, [1895MS].

The opposition to our work is waxing stronger and stronger. Five ministers inspired with the power from beneath, are rallying all their powers against us; but souls are continually embracing the truth. One baptism is speedily followed by another, and it does not seem the time to diminish our efforts. The Plymouth Brethren are in a white heat of indignation, and will not consent to let our brethren in Ashfield meet much longer in the hall where they have been accustomed to meet. [Cf: 19MR272.03] p. 135, Para. 5, [1895MS].

Therefore we must do all we can to erect a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The converts at Ashfield have done their uttermost in purchasing a tent worth \$175, and we now have two tents where meetings can be held. I gave five pounds toward the tent, and shall probably have to give 40 pounds toward the house of worship. The people's enthusiasm is now kindled, and we must not let it die down. [Cf: 19MR272.04] p. 135, Para. 6, [1895MS].

After spending one week in Melbourne, we shall go on to Sydney. Elder Corliss and wife, W.C.W. and wife, and myself will rally to the help of the brethren in the suburbs of Sydney. Some of the outposts about Sydney have had the message. We shall soon advance to Sydney, and put forth a protracted effort. We shall furnish two or three tents for different localities in the city, and will bring all the talent that we can command into the work. The Lord will give fitness for the work. We ourselves must drink of the water of life, if we would refresh souls who are thirsting for the water of salvation. You can see what is before us. I see no letup in this warfare for us. May the Lord God of Israel plan our battle for us, and qualify us to do a work which will bear the signature of heaven. [Cf: 19MR273.01] p. 136, Para. 1, [1895MS].

We are glad that we held the convention when we did in Hobart. W.C.W. gave one pound and I gave three pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismarck and other places. We did this in order to remove every obstacle, and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting [even] if it had taken five times as many pounds as it did. [Cf: 19MR273.02] p. 136, Para. 2, [1895MS].

The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances. The brethren are purchasing land somewhere in Melbourne upon which to build a church. Since the close of the camp meeting in Auckland, a church has been erected in one of its suburbs for those who have lately accepted the truth. In all probability we shall have to have a place of worship erected in Hobart. It is very difficult to secure a place in which meetings can be held on Sunday and Sunday evenings. The church in which the brethren now meet on Sabbath was built by a dissenting minister of the Wesleyan order. He preaches independent of the conference, and is free to do as he pleases about letting us have his church. How long he will be generous enough to permit the Seventh-day Adventists to occupy his church is rather uncertain. You can see that a great work is to be done in every part of the colonies. [Cf: 19MR273.03] p. 136, Para. 3, [1895MS].

My heart burns with desire to engage more fully in the work, but I find I am not able to do so. For four months I have been unable to obtain sufficient sleep. Last Friday night I passed through the most severe suffering that I have had for years. For months it has been impossible for me to sleep after the hours of twelve, one, and two and three o'clock in the morning. I rise at these untimely hours, light my fire, and begin writing. I work the entire day, and often speak three times in the week. [Cf: 19MR274.01] p. 136, Para. 4, [1895MS].

Last Friday night I awakened in severe pain, and felt that I should suffocate for want of breath. I could obtain no relief. I thought I might die. My pulse was very feeble, missing every third beat. I dared not close my eyes in sleep. I made my prayer unto God that He might bring me relief. After midnight I went to sleep; but next morning my countenance revealed the suffering hours through which I had passed. I dared not sit up, but lay in bed most of the time until it was time to dress for meeting. [Cf: 19MR274.02] p. 136, Para. 5, [1895MS].

An appointment had been given out that I should speak at three o'clock in the afternoon. If I had consulted my feelings I would not have tried to fulfill the appointment; but the Lord helped me as I exercised faith, and the fearful sensations in my heart ceased. Scarcely able to stand, I took the cab to the meeting, but when I rose in the desk all my fear and trembling left me. I had not the slightest trace of feebleness. I spoke on the special love of God to His people, taking for a text, "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: 19MR274.03] p. 137, Para. 1, [1895MS].

A goodly number were assembled, and I noted that men and women of intelligence were before me. I spoke for over one hour, and felt that I could have spoken for still another hour without any inconvenience, but I thought it was best to close my discourse. All said that my voice was clear and strong, and that the words that I had spoken were the very words they needed to hear. I thanked the Lord with heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed and that they could go forward with better heart and stronger faith. [Cf: 19MR275.01] p. 137, Para. 2, [1895MS].

Last night on the steamer, although I was peaceful and free from pain, I could not sleep until toward morning. I am now writing in the Ladies Saloon while the passengers are taking their tea. I have not been able to write during the convention. I was made very comfortable at the home of Brother and Sister Lacey. I had all that I could do, though, in walking to and from the cars, in attending the early morning meetings, giving morning talks, and in speaking on Sabbaths and Sundays. I am glad to have visited Hobart and Bismarck. We are now planning to keep the work alive in Tasmania, and we are looking about for laborers to send to this place. [Cf: 19MR275.02] p. 137, Para. 3, [1895MS].

We have thought that Brother and Sister Wilson would make good laborers for this place, and are hoping that they will be inclined to come from New Zealand, and take up the burden here. If anything is to result from our work in Tasmania, the people must have patient instruction, line upon line and precept upon precept, here a little and there a little. What precious light and clear evidences we have concerning the truth for this time! [Cf: 19MR275.03] p. 137, Para. 4, [1895MS].

I had no other idea than that you would be selected as the president of the General Conference. We pray earnestly for you that the Lord will give you a healthful experience, and clear understanding of His mind and will, and that you may be constantly imbued with the Holy Spirit. Both Willie and myself understand your perplexities and difficulties. I have a most intense desire that you shall keep an eye single to the glory of God, and that you will not allow any man's judgment to control you. The Lord lives and reigns, and "He is to be glorified in all those that come near unto Him." [Cf: 19MR276.01] p. 137, Para. 5, [1895MS].

I have nothing but the most tender, pitying sympathy for you, my brother. It has been hard for me to give the message that God has given to me for those I love, and yet I have not dared to withhold it. I have to make my face as flint against the faces of those who set themselves so stubbornly to carry out their own way and to pursue their own course

of action. I would not do a work that is so uncongenial to me if I thought that God would excuse me from it. When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I am again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest or keep quiet. I fear and tremble for the souls of men who are in responsible places in Battle Creek. [Cf: 19MR276.02] p. 137, Para. 6, [1895MS].

If their works had no further influence than simply upon themselves, I could breathe more freely; but I know that the enemy is using men who are in positions of trust, and who are not consecrated to the work, and who know not what manner of spirit they are of. When I realize that men who are connected with them are also in blindness, and will not see the harm that is being done by their precept and example, it seems to me that I cannot hold my peace. I have to write; for I know that the mold that these men are giving to the work is not after God's order. [Cf: 19MR276.03] p. 138, Para. 1, [1895MS].

The faculty of speech is a precious gift, and if the noblest of our faculties, reason, is set to the task of knowing God, then the gift of speech may become a means of grace to others, a channel through which the knowledge of God may be communicated. But if we do not feel the need of knowledge, we do not obtain it, and cannot impart that which we do not possess. Christ came to our world to assume human nature, to come in connection with man. He used the gift of speech in making known the character of God. He came to speak the words that the Father had given Him. Jesus was the greatest Teacher our world ever knew. His language was simple, clear, and plain. He longed to communicate many things to His disciples that He did not communicate to them because He knew that they could not comprehend them. He said, "I have many things to say unto you, but ye cannot bear them now." [Cf: 19MR277.01] p. 138, Para. 2, [1895MS].

In the contemplation of the character of Christ, His humiliation, His agony in Gethsemane, His sentence in the judgment hall, His condemnation and scourging, His crucifixion and death, we can see what humanity will do when it is not under the control of the Spirit of God. When the question was asked, whether men would have Jesus, the innocent holy Prince of heaven, or a base thief and murderer, they cried out, "Release unto us Barabbas." To the question, What shall we do with Jesus? the hoarse cry was raised by men who were inspired by Satan, "Crucify Him, crucify Him!" [Cf: 19MR277.02] p. 138, Para. 3, [1895MS].

In this scene is a representation of what those will do who stand under the black banner of the powers of darkness, and what will be the spirit of those whom we shall have to meet in the great crisis that is before us. If Christ had told the disciples all the details of these scenes of cruelty, they would not have comprehended them. Today we need greater faith in order that we may stand the test and the trial that is before us. Let us pray that the Lord will increase our faith.--Letter 59, 1895. [Cf: 19MR278.01] p. 138, Para. 4, [1895MS].

(Written May 7, 1895, from Glenorchy, Tasmania to O .A. Olsen.) Since

making New South Wales our home, which it has been for something over year, our labors have not been of a meager order. We have had abundant work in visiting the churches, in ministering to the poor, in speaking and writing on important themes. The interest in Ashfield and Petersham has been deepening, and the opposition has been increasing. For some time I have been speaking in Ashfield and Petersham on Sabbath and Sunday evenings, and have felt deeply interested in these places. But when an urgent request was made that I visit Tasmania and attend the convention that was about to be held in Hobart, though I was reluctant to leave these interests, yet I dared not refuse to go. The boat that goes from here to Hobart was not regarded as unobjectionable, and our brethren would not consent that I should be a passenger on this boat. [Cf: 20MR164.01] p. 138, Para. 5, [1895MS].

In company with Miss May Lacey I left Granville March 14, on the train for Melbourne, to go from there by boat to Tasmania. I could not obtain a sleeper, but we made ourselves very comfortable in one of the first-class compartments, which most of the time we had to ourselves. At Melbourne we were greeted at the station by Brethren Israel and Faulkhead, and during our stay in this city were entertained at the home of Brother Israel. [Cf: 20MR164.02] p. 139, Para. 1, [1895MS].

I was thankful to see that the testimony of warning and encouragement given to Brother Faulkhead more than two years ago had been fully heeded, and that he had separated himself from the secret society of which he was a member. Jesus had spoken to him as He spoke to the fishermen, saying, "Follow Me," when they left their nets and followed Him. He called to him as He had called to Matthew sitting at the receipt of customs, and said, "Follow Me." The Lord had a work for this brother to do in His cause, and he heeded the word of invitation, and came to the gospel feast that was prepared for him. When I saw his deficiency in the work, I regretted that for years he had been bound up in the lodges of the secret society, and at the same time I rejoiced that his talents were now devoted to doing the very work that the Lord had pointed out as the work he should do. [Cf: 20MR164.03] p. 139, Para. 2, [1895MS].

My heart was filled with thankfulness and joy. At times we had trembled for our brother; but as he drew nigh to God, God drew nigh to him. Strengthened at every step, he advanced in the path of righteousness. His Masonic friends have put forth determined efforts to win him back to their society, but he had taken a firm position, and was assured that if he came out from the world and remained separate and touched not the unclean thing, that God would receive him and make him His son. [Cf: 20MR164.04] p. 139, Para. 3, [1895MS].

As in the days of Christ, men say, "Show us a miracle." Christ is continually working miracles. Miracles are wrought among us in transformation of human character. When His human agents who are controlled by stubborn, wayward fancies, who have been tossed to and fro, who have had no peace under the conflicting influences of the spirit of the world, that opposes itself to the work of the Spirit of God, are set free, and yield themselves wholeheartedly to the drawing of God's heavenly agents, there is a miracle wrought. There is a miracle wrought when a man who has been under strong delusion comes to understand moral truth. He hears the voice saying, "Turn ye turn ye; for why will ye die?" [Cf: 20MR165.01] p. 139, Para. 4, [1895MS].

When he turns from falsehood to truth, from sin to righteousness, he is made a temple for the indwelling of the Holy Spirit. As he goes on from one act of obedience to another, he sows spiritual seed, and reaps a glorious harvest of truth. [Cf: 20MR165.02] p. 139, Para. 5, [1895MS].

Every time a soul is converted a miracle is wrought by the Holy Spirit of God, and for this we should give God continual praise. The promise of God is fulfilled when He says, "A new heart also will I give thee." A new song is put in the mouth of the repentant sinner, and he proclaims the way of salvation to those around him. In the meetings that were held while we were in Melbourne, the Spirit of the Lord was manifested, and many excellent testimonies were borne by those who had experienced the converting power of God. [Cf: 20MR165.03] p. 139, Para. 6, [1895MS].

The brethren in Melbourne are considering the matter of securing land upon which to build a humble house of worship. The halls which can be obtained are neither convenient nor suitable for the worship of God. We are glad that the number of Sabbathkeepers is increasing to such an extent that the halls are not large enough to accommodate those who assemble on the Sabbath for the worship of God. We should have places of meeting so that on Sunday those who are inclined to hear the truth might come out to the services. The Lord has many souls in Melbourne and its suburbs who have not yet heard anything in regard to present truth. They have not heard the warning message of the third angel, but it must be given to the people, and we must do all that lies in our power to proclaim the message. [Cf: 20MR165.04] p. 140, Para. 1, [1895MS].

There is great need for a building to be erected for the worship of God in some locality in Melbourne. Let everyone who loves God and professes to keep His commandments practice self-denial and walk by faith. Let them not live for mere self-pleasing, but to glorify our Redeemer. We cannot see how it is possible to advance the work, to have the truth go in decency and order, unless we arise and build. But every foot of ground costs from seven to ten pounds, and unless we have trained ourselves to walk by faith and not by sight, it will seem impossible to push forward the work of building. [Cf: 20MR166.01] p. 140, Para. 2, [1895MS].

But there are no impossibilities with God. The riches of the earth belong to God. The gold and the silver are His, and the cattle upon a thousand hills. Everything that He has committed to men is simply entrusted to them that they may act as His stewards. They are to dedicate every power and faculty to His service, and consecrate themselves and all they have to His work. How carefully we should examine ourselves that we may understand for whom we are putting our talents out, and whether they are yielding usury for their rightful owner. [Cf: 20MR166.02] p. 140, Para. 3, [1895MS].

At the second coming of Christ it will be made apparent whether or not we have made a wise use of the Lord's goods. When He returns, He will call His servants to account, and reckon with them. They will be required to give an account of the use to which they have put the money that He has entrusted to their care, and whether they have used it for

the extension of His kingdom. [Cf: 20MR166.03] p. 140, Para. 4, [1895MS].

The gifts of God both of mind and body are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly, and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use. [Cf: 20MR166.04] p. 140, Para. 5, [1895MS].

We must have a house of worship erected in Melbourne, so that those who embrace unpopular truth may feel that they have a church home. We shall need money for the forwarding of this enterprise, and those who invest in this work will see blessed results in this world, but will not fully know the consequences of their beneficence until the judgment shall sit, until every man shall be rewarded according to his works.-- Letter 99, 1895. [Cf: 20MR166.05] p. 140, Para. 6, [1895MS].

(Written February 8, 1895, from "Norfolk Villa," Prospect Street, Granville, N.S.W., to an unknown church member.) I received your letter, and I thank you for writing me the particulars that you did. The only way for you to meet the difficulties which seem to be hedging up your way to usefulness is to walk humbly with God. When self is hid in Jesus, we are shielded from the darts of the enemy. Consistency of life alone can command respect, and sincerity of counsel alone be effectual to persuade. [Cf: 21MR178.01] p. 141, Para. 1, [1895MS].

The Lord has given great light to His people as to how they should treat the erring. They should aid those who need help, who are struggling with all their power to overcome in the name and strength of Jesus. Every true agent of Christ will be a doer of His words, will wear His yoke, and be [a] laborer together with Him. Those who are followers of Christ will not exhibit characteristics that are cheap and selfish, but in word, spirit, and action they will reveal the tenderness of Christ. [Cf: 21MR178.02] p. 141, Para. 2, [1895MS].

Some will even sacrifice the claims of friendship to carry out their own ideas, thinking that their wonderful zeal is zeal for the Lord, but their inspiration is not from above. We have need constantly to be watchful and to guard self, lest we press upon others principles which we do not practice ourselves. A domineering, overbearing spirit is not of God, and should not be exercised toward believers or unbelievers, however lowly may be their station. Christians are required to represent Christ in all their dealings with those for whom He has given His precious life. [Cf: 21MR178.03] p. 141, Para. 3, [1895MS].

However high may be our position, as children of God it becomes us to be meek and lowly of heart. The heavier the responsibilities we venture to bear, the more diligent students we should be in the school of Christ, ever learning of Him the manner of His speech, the kindness, the merciful forbearance, the tender, pitying love, the yearning compassion of His Spirit. [Cf: 21MR178.04] p. 141, Para. 4, [1895MS].

Christ manifests compassion toward those who most need His help and strength, toward those who have most difficult battles to fight. In this regard those who have accepted holy office of trust should learn a

most thorough lesson. Unless they learn of Christ they will fail to reveal tenderness, sympathy, and compassion. [Cf: 21MR178.05] p. 141, Para. 5, [1895MS].

The atmosphere that surrounds the soul must be vitalized by heavenly principle, for naturally our influence is but evil. When all feel that it is a positive duty to see what atmosphere surrounds their soul, and by viewing Christ with the eye of faith to keep above the fogs and the clouds and look upon Him who is invisible, then our influence will exert a continual power, no matter what may be our calling or position. [Cf: 21MR178.06] p. 141, Para. 6, [1895MS].

He who continually beholds Christ will make it manifest in his spirit, in his words, in his course of action. He will not crowd anyone, will not push tried souls into stronger temptation, or indifferently leave them on Satan's battleground. He will reach out a hand to help, and seek to draw souls upward and heavenward. As a laborer together with God, he will see to it that the feet of the tempted ones are firmly planted on the Rock of ages. [Cf: 21MR179.01] p. 141, Para. 7, [1895MS].

Personal communion with God is the only means by which holiness of character may be prompted. Let those who are dealing with souls watch unto prayer, lest by a harsh spirit and unwise modes of action they destroy those for whom Christ has died. [Cf: 21MR179.02] p. 142, Para. 1, [1895MS].

As you work inquire, Is this the way that Christ would work? Is this course of action after the divine similitude? Every man who accepts a leading position is charged of the Lord to guard his actions with holy jealousy, lest he shall make a blunder in dealing with human minds. [Cf: 21MR179.03] p. 142, Para. 2, [1895MS].

To lose one's own soul because of pursuing a perverted course of action, is a terrible calamity, but how much more terrible is it to pursue a course of action that will destroy the souls of others! Many are ruining souls by taking a thoughtless, un-Christlike course of action. [Cf: 21MR179.04] p. 142, Para. 3, [1895MS].

Men in positions of influence, men who have ventured to assume responsibility, are dealing with human minds in a manner wholly unlike the manner in which Jesus dealt with human minds. Their friendship does not profit but rather weakens and destroys. The manner in which they deal with the erring has been represented to me under this figure--they are like a man in a boat who sees another struggling in the waves for his life. The drowning man tries to grasp hold of the boat to save his life, but instead of reaching out a helping hand to the perishing to lift him into the boat, he reaches down to break the drowning man's grasp, and leaves him to perish in the dark hungry waters. This represents the course of many. [Cf: 21MR179.05] p. 142, Para. 4, [1895MS].

As soon as some men begin to feel that they have an influence, then they begin to manifest their power in oppressing and domineering over their fellow men. The Lord lives and reigns, and He will require for all these things. With what holy jealousy should the individual guard his thoughts that his heart may be clean from all jealousy, and his

words be sweet and fragrant, a savor of life unto life. [Cf: 21MR179.06] p. 142, Para. 5, [1895MS].

Christ has died to save souls, and those who wear the yoke with Him will be copartners with Him, and will act in a Christlike manner. When a soul is in spiritual danger and falls from error into sin, such an one will not push him away, drive him to take desperate positions, and discourage him in every effort he may make to recover himself. Peter asked, "Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven" (Matt. 18:21, 22). This is to make manifest the fact that there is no limit to the forgiving love of Christ. [Cf: 21MR180.01] p. 142, Para. 6, [1895MS].

Many, many souls have been lost who might have been saved if our sentinels had been faithful in watching for souls as they that must give an account. We should let those who are in danger understand that we appreciate them, that we are not willing to give them up. Speak to them, pray with them, and exhort them in love. Many have dealt with the erring as with traitors, when they ought to have been dealt with in the mercy and compassion of Christ. Men have not cherished and cultivated the attributes of His character. [Cf: 21MR180.02] p. 142, Para. 7, [1895MS].

If those who accept positions of trust in connection with the work of God appreciate what is involved in rightly carrying out their responsibilities before the universe of heaven, they would rather resign their positions than not bear them to the honor of God. They need daily to be converted, to be clean vessels. A strange delusion is upon the minds of many who claim to be the workmen of God. [Cf: 21MR180.03] p. 143, Para. 1, [1895MS].

We should take heed to the lessons which Christ has given to His disciples. The disciples asked Jesus, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1; verses 2-7, quoted). The religion of the Bible is to guide the conduct of everyone who sincerely believes in Christ. The Bible must guide us in our dealings in daily life. We may make a profession of being followers of Christ, and yet if we are not doers of His Word we shall be like the counterfeit coin. We shall not have the right ring. [Cf: 21MR180.04] p. 143, Para. 2, [1895MS].

Every one of us is a member of the human family. We owe it to God to love Him, to manifest affection for Him in our ways and words. We owe it to every member of the human family, whether black or white, high or low, to treat him with kindness, and to manifest interest for his soul. As members of one family we are all brethren, and we are connected by ties of relationship with unconverted persons. We are not to withdraw ourselves and refuse to associate with the people of the world but, relying firmly upon God, expecting His divine assistance, we are to go forth to live a consistent Christian life, and to win others by precept and example. [Cf: 21MR180.05] p. 143, Para. 3, [1895MS].

We have been warned by Christ not to yoke up with unbelievers to be molded by their ways. If we do thus yoke up with them, it will not be surprising if the Lord permits us to be bitterly chastened; for we place ourselves in the way of temptation, and walk entirely contrary to the plainest directions of the Word of God. We must rely upon the Holy

Spirit to change the heart. No human friend, however close the relation, can do the work of the Holy Spirit. [Cf: 21MR181.01] p. 143, Para. 4, [1895MS].

Unless there is change in the attitude of those who claim to be Christians and who manifest harshness in speaking to their brethren, their candlestick will be removed out of its place. The Lord is soon to come. It is true that it is necessary to give reproof at times, but let it not be administered in harshness, spoken in passion; let it be given with tender, earnest love. If men make mistakes, and must needs be corrected, let him who corrects and reproves not commit a greater error than the one he reproves by manifesting a harsh, dictatorial, unforgiving spirit. This spirit has been manifested to a large extent, and unkindness, un-Christlikeness have proved the loss of many souls. [Cf: 21MR181.02] p. 143, Para. 5, [1895MS].

The apostle Paul found it necessary to reprove wrong in the church, but he did not lose his self-control in reproving error. He anxiously explains the reason of his action. How carefully he wrought so as to leave the impression that he was a friend of the erring! He made them understand that it cost him pain to give them pain. He left the impression upon their minds that his interest was identified with theirs. He says, "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" (2 Cor. 2:4). [Cf: 21MR181.03] p. 143, Para. 6, [1895MS].

The converting power of God needs to come upon men who deal with sacred things. God has borne long with our individual perversities, and has not given us up to our own way to be filled with the fruit of our own doings, and we should learn to be patient with the perversities and errors of others. We shall reveal what is in our hearts by the words we speak. The connection between the heart and the words of our mouth is very intimate, and by our words we shall be individually judged in the last day. "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37). [Cf: 21MR181.04] p. 144, Para. 1, [1895MS].

Our thoughts produce our words, and our words react upon our thoughts. Would it not be well for us to cultivate love rather than hatred? Would it not be well for us to seek to save those who are in need of saving, to help those who most need help? By manifesting an unforgiving, relentless spirit shall we drive souls away from Christ and the truth? Shall we break their hold upon faith and hope? This has been done in our churches. [Cf: 21MR181.05] p. 144, Para. 2, [1895MS].

There are many who read the Bible who do not practice its teachings. Those who occupy positions as teachers, as counselors, ought to be circumspect. They should be modest, unobtrusive, and manifest humility. Let us see what the Lord says about this matter. (Isa. 57:15, 19; 66:2, quoted.) [Cf: 21MR182.01] p. 144, Para. 3, [1895MS].

Children of God are citizens of heaven. They are the purchase of the Son of God, His blood-bought family. Every soul is precious in His sight, more precious in His sight, more precious than fine gold, even than the golden wedge of Ophir, and yet to every one the word of God

declares: (Rom. 12:3, 10; 1 Peter 5:5, quoted). [Cf: 21MR182.02] p. 144, Para. 4, [1895MS].

These words describe true humility of mind; they reveal a heart touched by the love of Jesus. He who has the Spirit of Christ will have modesty of demeanor, and his words will reveal that the Holy Spirit is cherished. Christians will not be bold, rash, dictatorial, boastful, denunciatory, and revengeful, but will manifest an unassuming, gentle spirit, and will show that they discern and appreciate the virtues of others. [Cf: 21MR182.03] p. 144, Para. 5, [1895MS].

They will give due respect to all saints, counting them members of the royal family, children of the heavenly King. They will speak kindly when in conversation, whether they are young or old, high or low, learned or unlearned. Their words will not be like piercing swords. They will not have a spirit to humble their brethren by accusing and condemning them for their faults or errors. [Cf: 21MR182.04] p. 144, Para. 6, [1895MS].

The Lord your Saviour commissions me to give you this message: Cherish love, for love is of God. Harshness and accusation are of the devil. Cultivate love, and express it with kindly, tender, sympathetic words, spoken in simplicity and Christlikeness. Talk cheerfully and hopefully, whether you feel hopeful or not. Talk faith and love and "adorn the doctrine of God our Saviour in all things." We cannot better glorify God than by being witnesses of the fact that through the power of His rich grace there is peace and joy in the Saviour. Cheerful, holy endeavor to keep the unity of the faith presents heavenly credentials to the world that God has sent His only begotten Son into the world as the Saviour of men.--Letter 16a, 1895. [Cf: 21MR182.05] p. 144, Para. 7, [1895MS].

(Written November 18, 1895, from Armadale, Melbourne, Australia, to Edson White.) I received your letters and chapters on the Life of Christ. I have not read them yet but we will read them before this letter shall be mailed. [Cf: 21MR388.01] p. 145, Para. 1, [1895MS].

Some things have been presented to me in lines of caution to you. I have written it, and if I can feel free to send it now, will do so. [Cf: 21MR388.02] p. 145, Para. 2, [1895MS].

We are in the midst of a decided interest. We have had from the very first a deep interest. The Lord has visited Brother Prescott in a most remarkable manner and given to him the Holy Spirit to give to this people. Delegates have come to the camp meeting from all directions--from New Zealand, Queensland, and Brother Knobbs from Norfolk Island. Those who are not in the truth say, "That man speaks from the inspiration of the Spirit of God." [Cf: 21MR388.03] p. 145, Para. 3, [1895MS].

We are sure that the Lord has endowed him with His Holy Spirit and the truth is being poured forth from his lips in rich currents. The truth has been listened to by preachers and by people not of our faith. After meeting they beg of Brother Prescott to give them a copy of these discourses. [Cf: 21MR388.04] p. 145, Para. 4, [1895MS].

Maggie Hare is my reporter. She takes the discourses in shorthand.

Copies have been given to certain ones and they accept them eagerly. They say, "I want to give that to my congregation." Teachers in the Sunday schools say, "I want to give these points to my scholars." [Cf: 21MR388.05] p. 145, Para. 5, [1895MS].

There are entire families that are interested. They say the Bible is to them a new revelation. One full month of camp meeting has now been in session. The meeting was designed to be closed last Monday morning but it was prolonged one day more because of the interest. The tents were taken down, many of them, on Tuesday. [Cf: 21MR388.06] p. 145, Para. 6, [1895MS].

Elder Corliss is an excellent Bible teacher. He has worked in Sidney and in its suburbs with intense interest, and success has attended his labors. He came to this meeting much worn. If he could have been favored with entire rest, if only for a few weeks, he would improve greatly. But where is the period of rest for any of us? [Cf: 21MR388.07] p. 145, Para. 7, [1895MS].

I have already spoken fifteen times on this ground and have been able to make all hear in and surrounding the large tent. But it taxes anyone to keep up the voice without favoring it in any way. Brother Prescott has spoken many times and those not of our faith have felt deeply and expressed themselves that he was speaking under the inspiration of the Spirit of God. The interest last Sabbath and Sunday was very good, and many could not possibly get under the tent. In the evening crowds went away for it was cold because of a strong wind, and the exposure was dangerous. [Cf: 21MR388.08] p. 145, Para. 8, [1895MS].

Tasmania camp meeting follows this. The believers in Tasmania are poor and could not sustain a camp meeting, but all felt anxious that Hobart should not be neglected. There is a work that must be done in Hobart in getting the truth before the citizens of the place. We have learned in this country that you may be at any expense to hire a hall and frequently you can get but few hearers. Camp meetings are a success in arresting the attention of the people. [Cf: 21MR389.01] p. 145, Para. 9, [1895MS].

The camp meeting in Brighton two years ago was attended with the rich blessing of God. Several who attended that meeting have been present at the meeting in Armadale. Several went through that entire meeting but did not decide to obey the truth. These manifest a great interest at this meeting and some have taken their position now to obey the truth. Nineteen were baptized last Sunday. I understand these were not all new converts, but some who came from different places to receive baptism. [Cf: 21MR389.02] p. 146, Para. 1, [1895MS].

The Tasmania people did not see how it was possible for them to go through the expense of a camp meeting. I agreed to appropriate several pounds if as much more could be raised by those in Tasmania. It was accepted and preparations are being made for the tents from here to be transferred to Hobart and to hold our first camp meeting in that locality. [Cf: 21MR389.03] p. 146, Para. 2, [1895MS].

But here the whole community seems to be stirred where we have been at work the last five weeks. The decision has been made to continue the meetings evenings through the week and on Sabbath and Sunday. Our

forces must here be divided. Elders Daniells and Prescott will remain here to continue the work while we go to Tasmania. There is work being done in this place in different families, giving Bible readings, and they are getting hold of a nice class of people. Professor Prescott may be able to attend the meetings in Tasmania during the last week. If the interest in Hobart demands it we can extend the meeting another week. [Cf: 21MR389.04] p. 146, Para. 3, [1895MS].

The harvest truly is great, the laborers are few. We feel to voice the words of our Saviour, "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" [John 4:35, 36]. The people in the suburbs of Melbourne are calling, "Set up your tents in our locality and let the people hear the things that you have preached in Armadale. We all need the words that you have spoken to us here." [Cf: 21MR389.05] p. 146, Para. 4, [1895MS].

If we only had workers and a supply of money to carry forward the work we could keep several tents working in the different localities of Melbourne. I must get my books published as soon as possible that the people shall have the light which God has given me, and I want to use the royalties on these books to sustain the work in new fields. The last message of mercy is to be proclaimed in our large cities and in the byways as well. [Cf: 21MR390.01] p. 146, Para. 5, [1895MS].

There are already inquiries being made, "If we embrace the truth, where is the place to worship in?" We see and feel the necessity--as soon as a company shall leave the churches there must be prepared for the sheep and lambs an humble place where they can be called to the fold. Meetinghouses must be built. There is in contemplation a meetinghouse to be erected in Hawthorn. It will not answer to leave the people without a place where they can assemble to worship God. There must be erected simple and neat churches which will give character to the important truths that we are advocating. Tasmania also must have a church built for the people to assemble in. [Cf: 21MR390.02] p. 146, Para. 6, [1895MS].

Edson, we see so many places to be worked, and where are the means? I have appropriated nineteen dollars a week to sustain workers in the field, and if I dared to express my desire I would say I will sustain still others. Every shilling seems precious. There are so many ways that shillings can be invested. There is enough to be done to employ twenty workers at this very time right here in Melbourne and suburbs. And here are the cities of Adelaide and Ballarat. [Cf: 21MR390.03] p. 147, Para. 1, [1895MS].

The promise had been made to hold the camp meeting in Ballarat this season, but when the brethren came to see me while I was at Brother Israel's last April to plan about this meeting I told them I had something to say. From the light God had graciously given me, this season the camp meeting should be in Melbourne. I said, "I know what you will say, brethren, 'We are short of means and cannot be at such expense.'" But I presented my reasons and everyone saw that they were sound, and the matter was settled right then and there. And the Lord has ratified our decision by His Holy Spirit which He has imparted.

[Cf: 21MR390.04] p. 147, Para. 2, [1895MS].

Here now is opened a new field of labor in this suburb. We know that the angels of God have kept guard, walking up and down upon this campground. There have been no disturbances. The people did not swarm upon the ground as at Brighton (the other suburb) from curiosity to see the tents, but came directly to the large meeting tent and sat for one and a half hours, listening as if spellbound to the discourses given by the servants of God in daytime and in the evening. [Cf: 21MR390.05] p. 147, Para. 3, [1895MS].

One clean, noble-looking man with white hair came to the stand to speak to me. Said he, "I must tell you I have received great light by listening to your discourse this afternoon. I have not listened to such a discourse for forty years. I see the Scriptures in a new light, and shall never forget the precious words that God has spoken through you today. They have made my heart warm with His love." [Cf: 21MR391.01] p. 147, Para. 4, [1895MS].

I could scarcely get out of the tent, there were so many strangers who were waiting to speak to me, telling me how much good the discourse had done them. Several others expressed similar words, saying, "I must speak with you and let you know that I have been greatly blessed today." Thus it has been all through the meeting, not only to me but others of our ministers have been spoken to in the same way. [Cf: 21MR391.02] p. 147, Para. 5, [1895MS].

But now comes the need of divine wisdom to know how to speak a word in season and give personal labor to those whose minds have been wonderfully stirred up by the presentation of the Word in a new light. Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies. For "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" [2 Cor. 4:7]. Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstration of the Spirit as at this meeting. [Cf: 21MR391.03] p. 147, Para. 6, [1895MS].

God has said in the heavenly courts to His heavenly intelligences, "Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth." The Messenger of the covenant has come, and the Sun of Righteousness to arise and shine forth upon the eager listeners. His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power. [Cf: 21MR391.04] p. 148, Para. 1, [1895MS].

Said Christ, "All things that the Father hath are Mine. I and My Father are one. I appoint unto you a kingdom." The Lord Jesus lays His hand upon the eternal throne of God with all the ease and assurance of one who rules and reigns, putting on His head the crown of Deity. He sits at the right hand of God and receives supreme honor as God, the glory He had before the world was. He distributes His gifts to all who by faith shall claim them. [Cf: 21MR391.05] p. 148, Para. 2, [1895MS].

We have had at this meeting seasons for silent communion with God, seasons set apart when the people could feel that they had a time and

place to pray and study the Word of God without interruption, that they might sharpen their weapons to do the best and most essential work in God's great harvest field. We have no hesitancy in saying that the four angels are still holding the four winds that they shall not blow until the servants of God are sealed in their foreheads. The sowing time will soon be over. [Cf: 21MR391.06] p. 148, Para. 3, [1895MS].

The work of all believers is to sow the world with truth. Talk the truth, pray the truth, believe the truth, and communicate the truth. Scatter everywhere in abundance the incorruptible seed of truth. The world's Redeemer holds in His hand the key to unlock the treasure house of wisdom. He that lacketh wisdom, "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" [James 1:5-7]. [Cf: 21MR392.01] p. 148, Para. 4, [1895MS].

We have precious golden hours wherein we can cultivate faith and perfect a Christian character. We need to watch and pray. Be sober and watch unto prayer. We have an inexhaustible storehouse, an ocean of love, in the God of our salvation. He has placed in the hands of Christ all the treasures of the heavenly resources and says, "All these are for man in order to convince fallen, sinful man of My love, that there is no love in the universe but Mine, and for his happiness I am working and will work." The happiness of man is to know God and Jesus Christ whom He hath sent. [Cf: 21MR392.02] p. 148, Para. 5, [1895MS].

It was to make this vast treasure house of all good available that the Word became flesh and dwelt among us. He sprinkled every gift with His own blood, making it one by this act. The richest gift, the most costly sacrifice, was selected by God to come to the world as His expression of the love of God to man. The gift of God to our world in sending Jesus is an exhibition of His grace which God Himself cannot surpass. While we live in this world, there will be new developments and the extensive glory of the great love He had for the souls He has created even in this world. But that love will be extending and expanding before the saints in light, and in characters of new and increasing interest, seen and joyously realized throughout eternity. [Cf: 21MR392.03] p. 148, Para. 6, [1895MS].

But one thing is impossible with God--the power of eclipsing the greatness of His gift, in showing His love for fallen man than He has given in Jesus. In this wonderful expression of His love He has given to man fallen, and to all the unfallen worlds, and to the universe of heaven clear evidence that there is no love but His love. [Cf: 21MR392.04] p. 149, Para. 1, [1895MS].

The Lord has paid this infinite price in giving His only begotten Son that through belief in Jesus Christ is belief in God, and that the righteous laws, the ten precepts of His decalogue, may appear to the world, even to as many as will believe on Jesus Christ, as His just requirements and are ever to be maintained. [Cf: 21MR392.05] p. 149, Para. 2, [1895MS].

Had God the Father come to our world and dwelt among us, veiling His glory and humbling Himself, that humanity might look upon Him, the

history that we have of the life of Christ would not have been changed in unfolding its record of His own condescending grace. In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. But language seems to be so feeble! I refrain, and with John exclaim, "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" [1 John 3:1].-- Letter 83, 1895. [Cf: 21MR393.01] p. 149, Para. 3, [1895MS].

"Be ye therefore perfect, even as your Father which is in heaven is perfect." As our heavenly Father is perfect in his sphere, so also those for whom Christ died are to be perfect in their sphere. "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." We are to believe in salvation through Christ, and make manifest that faith in our life, not by our own strength, but by trusting in the strength and efficiency of Christ. "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." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." [Cf: ST 01-03-95 para. 01] p. 149, Para. 4, [1895MS].

The Lord wills not the death of any sinner, but that all should come to repentance. His mercies are without number, and he will not leave those for whom he has given the ransom of his life to become the sport of Satan's temptations. All heaven is given to those who believe in Jesus Christ as their personal Saviour. No soul can more dishonor God than by professing to believe in Christ, and yet go in mourning and sorrow to present to the world the aspect of orphans. "The Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: ST 01-03-95 para. 02] p. 149, Para. 5, [1895MS].

The Lord does not leave his wounded and bruised sheep to the power of Satan to be torn to pieces. He is ever strengthening his own in their weakness. He delivers those who are tried and tempted from the power of Satan. The Lord never forsakes the soul that puts his trust in him. Those who claim to be the sons and daughters of God must trust always in Jesus. To do otherwise is to disown the fact that he loves us. When we go mourning and full of depression, covering ourselves with the garments of heaviness, we represent Christ to the world as a hard, tyrannical Master. But this is untrue. This is misrepresenting the One who gave his own life for us, that he might make it possible for us to believe in him, and trust in his interest and love for sinful man. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper." Speaking of his watchful care over us he says, "I the Lord do keep it; I will water it every moment; lest any hurt it, I will

keep it night and day." [Cf: ST 01-03-95 para. 03] p. 150, Para. 1, [1895MS].

What great injustice is done to the Saviour, who gave his life for us, when those who profess to believe in him walk in the shadow of darkness. Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." If you have been walking in darkness, you have been following another leader than Jesus, and it is time for you to turn about and follow Jesus, the Truth, the Life, the Way, and the Light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea?--No, no. I tell you he wants you to be strengthened, stablished, rooted and grounded in the truth, and built up in the most holy faith. You are not your own; you are bought with a price which cannot be estimated. You belong to God, the mighty God, bought with the price that was paid for you on Calvary's cross. Then when you keep yourself in a state of fluctuating fear and doubt, you grieve the heart of Christ, who has given you unmistakable evidence of his love, and of his desire to have you with him in his kingdom. He says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." [Cf: ST 01-03-95 para. 04] p. 150, Para. 2, [1895MS].

Do not lose sight of Jesus, and separate from his companionship, and keep company with the prince of darkness, entertaining his suggestions, and heeding his directions, and acting out his plans. Cling to him who has promised, "I will never leave thee, nor forsake thee." That you should take up with Satan, the apostate and traitor, and do after his works, after you have a knowledge of Jesus Christ, is a mystery to the universe of heaven. [Cf: ST 01-03-95 para. 05] p. 150, Para. 3, [1895MS].

Let no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty, and your manifest duty is to confess your sin to Jesus Christ, your Intercessor. Take the weight of your woe to no human being. You have one Mediator, Jesus Christ, the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "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." "That ye sin not" --here is where you bring yourself into condemnation when you continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "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." [Cf: ST 01-03-95 para. 06] p. 150, Para. 4, [1895MS].

The temptations of the enemy will come, but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will

follow one temptation with another, until we shall go directly contrary to the plainest statements of the word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels is ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the bloodstained banner of Prince Emmanuel. You did run well for a season, you did taste and see that the Lord is good, but when you fell into sin you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the Author and Finisher of your faith. But, having confessed your sins, believe that the word of God cannot fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfill his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as he has promised to do in his word, and pardon all your transgressions. [Cf: ST 01-03-95 para. 07] p. 151, Para. 1, [1895MS].

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we must believe his word implicitly, with contrite and submissive spirit. There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because the promise is positive: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Let us no more dishonor God by doubting his pardoning love. By Mrs. E. G. White. [Cf: ST 01-03-95 para. 08] p. 151, Para. 2, [1895MS].

Every true disciple of Christ is to win souls to Jesus Christ by manifesting his Spirit and doing his works. The Lord has not placed any man upon the judgment seat to find fault with and to condemn his brethren. The prayer of Christ for his followers just before his crucifixion was to be a standing warning signal against the doing of anything of the kind, because the influence of criticism and judging of others would not gather with Christ but scatter away from him. Jesus prayed: "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 [character] 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: ST 01-10-95 para. 01] p. 151, Para. 3, [1895MS].

O, that our minds were expanded so that we might take in the significance of this statement! The love that God has for those who believe in Jesus is to be demonstrated as the same love with which he

loves his Son, by the unity of the disciples with Christ. They are to manifest forth to the world his character, cherishing that tender love one for another that will bear to the world the credentials of the power of Christ to link heart to heart in the strongest bands of fellowship and brotherhood. But the fact that the prayer of Christ is so lightly regarded, that so little effort is put forth to cultivate unity among those who profess to believe in Jesus, makes manifest the fact that the spell of Satan is upon the church. He who is full of criticism of the brethren, does not represent the oneness for which Christ prayed, but is displaying variance, discord, and disunion. If one brother errs from the truth, the Lord has given direction as to what should be done by the church, and by its individual members. No one need make a mistake or stumble. The Lord says: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." [Cf: ST 01-10-95 para. 02] p. 151, Para. 4, [1895MS].

It is not to be told to the church until the previous directions have been faithfully and tenderly carried out; but it is never to be published to the world. Satan and his angels will make all that is possible of differences in the church to make of no effect the saving grace and power of the Lord Jesus Christ. Let there be no divisions among the professed children of God, for in union there is strength. [Cf: ST 01-10-95 para. 03] p. 152, Para. 1, [1895MS].

Christ is so greatly misrepresented by those who claim to believe in him, who disregard his prayer for the unity of his followers, that angels are amazed. The angels of God are commissioned to minister to those who shall be heirs of salvation, and it is their business to bind heart to heart by the golden chain of love that links each soul through Christ to God. All, all are to be bound together, brother to brother with Christ in God. The instruction for this time is, "Bind up the testimony, seal the law among my disciples." [Cf: ST 01-10-95 para. 04] p. 152, Para. 2, [1895MS].

Our individual work is to surrender ourselves to God, that we may be purified, ennobled, and sanctified through the truth. We need to cultivate and strengthen that faith which works by love and purifies the soul. No one need to make a mistake. Jesus has plainly revealed to us what are the requirements of genuine religion. He says, "A new commandment I give unto you, That ye love one another; as I have loved you." The human agent cannot comprehend this command or obey it unless he is continually a partaker of the divine nature, having a living realization of the great sacrifice made for him, that through faith in Christ he need not perish but have everlasting life. Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." It is our privilege to bear the divine credentials to the world that the Saviour, in whom we believe, is the only begotten of the Father, full of grace and truth. We shall do this when we who stand under his banner present to the world a united front. But what must be the grief of Christ and heavenly angels when they behold us doing exactly opposite to that which he desired! What must be his feelings as he sees his professed children paying no heed to his prayer to his Father that they should all be one, as he and the Father were one!

"This is my commandment," he said, "That ye love one another as I have loved you." "These things," he says again, "I command you, that ye love one another." We must live the requirements of God in Christ Jesus. We must arouse and be in earnest. [Cf: ST 01-10-95 para. 05] p. 152, Para. 3, [1895MS].

When you discern evil in those who profess to love God, you are not to close your eyes to it, but do just as you have been directed to do in the word of God,--deal faithfully and in a Christlike manner with those who are erring. Flatter no one. Do not link up closely with a few just because you think them congenial, to the exclusion of others who need your help and sympathy, for this savors of hypocrisy and partiality. In doing this way, faults are left unreprieved and excused in those you esteem your friends, while those who follow the Lord more closely are neglected and passed by, and some who are in greater need of help, of tender words of encouragement and sympathy, are left outside your circle. A union of this kind is not a sanctified union, and reveals the fact that those who are linked in it need the enlightenment of the Holy Spirit. [Cf: ST 01-10-95 para. 06] p. 152, Para. 4, [1895MS].

There was never a time when the world needed a more plain and decided testimony against moral wrong than today. Deal faithfully with those who are inconsistent, and labor to restore such an one, in the spirit of meekness, considering thyself, lest thou also be tempted. Study the word of God critically and prayerfully. and you will receive divine enlightenment. All that God requires of us is that we shall live up to all the knowledge he has given us. We are to live upon the word of God, not upon the defects we see in the characters of others. To live upon others' errors is to do that which is fatal to spirituality. Do not set yourself up as a judge of others. Look to Jesus, talk of Jesus. Dwell upon the great plan of salvation, and keep the mind guarded lest you think and speak evil of others, pronouncing judgment upon them. [Cf: ST 01-10-95 para. 07] p. 152, Para. 5, [1895MS].

Let everyone who has named the name of Christ seek by all means to establish and to preserve the unity for which Christ prayed. Let there be harmony among the followers of Christ. The reason of disunion is found in the fact that unbelief has darkened the mind, and the hellish shadow of Satan has fallen athwart the temple of the soul. It is Satan's purpose to cut off every ray of light that comes from the Light of the world to illuminate and brighten the human soul. Instead of beholding the defects of humanity, turn your eyes to Christ, until, charmed with his beautiful character, you become changed into his divine image. By Mrs. E. G. White. [Cf: ST 01-10-95 para. 08] p. 153, Para. 1, [1895MS].

There is a great work to be done in the Master's vineyard, and God calls for men to do his work to whom he has given ability for that work. Those who are successful in the work of God should not become proud and selfish and lift up themselves with boasting. They should constantly remember that they have nothing but that which God has given them in trust. The Lord has furnished that by which men may become successful preachers and teachers to labor for the good of their fellow-men. It is true that men must put forth efforts so as to use their capabilities in the very best manner. Through cultivation the value of God's gifts bestowed upon men for improvement will be made manifest. God requires that men should put forth taxing effort in the

line of study, and in this work divine power will surely combine with human effort. The Lord can do nothing without man's cooperation, and it is thus that man works out his own salvation with fear and trembling, for it is God that worketh in him to will and to do of his good pleasure. [Cf: ST 01-17-95 para. 01] p. 153, Para. 2, [1895MS].

The cause of God needs efficient men; it needs men who are trained and educated to do valuable service as schoolteachers, and as preachers in word and doctrine. There are men who have labored with a measure of success who have had little training in either school or college; but they have put hard study into their work. They would have attained a far greater measure of success, and have been more efficient laborers, if at the very start they had acquired mental discipline. But by diligently applying themselves, and putting to use the knowledge they had already attained, by studying and by practicing, they made a success of their work. [Cf: ST 01-17-95 para. 02] p. 153, Para. 3, [1895MS].

Faithful shepherds of the flock will not be ashamed of the banner of truth, however unpopular it may be. They will not hold their peace from proclaiming the truth in all places. Whether in season or out of season, they will herald the glad tidings of salvation, they will be missionaries for God, facing danger, enduring privation, and suffering reproach for the truth's sake. The third angel is represented as flying swiftly through the midst of heaven, proclaiming his message with a loud voice. This representation symbolizes the work of God's witnesses near the end of time. With no shame upon their countenances, with no hanging down of their heads as a bulrush, but with uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth as bold soldiers of Jesus Christ. They make it manifest that they have tasted of the powers of the world to come, that their feet are not upon the sliding sand but upon the solid rock, and that they are not to be easily moved away from the faith that was once delivered to the saints. They will be strengthened by their Leader to cope with difficulties, and will be messengers of righteousness, representing the character of the great Example, and revealing the triumphs of his grace. [Cf: ST 01-17-95 para. 03] p. 153, Para. 4, [1895MS].

The Lord has endowed men and women with capabilities and talents that are to be improved by exercise, not for the glory of self, but for the glory of the divine Giver. From those who believe the truth the rays of truth must shine forth. The truth must be heard from their lips, reflected from their countenances, and demonstrated in their characters. The grace of Christ ever has a refining, elevating, ennobling influence on the character. There are men and women of refinement and education who will throw the whole weight of their influence on the Lord's side, will ignore worldly interests, part with friends, and become missionaries for God, going forth to proclaim the unsearchable riches of Christ. Their unconquerable fidelity will be registered as approved of God in the books of heaven. They will make it manifest to the world that there is power in Christianity to exalt the character in righteousness and true holiness. The Gospel will be seen to be the power of God unto salvation. [Cf: ST 01-17-95 para. 04] p. 154, Para. 1, [1895MS].

Those who are reckless in regard to obeying the law of God in this

world, can never be intrusted with the judgment of the world hereafter. Those who have not especial respect and reverence for a "Thus saith the Lord" in this world, will not have a place among the saints who are to judge the world. Transgressors of the law of God would not feel at home in [a] society that is pure and holy, for they would not cheerfully submit to the law of Jehovah which is to govern all the universe. How then could they judge the unlawful? Not being in harmony with the law of God in this life, they would be unfitted to have a place among those who hearken unto his commandments and cheerfully obey his statutes. This world is the training school for the future kingdom to which we are bound. It is not enough to have an intellectual religion, for this will not sanctify the soul. A mechanical, ceremonial religion is a snare, and cannot take the place of genuine heart work. Theological training must not be neglected, but experimental religion must accompany it. [Cf: ST 01-17-95 para. 05] p. 154, Para. 2, [1895MS].

The work of teachers in our schools is not to be of the same order as the work done in the colleges and seminaries of the world. The great, grand work of education is not to be of an inferior order in scientific branches, but at the same time knowledge must be imparted which will fit up a people to stand in the great day of God's preparation. Those who teach in our schools must have a deep religious experience. They must be closely connected with God, so that they may be able to bring divine wisdom and knowledge into their work of educating the youth for the future, immortal life. Students must be trained to place their will on the side of God's will, in order that they may be able to sing the new song and blend with the harmonies of heaven. They are to be, as were Joseph and Daniel, moral heroes, living noble, devoted lives of self-denial and self-sacrifice. They are not to seek worldly recognition and worldly fame as the end of their efforts. Their plans, their ideas, must be in harmony with the law of God; the object for which they must strive is the blessing of humanity and the salvation of the lost. [Cf: ST 01-17-95 para. 06] p. 154, Para. 3, [1895MS].

From age to age the heroes of faith have been marked by their fidelity to God. They have been brought conspicuously before the world, in order that their light might shine forth to those who are in darkness. The devotion and godliness that characterize the lightbearers will result in glorifying God. [Cf: ST 01-17-95 para. 07] p. 154, Para. 4, [1895MS].

The world is full of men, women, and youth who are eager for distinction. Their highest aim is to obtain a knowledge of science; but they feel no sense of obligation to God for their intrusted talents. They do not realize that their influence should be exerted to bring men closer to Jesus, to help men to view the life and character of Christ, and to behold the matchless mercy, purity, humility, and loveliness of the world's Redeemer. Seeking the highest place for themselves, they do not understand that they might become agents by which to bring men in contact with the divine life, to inspire them to unselfish labor in imparting the light of truth to those who are in darkness. God has qualified some men with more than ordinary ability. They are deep thinkers, they are energetic and thorough in their pursuits, but they are working wholly for selfish ends, and are leaving God's honor and glory out of the question. Some of these have been blessed with the light of truth, and yet they are rapidly drifting away from faith, trust, and confidence in God, and do not recognize his blessings; and,

unless arrested in their mad course, they will be found in the dark, restless, turbulent waters of skepticism and infidelity. This will be the result of honoring themselves and of not making God first and best in everything. Some of these will be suddenly arrested by the chastisements of God, and they will be led through a series of affliction until they shall inquire for the old paths, zealously repent, and return to their first love. Through sorrow they may be led to place their feet in the way that is cast up for the ransomed of the Lord to walk in. They will no longer seek for a place where money and selfish interests are the only objects to be attained. All worldly success without God is dry and barren waste. They will value the working of the Spirit of God upon the heart more highly than they value gold and the praise of mortals. Their minds will become free from the influence of selfishness and skepticism, for there will be an amazing change in heart and character, in thought and feeling. The aspirations will be stirred toward that which is divine, and the effort of the life be to practice that which is holy. [Cf: ST 01-17-95 para. 08] p. 155, Para. 1, [1895MS].

True religion has power to enable man to overcome stubbornness, pride, selfishness, worldly ambition, questioning, and unbelief. There is grace and strength in Christ to enable us to rise superior to the alluring, infatuating temptations of Satan, and to lead us to the cross of Calvary, to become active, devoted, loyal workers for the cause of truth. What is redemption?--It is that process by which the soul is trained for heaven, and it requires something higher, something more divine, than a mere knowledge of books. This training means a knowledge of Christ. It means emancipation from ideas, from habits and practices that have been gained in the school of the prince of darkness. The soul must be delivered from the feelings and practices which are opposed to loyalty to God. We are here to learn submission to the divine will, or we shall not be able to enter into the kingdom of heaven. Those who are corrupt in their sympathies, who have never had the divine touch, never can sing the song of the redeemed. They would be unhappy in heaven; they would feel that they were inharmonious elements. Their dark souls and untrained powers would utterly disqualify them to join the heavenly host in ascribing praise unto God and to the Lamb. By Mrs. E. G. White. [Cf: ST 01-17-95 para. 09] p. 155, Para. 2, [1895MS].

The Lord gave to Israel evidences of his presence, in order that they might fear his name and obey his voice, and might realize that God was their leader and ruler, and that Moses was simply the Lord's general, to direct their ways through the wilderness to the promised land. Jesus Christ, the Captain of the Lord's host, was the divine leader. The people whom God had chosen to be his especial treasure, under oppression, servitude, and idolatry, had become disorganized and demoralized. Their associations in Egypt had left a degraded mold upon their habits and appetites, and there was need that they should be transformed in character. Christ had visibly manifested his presence and power among them. The glory of God had been revealed in a most remarkable manner, so that they exceedingly feared that they would be consumed by the presence of the Lord. They had heard the voice of God, as Christ bade Moses and Aaron draw near to the cloudy pillar in which he was enshrouded, and the Lord talked with his servants. They were assured that he had heard their murmurings, and had granted what their appetites craved, flesh in the morning, and bread in the evening. They had murmured against Moses and Aaron, declaring they would have been

better off had they remained in Egypt. From the pillar of cloud and fire Christ taught them that their murmurings were directed, not against Moses, but against their divine Leader. Moses and Aaron had led them according to his directions, and they were assured that it was not the man Moses that was guiding them but the Lord Jesus Christ. [Cf: ST 01-24-95 para. 01] p. 155, Para. 3, [1895MS].

From time to time the character of God and his dealings with them were opened up to the Israelites. Christ was lifting them up from their demoralized condition by the revelation of himself. The Lord promised that if they would be obedient to his commandments he would supply their necessities by his own miraculous power. [Cf: ST 01-24-95 para. 02] p. 156, Para. 1, [1895MS].

God has brought out a people in these last days and has given to them a knowledge of his law. Christ has shed a flood of light upon their pathway, revealing himself as the invisible leader of Israel in both the Old and in the New Testament. Christ has made his people the depositaries of his law. They are to keep and to teach the commandments of God, and to show their binding obligations upon men. Christ has promised that to those who obey his commandments he will be as a pillar of cloud by day, and a pillar of fire by night, guiding them in and lighting them along the pathway cast up for the ransomed of the Lord, that they may enter in at the gate of the eternal city. [Cf: ST 01-24-95 para. 03] p. 156, Para. 2, [1895MS].

They are to keep the fear of the Lord ever before their eyes; for the fear of the Lord is the beginning of wisdom. It is better to obtain a knowledge of God's revealed will through an understanding of his word than to have the praise of men, the honors of the world, and great pleasure. God's word assures us that in keeping his commandments there is a great reward. No earthly consideration should for one moment be looked upon as an inducement to turn from the commandments of God and refuse to lift the cross. Christians should look upon riches, ease, pleasure, and worldly honors, as those things that are represented by wood, hay, and stubble, that will perish in the fires of the last day. [Cf: ST 01-24-95 para. 04] p. 156, Para. 3, [1895MS].

Let none to whom has been represented the duty of keeping God's commandments, seek to find some objection by which they may seem to excuse themselves from obedience. Let them remember the great perverter of God's word, who was a liar from the beginning of his rebellion in heaven, and let them know that he is ready to lead them blindfold away from the plainest statements of God's word, and make that which is clear and distinct uncertain and questionable. It is his work to deceive and to make of no effect the words of Jehovah. Plant your feet on the platform of eternal truth. Follow every ray of light that you see, and that which is shadowy will be made clear to your understanding as you walk in the light. "Faith is the substance of things hoped for, the evidence of things not seen." [Cf: ST 01-24-95 para. 05] p. 156, Para. 4, [1895MS].

When Moses led the Israelites to the waters of the Red Sea, the command of God was, "Go forward." As the people moved forward in the path that Providence indicated, as they did that which was commanded, the waters of the sea rolled back. They did not see a broad path opening for them by the power of God. They were not lifted up and borne

to the other side in the arms of the angels; but as they moved forward, the power of God was revealed, and on one side the sea was piled up like a wall of congealed water, leaving a path for their feet to walk upon in the hitherto buried sands of the Red Sea. What lesson should we learn from this?--To go forward, walking in the light that God permits to shine upon our pathway, and not stopping to question and doubt. [Cf: ST 01-24-95 para. 06] p. 156, Para. 5, [1895MS].

Many have the idea that the Jewish age was one of darkness, superstition, and ignorance. They have received the erroneous idea that repentance, and faith, and divine enlightenment were reserved for the Gospel dispensation, and that these have no part in the Hebrew religion. Many think that the Jewish religion consisted only in forms and ceremonies, but there never could have been a greater deception. The Jewish nation was taken into close relationship with God, and was esteemed by him as a peculiar people, an holy priesthood, a royal nation. [Cf: ST 01-24-95 para. 07] p. 157, Para. 1, [1895MS].

Today the Christian world looks upon the Jews as a people who are under the divine curse because of their rejection and crucifixion of Christ. But, instead of looking upon them as sinners above all others, they should seek to learn a lesson from their condition, and inquire why it is that the judgment of God fell upon them in so signal a manner. It was because they rejected the great light which had been given them from the time of their delivery from Egyptian bondage. It was because the Lord had revealed to them, through his prophets, and through holy men of old, his will, and they chose to walk in their own ways, and to follow their own will. Calamity overtook the Jews because they failed to keep the commandments of God. God had told them if they did not keep his commandments, he could not fulfill his covenant of promise, for this covenant was to be fulfilled only upon condition of obedience. The history of Israel should be to us a most solemn warning of the calamities that will overtake us if we are disobedient to God's commandments. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." [Cf: ST 01-24-95 para. 08] p. 157, Para. 2, [1895MS].

Do the words of Christ spoken in reproof to the Pharisees, find an application in our days? He said, "But woe unto you, scribes and Pharisees, hypocrites! [Because you keep the law of God?--No.] for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not in our own day find just such teachers, who will not obey the plainest statements of truth, who turn from the light of God's word, and then do their utmost to pervert the Scriptures and to blind the eyes of those who are seeking to understand the word of God? These transgressors of God's law seek with all their power to hedge up the way so that souls shall grope in vain for the door that Christ has opened, and which he says no man can shut. Are there not teachers today who seek to close, if possible, the door of the understanding? They will not enter into the light themselves, and neither will they permit others to enter in. "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer;

therefore ye shall receive the greater damnation." (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 01-24-95 para. 09] p. 157, Para. 3, [1895MS].

There are many who claim to be sanctified. They are not slow to declare before the people that they have not committed sin for years. But this profession does not constitute proof of their statement. If they were holy, their conversation would be holy, their testimony would be in accordance with the divine will, their prayers would be modeled after the prayers of Christ. They would pray, "Sanctify them through thy truth; thy word is truth." We are living in days when deception is on every hand. We are warned to "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." We are to know them by their fruits. The Lord said, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." [Cf: ST 01-31-95 para. 01] p. 157, Para. 4, [1895MS].

If persons come to you claiming to be sanctified, and yet making void the law of God, and teaching others that they may transgress it with impunity, their sanctification, when weighted in the balances of the sanctuary, has no more weight with God than had the long, pretentious prayers of the Pharisees. The higher the profession, the more deceptive the pretention, the more likely the unwary are to be deceived, and the greater will be the wrath of an offended God. Those who make high claims, and who disregard the law of God, are registered in the books of heaven as rebels against the divine government. "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." [Cf: ST 01-31-95 para. 02] p. 158, Para. 1, [1895MS].

Was this fearful denunciation pronounced against the Pharisees because they kept the law of God?--No, it was because they did not keep the law of God, and were not doers of his word. Had they kept God's law, they would have discerned that Jesus was the Son of God, and would have appreciated his mission. So it is in our day. If those who profess to believe in Christ, really did believe in him, they would do his work, they would have respect unto his commandments. [Cf: ST 01-31-95 para. 03] p. 158, Para. 2, [1895MS].

Jesus has made it evident that his attitude to the law was one of loyalty. He says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." There are some who tell the people to throw the Old Testament into the fire; but such statements are not in harmony with what Jesus told the people. Jesus declared that his work was not to destroy the law or the prophets, but to fulfill them. He came to magnify the law, to exalt its honor, to show by his suffering and death that the law is immutable, and that God cannot annul its penalty for transgression. He further declared: "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." He showed them what it was that constituted the sin of the Pharisees, that, though they were

punctilious in the observance of outward forms, they did not in heart obey the commandments of God. "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 01-31-95 para. 04] p. 158, Para. 3, [1895MS].

The attitude of Christ to the law is unmistakable, but how men have presumed to misstate, misapply, and pervert his words! They have drawn an altogether different lesson from that which he designed to teach, and have therefore put themselves under the condemnation that Christ pronounced upon the Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." By Mrs. E. G. White. [Cf: ST 01-31-95 para. 05] p. 158, Para. 4, [1895MS].

"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: ST 02-07-95 para. 01] p. 158, Para. 5, [1895MS].

We are not only to contemplate the glory of Christ, but also to speak of his excellences. Isaiah not only beheld the glory of Christ, 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 manifest 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: ST 02-07-95 para. 02] p. 159, Para. 1, [1895MS].

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 everyone speak of his glory." The sweet singer of Israel praised him upon the harp, singing: "I will speak of the glorious honor 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 are described in the Scriptures as those that "feared the Lord, and that thought upon his name." God is represented as listening to their words and writing them in a book. [Cf: ST 02-07-95 para. 03] p. 159, Para. 2, [1895MS].

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: ST 02-07-95 para. 04] p. 159, Para. 3, [1895MS].

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 marvelous light." We have rich themes for thought and conversation, and if we will dwell upon these themes, our souls will be encouraged and uplifted. 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: ST 02-07-95 para. 05] p. 159, Para. 4, [1895MS].

If the members of the church are one with Christ, there will be union one with another. The unity of believers will be a living testimony to the world of the power of the Gospel. When there is love one to another, the bright beams of the Sun of Righteousness will be diffused to a world that lies in darkness. 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? If those who believe the truth would bring the prayer of Christ into their practical life, they would grow up into the full stature of men and women in Christ Jesus. As believers in Christ, we are "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 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: ST 02-07-95 para. 06] p. 159, Para. 5, [1895MS].

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 the children of God may not present the oneness for which Christ prayed. God's people greatly dishonor 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. Many are saying by their actions, "I care not for the prayer of Christ." They feel under no special obligation to love others as Christ has loved them, and Jesus can do little for these souls, for his words and Spirit are not permitted to enter into the heart. [Cf: ST 02-07-95 para. 07] p. 160, Para. 1, [1895MS].

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 the brethren. They seem to think that they are at liberty to act out the natural

feelings of the heart. They testify by their words and actions that they do not desire to be in union with those who do not exactly meet their mind, even though they are believers. 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: ST 02-07-95 para. 08] p. 160, Para. 2, [1895MS].

Love for one another is not to be manifested by praise and by flattery of one another, but by true fidelity. The love of Christ will lead us to watch for souls, and if we see one in danger, we will 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 and truth; but while we speak the truth with fidelity, we should speak it in love. [Cf: ST 02-07-95 para. 09] p. 160, Para. 3, [1895MS].

"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 mold the character? "By this shall all men know 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 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: ST 02-07-95 para. 10] p. 160, Para. 4, [1895MS].

What can I present before my brethren and sisters that is more important for their study and practice than the prayer of Christ? The entire seventeenth chapter of John is full of marrow and fatness. Are there not urgent reasons why we should take heed to those 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? Shall we not let that love take the place of the coldness and hardness that have been too often revealed in the character? May the Lord have compassion upon us; may he forgive our perversity, heal our backslidings, and unite the hearts of all that believe the truth 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: ST 02-07-95 para. 11] p. 160, Para. 5, [1895MS].

In his epistle to Titus, Paul bids him to exhort the brethren to be "ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." The mercy and favor which God manifests towards us is an example of how we should treat the erring. When those who claim to believe the truth humble their hearts before God and obey his word, then the Lord will listen to their prayers. [Cf: ST 02-14-95 para. 01] p. 161, Para. 1, [1895MS].

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know better: "I do not think they feel humble enough. I do not think they feel their confession." What right have you to judge them, as if you could read the heart? The word of God says: "If he repent, forgive him, And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And not only seven times, but seventy times seven should you forgive him, just as often as Christ forgives you. [Cf: ST 02-14-95 para. 02] p. 161, Para. 2, [1895MS].

God has freely forgiven our sins, not asking us to render any equivalent. The Lord has given us this example in order that men may see how they should treat their fellowmen. As God for Christ's sake has forgiven your sins, you should forgive your brethren who trespass against you. If you are an overcomer at last, it will not be because of your own righteousness, but because of the righteousness of Christ, because of the long forbearance, mercy, and forgiveness of God. But if you do not cherish kindness, love, and a forgiving spirit toward your brethren, you will not be of the number who will receive the forgiveness of God. The lesson that Jesus would impress upon his disciples is that those who profess his name should not cherish a revengeful spirit, or do an unkind action. The whole work of Christ had a tendency to counteract the teachings of the scribes and Pharisees, who encouraged revenge and retaliation. [Cf: ST 02-14-95 para. 03] p. 161, Para. 3, [1895MS].

Jesus taught that the poor were not to rise up against those who are in power. They were not to resist their oppression; but at the same time he pronounced a terrible woe upon those who tyrannize over the poor: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." God enjoins upon the servant to be faithful to his master, and to be contented for Christ's sake, but he assures the master that he also has a Master, who will requite him full measure for his deeds. He gives the rule, "Whatsoever ye would that men should do to you, do ye even so to them." We do not receive forgiveness because but as we forgive. The ground of all forgiveness is that while we were yet sinners, Christ died for us. [Cf: ST 02-14-95 para. 04] p. 161, Para. 4, [1895MS].

Christ gives lesson after lesson in his school to teach us to learn to trust, not in our merits, but in the merits of Christ's righteousness. The conditions of salvation are presented in various ways, in order that correct impressions may be made on varied minds, and that none may be deceived. Repentance and faith are the conditions upon which salvation is provided. Abraham was justified by faith; but it was the faith which worked obedience. Let all who claim to believe present truth be doers of the word, which plainly teaches that the spirit of forgiveness must be cherished, that it is indispensable to our receiving forgiveness of God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, and thoroughly. [Cf: ST 02-14-95 para. 05] p. 161, Para. 5, [1895MS].

Jesus brought out an important lesson in the parable of the unjust steward. He said: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand

talents." This steward was in a high position, and had been intrusted with a vast amount of property, but upon examining his accounts, he was found unfaithful; he owed his Lord ten thousand talents. When the king saw the evidence of his servant's unfaithfulness, he commanded him to be sold, with his wife and children, his houses, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man, as ruin stared him in the face, and he pleaded for delay, saying, "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt." [Cf: ST 02-14-95 para. 06] p. 162, Para. 1, [1895MS].

What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man--whether he would manifest the same forgiveness and mercy to another that had been shown toward him, or whether the joy and gratitude which he expressed were of a selfish nature, and his heart was still unsoftened. "The same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." [Cf: ST 02-14-95 para. 07] p. 162, Para. 2, [1895MS].

In this parable Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance; but one whom God has forgiven much will not forgive a small offense in his fellow-man. Too many professed Christians have an unfeeling, relentless spirit, which is the result of pride, self-sufficiency, and hardness of heart, and they deal in an exacting way with those whom they think to be in error, and thus show that they do not appreciate the great love that God has manifested for them; for their hearts are not subdued and softened by its influence. [Cf: ST 02-14-95 para. 08] p. 162, Para. 3, [1895MS].

When the unjust steward whose great debt had been forgiven met another inferior to him in position, who owed him but a small sum, he was filled with anger, and with threats and violence claimed the money that was due him. When the poor debtor fell at his feet, and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of an intention of not paying him, and disregarded his prayers and tears. He who had been forgiven so much, would himself forgive nothing. He claimed his right, and, taking advantage of the law, afflicted the distressed debtor by casting him into prison. This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a report of his doings to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." [Cf: ST 02-14-95 para. 09] p. 162, Para. 4, [1895MS].

Will not those whose names are upon the church books, who claim to be the sons and daughters of God, consider their relation to God and their fellow-men? We must depend entirely upon the mercy of a sin-pardoning Saviour, and shall we allow our hearts to remain hard and unsympathizing? Can any provocation authorize us to cherish unkind feelings, or cause us to harbor ill feelings or seek revenge? Can we cast the first stone in condemnation of a brother, when God is extending his mercy toward us, and forgiving our trespasses against him? Should God enter into judgment with us our debt would be found to be immense, yet our heavenly Father is willing to forgive. Men will be dealt with by God not according to their opinion of themselves, not according to their self-confidence, but according to the spirit which they reveal toward their erring brethren. [Cf: ST 02-14-95 para. 10] p. 163, Para. 1, [1895MS].

A spirit of harshness and severity is the spirit of Satan. Pride of heart, if cherished, creates envy, evil surmising, and leads to revenge. There is danger of our exaggerating casual words or actions into intentional offenses, and of thinking that some one has done us an injustice that merits our coldness, indifference, or contempt. Yet the Lord has charge of these very persons whom we accuse; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for a supposed wrong. "If thy brother trespass against thee, rebuke him; if he repent, forgive him." Treat him and his errors as you wish God to treat you when you offend him. Charity does not rejoice in evil; revenge does. Be careful to manifest zeal for yourselves that you may show out of a good conversation your meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention; for such is the spirit of the world. Let not these unholy traits once be named among you. By Mrs. E. G. White. [Cf: ST 02-14-95 para. 11] p. 163, Para. 2, [1895MS].

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." [Cf: ST 02-28-95 para. 01] p. 163, Para. 3, [1895MS].

Sanctification is not a happy flight of feeling, not the work of an instant, but the work of a lifetime. If any one claims that the Lord has sanctified him, and made him holy, the proof of his claim to the blessing will be seen in the fruits of meekness, patience, longsuffering, truthfulness, and love. If the blessing that those who claim to be sanctified have received, leads them to rely upon some particular emotion, and they declare there is no need of searching the Scriptures that they may know God's revealed will, then the supposed blessing is a counterfeit, for it leads its possessors to place value on their own unsanctified emotions and fancies, and to close their ears to the voice of God in his word. Why need those who claim they have had special manifestations of the Spirit, and the witness that their sins are all forgiven, conclude that they can lay the Bible aside, and from henceforth walk alone? When we ask those who claim to have been instantaneously sanctified, if they are searching the Scriptures as Jesus told them to do, to see if there is not additional truth for them to accept, they answer, "God makes known his will to us directly in special signs and revelations, and we can afford to lay the Bible

aside. [Cf: ST 02-28-95 para. 02] p. 163, Para. 4, [1895MS].

There are thousands who are being deceived by trusting to some special emotion, and discarding the word of God. They are not building upon the only safe and sure foundation,--the word of God. A religion that is addressed to intelligent creatures will produce reasonable evidences of its genuineness, for there will be marked results in heart and character. The grace of Christ will be made manifest in their daily conduct. We may safely ask those who profess to be sanctified, Do the fruits of the Spirit appear in your life? Do you manifest the meekness and lowliness of Christ, and reveal the fact that you are learning daily in the school of Christ, shaping your life after the pattern of his unselfish life? The best evidence that any of us can have of our connection with the God of heaven is that we keep his commandments. The best proof of faith in Christ is distrust of self and dependence upon God. The only reliable proof of our abiding in Christ is to reflect his image. Just so far as we do this we give evidence that we are sanctified through the truth, for the truth is exemplified in our daily life. [Cf: ST 02-28-95 para. 03] p. 164, Para. 1, [1895MS].

There are thousands, yes, millions, who are making a mistake in their religious life. They make religion a thing independent of their life, of their thoughts and words, and daily actions. Their religion is a delusion of the senses. Their ideas and principles presented as sanctification are deceitful workings. Some speak of hearing voices and of seeing sights of a supernatural character; but there is no sign in their daily course of action that the Spirit of God has wrought a change in the natural heart, for they are carnal, at enmity with God's law, and neither love God nor obey his commandments. [Cf: ST 02-28-95 para. 04] p. 164, Para. 2, [1895MS].

Nervous excitement in religious matters is no evidence that the Spirit of God is working upon the heart. We read of frenzied contortions of the body, of shrieking and screaming in the work of Satan upon the minds and bodies of men; but the word of God affords us no example of any such manifestations in connection with those upon whom he pours out his Spirit. It is clear that distempered fancies, wild outbursts, and contorted bodily exercises are the workings of the enemy. Yet many think that the disorder of the mind, which is intensified by the power of Satan, is a warrant that God is causing these deceived souls to act in so uncomely a manner. The whole spirit and tone of the Bible condemns men in acting without reason or intelligence. When the Spirit of God moves upon the heart, it causes the faithful, obedient child of God to act in a manner that will commend religion to the good judgment of sensible-minded men and women. The Spirit of God illuminates the mind with the word of God, and does not come as a substitute for the word. The Holy Spirit ever directs the believer to the word, and presents its passages to the mind, to reprove, correct, counsel, and comfort. It never leads its possessor to act in an unbecoming way, or to manifest extravagant and uncalled-for developments that bear not the least resemblance to that which is heavenly, and lower the standard of what is pure and undefiled religion in the minds of men. [Cf: ST 02-28-95 para. 05] p. 164, Para. 3, [1895MS].

There was nothing of this character found in the life or teachings of Jesus. All that is of heaven is pure, peaceable, refined, and ennobling, free from everything that is extravagant or fanatical in

thought, word, or action. The religion of Christ bears the heavenly credentials, and when the heart has been impressed with the divine image, the soul is in harmony with all God's commandments. But the sanctification that leads its possessors to refuse to study the Scriptures, and persuades them to believe they know it all, and that there is no advanced truth for them to accept, is of a spurious order. They are yet carnal, for it is the carnal mind that is "enmity against God; for it is not subject to the law of God, neither indeed can be." They are deluded by the adversary of God and man. They have illusions, and a bewitching power is upon them as they cry out: "I am saved, I am saved. I cannot sin." We only can distinguish the true from the false by the manifestation of the graces of the Spirit, which Christ has promised to implant in the heart. [Cf: ST 02-28-95 para. 06] p. 164, Para. 4, [1895MS].

Many who claim to be sanctified, who are yet breaking the commandments of God, and filled with enmity against God, are boldly presumptuous, and, while disobeying the words of Christ, yet dare to appropriate the promises given to the loyal and obedient. They have no right to one of the promises of God, because they do not fulfill the conditions upon which the promises are to be fulfilled. They will talk of faith and holiness when their foundation is built up of rotten timbers, and they are depending on their own self-righteousness. But their presumptuous assurance is not faith. They do not know what constitutes faith. [Cf: ST 02-28-95 para. 07] p. 165, Para. 1, [1895MS].

While there are many who lay claim to the promises of God while they are not fulfilling their conditions, there is another class who are humble and conscientious, but faint-hearted, and they overlook the precious promises of God that are for their appropriation. They are continually in fear that Jesus does not love them. They walk in fear and trembling, and the hand of faith seems too feeble to reach up and grasp and hold the promises of God. They continually look to themselves to find an assurance that they are good enough to become the children of God. But to look to self is to look in the wrong direction. The parable of the Pharisee and the publican has forcible lessons for both these classes. The Pharisee is full of self-sufficiency, and rests in carnal security that he is saved, while the publican has a deep sense of his unworthiness, and stands afar off. He does not feel worthy to draw nigh to God, but smites upon his breast in self-condemnation, and will not so much as lift up his eyes unto heaven to meet the eyes of the heart-searching God. His cry is one of soul agony, "God be merciful to me a sinner." Yet this was the one that Jesus himself declares went down to his house justified. But the Pharisee had no such divine favor. The publican looked away from himself, for he could see nothing there in which to trust for salvation. He felt the need of a physician, and his humble prayer was heard, while the prayer of the boasting Pharisee was an offense to God. [Cf: ST 02-28-95 para. 08] p. 165, Para. 2, [1895MS].

The promises contained in the seven beatitudes are not to be fulfilled to the one who feels self-sufficient, who turns from the Scriptures of revealed truth to a false theory, crying: "I am saved, I am saved. I cannot sin." The precious promises of the beatitudes are for those who feel their poverty of spirit, to the true mourners, to the meek, to the peacemakers, to the pure in heart, to those who hunger and thirst after righteousness. It is the weary and the heavy laden that Christ invites

to come unto him, and to them his promise is sure, "Ye shall find rest unto your souls." But the rest comes in wearing Christ's yoke, in bearing Christ's burden. By Mrs. E. G. White. [Cf: ST 02-28-95 para. 09] p. 165, Para. 3, [1895MS].

Christ came to the world to convince men, by evidence that could not be controverted, that "God is love." This fact, so long disputed by Satan, is forever put at rest with unfallen worlds and with heavenly intelligences. It is put at rest with those who look upon an uplifted Saviour, who are convinced by the manifestation of the love of God displayed at Calvary. The wondrous condescension of God in giving Christ to the world to work out the principles of divine character, leaves every human intelligence without a shadow of excuse in withholding his allegiance from the God of heaven. Jesus was one with the Father, and revealed the perfection of God, and yet he came to the world in the likeness of sinful flesh and for sin, and condemned sin in the flesh by his own life of perfect obedience to the law of God, showing that men may become partakers of the divine nature, and may through faith in Christ lay hold on moral power that has been brought within their reach through the love so abundantly expressed in their behalf. Human agents may form characters after the divine similitude, because of the great love wherewith Christ has loved us. The Saviour said: "I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." "The bread that I will give is my flesh, which I will give for the life of the world." "This commandment have I received of my Father." [Cf: ST 03-07-95 para. 01] p. 165, Para. 4, [1895MS].

Here was the power that braced the human nature of Christ, and that showed itself mighty to save. In Christ was wisdom not born of earth, but of heavenly extraction, by which the plan of salvation was unfolded, which called forth the admiration of the universe of God. The plan of redemption unfolded in the practical life of the world's Redeemer. He held fast to man with his human arm, and would not let him go; and with his divine hand he grasped the throne of the Infinite. In all the details of his life he gave to earthly and heavenly intelligences an example of humility, of faithfulness in honoring and accepting every requirement of the law of God. He manifested holiness (wholeness) in accepting and expressing that law, in bringing it before the world, and in pressing close to his heart that violated law of God, planning for its honor, bidding those who would discern God's way to look up and rejoice, and saying, "Be of good cheer, I have overcome the world." Thrones and kingdoms shall be yours if you will endure testing and proving of God, for only the loyal shall enter the portals of bliss. [Cf: ST 03-07-95 para. 02] p. 166, Para. 1, [1895MS].

Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in direct line with the shining of the divine countenances, so that by beholding the cross men may see and know God and Jesus Christ, whom he hath sent. In beholding God we behold the one who poured out his soul unto death. In beholding the cross the view is extended to God, and his hatred of sin is discerned. But while we behold in the cross God's hatred of sin, we also behold his love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love. [Cf: ST 03-07-95 para. 03] p. 166, Para. 2, [1895MS].

The plan of Satan was by his lying philosophies to widen the breach that existed between God and man. He argued that man could not keep the law of God, and therefore that God had been obliged to change the laws which he had made, and had abolished the rule of his government. Satan's work was to keep the agitation against God in progress, and keep the question to the front as to whether God was light and love or not. Satan had charged God with his own attributes, and thus sowed in the hearts of men the seeds of enmity against God, for man accepted the statements of him who was a liar from the beginning. Uniting fallen man with himself, he kept a series of false theories in regard to God in continual circulation, asserting them to be truth, in order that he might cover up the truth, and interpose his shadow between men and the way and the life. [Cf: ST 03-07-95 para. 04] p. 166, Para. 3, [1895MS].

Satan could establish pronounced enmity toward God only by bringing into contempt the laws of his government. In doing this he deceived many, and through his subtle reasonings he caused many to transgress. Thus he thought to cultivate so large a harvest of enmity toward God as to discourage the divine power, exhaust the forbearance of God, and counteract his love, so that God would abandon man to his deceiver by withdrawing his mercy and grace. He thought to so work with human agents as to cause the last spark of love to die from the heart of God, and cause him to lift the sword of justice and destroy the rebel race. Then Satan supposed that his claims would be vindicated before unfallen worlds, before unfallen angels. [Cf: ST 03-07-95 para. 05] p. 166, Para. 4, [1895MS].

But what was the result of his malignant workings?--The signals of mercy were continually exhibited, and, although those who could have received the heavenly offers of love and mercy, continually answered back with defiance, and responded, "We want not thy ways, O God; depart from us," and the principles of hatred to the law of God were continually increasing, yet the forbearance of God did not cease; he did not fail or become discouraged. Love and hatred stood face to face with each other. Were men to receive the annihilating stroke of an offended God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "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." At the crisis, when iniquity had overspread the world, and Satan seemed about to triumph, Jesus came with the embassy of divine mercy. Satan, exulted in the idea that he had led men to such a state of evil that God would destroy the world, but Jesus came, not to condemn but to save the world. [Cf: ST 03-07-95 para. 06] p. 166, Para. 5, [1895MS].

But was the law of God that pointed out man's transgression extinguished by the death of Christ? If that was so, Satan had gained everything he had aimed to obtain. No! truth, everlasting truth, was vindicated in the manifestation of the justice of God, which is in its true essence the love of God. The cross of Christ testifies to the immutability of the law of Jehovah. God could give his only begotten Son, but he could not abolish one jot or tittle of his law, to meet man in his fallen condition. To set aside one tittle of the law would be to make null and void the whole law. The cross of Calvary for all time, through all eternity, is the unanswerable argument in regard to the

immutability of the law of God. [Cf: ST 03-07-95 para. 07] p. 167, Para. 1, [1895MS].

The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin-blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace. [Cf: ST 03-07-95 para. 08] p. 167, Para. 2, [1895MS].

The mystery of the incarnation and the Crucifixion will be plainly discerned; for it will be presented before the mind's eye, and every condemned soul will read what has been the character of his rejection of truth. All will understand that they have erred from the truth by receiving the misinterpretations and bewitching lies of Satan instead of "every word that proceedeth out of the mouth of God." They read the announcement, "Thou, O man, hast chosen to stand under the banner of the great rebel, Satan, and in so doing thou hast destroyed thyself." Whatever may have been the endowment of talent, whatever may have been the supposed wisdom, the rejecter of truth has then no ability to turn unto God. The door is shut, as was the door of the ark in Noah's day. [Cf: ST 03-07-95 para. 09] p. 167, Para. 3, [1895MS].

The great men of earth will then understand that they have surrendered mind and heart to ensnaring philosophy which pleased the carnal heart. Hope and grace and every inducement had been held out by One who loved them, and gave his life for them, that whosoever believeth in him should not perish, but have everlasting life, but they refused the love of God. Their lofty opinions, their human reasonings, were extolled; they declared themselves sufficient in themselves to understand divine mysteries, and they thought their own powers of discrimination were strong enough to discern truth for themselves. They fell an easy prey to Satan's subtlety, for he presented before them specious errors in human philosophy, which has an infatuation for human minds. They turned from the Source of all wisdom, and worshiped intellect. The message and the messengers of God were criticised and discarded as beneath their human, lofty ideas. The invitations of mercy were made a jest, and they denied the divinity of Jesus Christ, and derided the idea of his preexistence before he assumed human nature. But the tattered shreds of human reasoning will be found to be only as ropes of sand in the great day of God. By Mrs. E. G. White. [Cf: ST 03-07-95 para. 10] p. 167, Para. 4, [1895MS].

Jesus said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Of Christ it was written, "He will magnify the law, and make it honorable." How did he do this?--He lived out the law in the sight of the heavenly universe, in the sight of unfallen worlds, and in the sight of sinful men. In

this earth he performed his mission, and fulfilled his office, and, by obedience to the law of God, he testified to all its immutable character, while at the same time proving that its precepts could be perfectly obeyed through his grace by every son and daughter of Adam. [Cf: ST 03-14-95 para. 01] p. 168, Para. 1, [1895MS].

"This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him." "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." [Cf: ST 03-14-95 para. 02] p. 168, Para. 2, [1895MS].

The Lord Jesus was the only one who could make up the gap, and restore the hedge of the law of God. He came not to abrogate the law, but to carry out every specification. The Lord Jesus had a very different conception of the law from that of the scribes and Pharisees, the rabbis and Sadducees. They had corrupted the truth with traditions and maxims of men. The symbols that pointed to Christ had been perverted. They went through a round of ceremonies which were destitute of virtue because they were destitute of life. Any form, any outward symbol, if it be not prompted by holiness and true goodness, is but mockery. True goodness, true obedience to God, is not in need of outward show and parade. Vital godliness will be revealed without a great effort at display. Spiritual life will be made manifest by transformation of character in him who is possessed of the divine power that works sanctification. A name to live, and no vital activity, is a contradiction, for death is there. [Cf: ST 03-14-95 para. 03] p. 168, Para. 3, [1895MS].

Jesus said of his followers, "Ye are the light of the world." They are to shine amid the moral darkness. How?--Not by making long prayers to be seen of men, not in laying claim to high position, not in following a long, prescribed, tedious round of ceremonies, but by being imbued with the working principle of love to God. The people of God are to shine by working the works of God with earnest zeal as obedient children, showing earnestness and loyalty to Christ, not being hearers only, but doers of his words. They are to shine by working out their salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do of his own good pleasure. [Cf: ST 03-14-95 para. 04] p. 168, Para. 4, [1895MS].

The followers of Christ are drawn to him, and the Holy Spirit is imparted to them, so that they are not a mass of corruption, but are as salt. Jesus said, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." The religion of the Pharisees was well described by the term of salt that had lost its savor. The Pharisees, who loved the honor of men, who loved their own maxims and traditions, made idols of their own little specifications, and lost sight of the doctrines of the Bible, and spiritual death was the consequence. [Cf: ST 03-14-95 para. 05] p. 168, Para. 5, [1895MS].

In his sermon on the mount Jesus presented the true principles of the law of God, and divested the precepts of God from the rubbish of man's inventions which had been accumulating for ages, corrupting the true principles of religion, and making them consist in a ceaseless round of ceremonies. Jesus presented the truth in its unadulterated form, and showed that the principles of the law must be planted in the heart. He leaves it to his followers to change all their previous ideas concerning the exacting requirements of men, and for love of him follow after purity of character and conduct. But he does not in any way give license to the idea that the law of God is not binding, for his kingdom is established upon the law of God. [Cf: ST 03-14-95 para. 06] p. 169, Para. 1, [1895MS].

Jesus said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Then in the most solemn manner he takes up the specifications of the law, and shows how far-reaching is every precept which is to be written in their hearts and to be made manifest in their character. And as the people listened to his words, they said, "Never man spake like this Man." [Cf: ST 03-14-95 para. 07] p. 169, Para. 2, [1895MS].

The Lord Jesus came to our world to represent the character of his Father. He came to live out the law, and his words and character were daily a correct exposition of the law of God. His own personal example testified to the world, to angels, and to men that he was keeping the law of God, and was a standard and pattern to mankind. "In him was life; and the life was the light of men." Jesus was a living manifestation of what the law was, and he revealed in his personal character its true significance, and showed it to be the only remedy for the existing evils, when it was set free from the rubbish of men's traditions and maxims. As it was expounded by the scribes and Pharisees, it was misleading because misrepresented, and it perverted the characters of those who received the traditions and commandments of men. [Cf: ST 03-14-95 para. 08] p. 169, Para. 3, [1895MS].

The Lord Jesus gave to men a representation of the character of God in his life and example. The law of God is the transcript of the character of God. And in Christ they had its precepts exemplified, and example was far more effective than the precept had been. Christ founded his kingdom upon the law of God, and those who followed Christ, imitating his life and character, were pronounced loyal and true to all God's commandments. Jesus was a living illustration of the fulfillment of the law, but his fulfilling it did not mean its abolition and annihilation. In fulfilling the law, he carried out every specification of its claims. [Cf: ST 03-14-95 para. 09] p. 169, Para. 4, [1895MS].

Adam fell through disobeying the commandments of the Lord; but Christ took the field of battle to resist the temptations of Satan, and to

refuse to transgress a "Thus saith the Lord." He declares, "I came not to destroy the law, but to fulfill"--to do all the requirements of the law. There could be no deviation on his part from one single specification of the law. If there had been the least failure in carrying out any particular of its commands, we should have had in Christ a worthless sacrifice. The Pharisees charged Christ with breaking the Sabbath. Christ had declared himself the Lord of the Sabbath, and he had carried out every principle of the Sabbath commandment, and asked them how it was that they condemned the guiltless. Shall we take the words of Pharisees, who accused Christ of sin, or take the words of Christ, who declared himself guiltless? Shall we take the charge of the Pharisees as true, and have nothing better than a sinner for our Saviour?--No, no; never defile the lips with such guile, and bear false witness against Jesus, as did the Jews. [Cf: ST 03-14-95 para. 10] p. 169, Para. 5, [1895MS].

Jesus is the Light of the world, and those who claim that he broke the law of God are in the darkness of error. Their minds are perverted, their understanding is darkened in the same manner as was the understanding of the Pharisees whom Christ addressed, saying, "Ye are ignorant of the Scriptures and the power of God." They made void the law of God through their tradition. Professing to be the followers of God, they had turned from the holy commandment, and were as salt that had lost its savor. Impure salt has no saving virtue. If the followers of Christ do not derive their life, their fragrance, and their saving qualities from Jesus Christ, they have no spiritual worth. But all who conform their life, their heart, their mind, fully and ungrudgingly to his service, reflect his image, and shed the bright beams of the Sun of Righteousness into the darkness of a world that lieth in wickedness. By Mrs. E. G. White. [Cf: ST 03-14-95 para. 11] p. 170, Para. 1, [1895MS].

Fathers and mothers who claim to be Christians, and who have not been doers of the words of Christ, who have not educated and trained their children in correct habits, have not brought them up to love and fear God, as God has directed them to. The words of Moses to Israel, concerning the statutes and judgments of the Lord, are also the word of God to us; he says: "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." [Cf: ST 03-21-95 para. 01] p. 170, Para. 2, [1895MS].

"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 all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall 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." [Cf: ST 03-21-95 para. 02] p. 170, Para. 3, [1895MS].

Who gave these commands?--It was the Lord Jesus, enshrouded in the pillar of cloud. He presented to the people the only true standard of character, which is the law of God. "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand." The Lord commanded the parents to rehearse to the children his past dealings with them, for the mighty works of God were ever to be kept fresh in their minds. "And the Lord commanded us to do all these statutes, to fear the Lord our God [not with a servile fear, but], 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: ST 03-21-95 para. 03] p. 170, Para. 4, [1895MS].

The Lord gave them a warning, lest they should fall into sin, forget God, and practice idolatry. But should they practice idolatry, and be taken captive by their enemies, the Lord makes provision for their reinstatement in his favor, and says:-- [Cf: ST 03-21-95 para. 04] p. 171, Para. 1, [1895MS].

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice (for the Lord thy God is a merciful God); he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them." [Cf: ST 03-21-95 para. 05] p. 171, Para. 2, [1895MS].

What voice were they to be obedient to?--To the voice that spake the law to them from Mount Sinai. "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?" [Cf: ST 03-21-95 para. 06] p. 171, Para. 3, [1895MS].

In these latter days the light has been shining unto the people of God in clear, bright rays. It is shining upon many who have been led into idolatry through keeping a spurious sabbath, by following the tradition of men instead of the commandments of God; but if they now turn unto the Lord with all their heart to keep his commandments, God will show himself merciful. [Cf: ST 03-21-95 para. 07] p. 171, Para. 4, [1895MS].

Parents have a solemn duty to perform. They should labor most

earnestly to counteract their own false teachings. They should lift up the true standard of character, and bring their own habits and practices into harmony with God, and be doers of the word of Christ. They should take up their neglected work, and educate and train their children in accordance with the directions given in the word of God. There should be no neglect on the part of parents, no neglect on the part of instructors, to faithfully perform their duty in the fear of God, in lifting up the standard before the young by both precept and example. [Cf: ST 03-21-95 para. 08] p. 171, Para. 5, [1895MS].

"The law of the Lord is perfect, converting the soul." Parents and teachers should feel it their duty to deal faithfully with those who are in their charge; but they must also realize that they must deal lovingly and mercifully with the erring. They will need to have long patience and forbearance, to cultivate the power of presenting heavenly inducements in such a way as to inspire courage and hope in those who are defective in character, in order that the erring may make decided efforts to reform, exercising faith in God, who has given them precious evidences of the great love wherewith he has loved them. [Cf: ST 03-21-95 para. 09] p. 171, Para. 6, [1895MS].

Through the prophet Isaiah the Lord says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." The Lord has estimated the value of the human soul by the value of the sacrifice made upon the cross of Calvary. Then let every human agent remember that the claims of God are upon him, and that he is not his own. Let those who are obtaining an education, thinking that they will engage in the work for the Master, to advance his truth in the earth, take heed to themselves, and closely examine themselves to know whether or not they are in the truth. Is the truth working by love, and purifying the soul from its moral defilement? God will not accept as his colaborers those who have no real sense of holiness and virtue. Those who wear the yoke with Christ will be in harmony with the purposes of Christ, and will represent Christ in character. They will be lights to the world. By Mrs. E. G. White. [Cf: ST 03-21-95 para. 10] p. 171, Para. 7, [1895MS].

The cross of Christ is the mighty agency through which God has planned to move the world. Christ as the atoning sacrifice has influenced the heavenly intelligences to such a degree that it is their highest joy to work as the messengers of Christ, to minister unto those who shall be heirs of salvation. O, how important has this world become! Every eye in the universe of God is looking upon this world, for here it is that the great battle is in progress. Christ, the prince of life, is in conflict with Satan, the prince of darkness, over every fallen soul, that he may rescue the human race from the slavery of Satan. Satan and his agencies are opposing every effort for the advancement of the good. [Cf: ST 03-28-95 para. 01] p. 172, Para. 1, [1895MS].

The cross of Christ is to be so distinctly presented before the world that every other power will be eclipsed, and the human race be drawn in homage to Christ Jesus. The Father has given everything into the hands of Christ,--all power, dominion, and glory have been bestowed upon the Son of God. When the eye is directed to Calvary, the soul beholds Jesus, the royal Sufferer, dying for the sin of man, in order that man

may have another trial, another opportunity to obtain eternal life. When Jesus Christ is evidently set forth before the sinner's eyes, manifest in the flesh and crucified for him, the Spirit has taken of the things of Christ, and has shown them to the sinner, and the result has been transformation of character, the sinner becomes a new creature in Christ Jesus. [Cf: ST 03-28-95 para. 02] p. 172, Para. 2, [1895MS].

But, though the greatest Gift of heaven has been bestowed in order to attract the attention of men heavenward, men are ensnared by the temptations of Satan, and their minds seem to be enchained to the earth. Our Saviour came to the world to correct this evil, and to fasten the affections of the soul on things above. He lifted up his voice in warning, saying, "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?" The world's Redeemer calls the attention of men to the nobler life which they have lost sight of, and brings again unseen and eternal realities within range of their vision. He opens before their eyes the glories of heaven. [Cf: ST 03-28-95 para. 03] p. 172, Para. 3, [1895MS].

"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." Jesus takes men to the very threshold of heaven, and opens before them the sanctuary, flooded with the glory of the Lord of hosts, sitting upon a throne high and lifted up, and the train of his glory filled the temple. It has been maintained by some, both by pen and voice, that it would incapacitate human beings for conducting wisely the affairs of this life, to look upon unseen realities. It has been argued that earthly matters would seem so inferior when contrasted with heavenly things, that every thought and impulse would be engaged with the world that is to come, and that earthly affairs would be neglected. [Cf: ST 03-28-95 para. 04] p. 172, Para. 4, [1895MS].

But Jesus presents to the mind the realities of the world to come, yet all his lessons, both to his disciples and to the promiscuous crowds that thronged his steps, were of a character to create a wholesome, appropriate interest in the affairs of this life, and to bring eternal realities before the mind as of supreme importance. He takes the world as it were in his hand, and assigns to it its proper place, and directs his disciples as to what are their duties in regard to the things of this life. He would have every son and daughter of Adam learn of him, the greatest Teacher the world ever knew. By both precept and example he taught them that every moment of life was fraught with eternal responsibility. He weeded life of its vanities and follies, distinguishing between the tares and the wheat, and presenting before men the pure, the precious, the desirable in comparison with the finite and perishable. [Cf: ST 03-28-95 para. 05] p. 172, Para. 5, [1895MS].

The Lord Jesus made the world. "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." Yet he who made all things, he who was equal with the Father, one with God, who was in the express image of his person and character, left the glory which he had with the Father before the world was, clothed his divinity with humanity, and

came into our world in order that humanity might touch divinity, and divinity sanctify humanity. He came that the fallen sons and daughters of Adam might be recovered from the effects of Adam's transgression and fall, and, through his divine, uplifting power, become sons and daughters of God. He sees that the world is largely under the control of the enemy of God and man, and cannot break the spell of infatuation that is over them. Satan, who first tempted Eve in Eden, and through her caused the fall of Adam, continues his temptations, seeking by every power to retain men in disobedience. Every lying device is put into operation to misrepresent the Father and to dispute the authority of his only begotten Son. Satan casts a hellish shadow before the world to hide God and the world's Redeemer from sight, so that if they were viewed at all, it might be through the mists and fogs of superstition, tradition, and error, and not in truth. [Cf: ST 03-28-95 para. 06] p. 173, Para. 1, [1895MS].

The mission of Christ to our world was to set things in order, to bring life and immortality to light through the gospel. He saw the world chasing after happiness and finding it not, meeting with failure on every hand, and yet ever eager to give every flattering inducement a trial to attain that for which they sought. He pointed out to them the true source of happiness. The world's Redeemer would have them direct their attention to the world on high, and he gives them lessons in which eternal realities are ever brought to view, where he showed to men that which is good and imperishable. The treasure they seek is not to be found upon earth. They should set their affections on things above, where Christ sitteth on the right hand of God. He said to them, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: ST 03-28-95 para. 07] p. 173, Para. 2, [1895MS].

Satan has blinded the eyes of those who see nothing beyond the earthly, temporal interests. They are unable to behold things which are afar off, while they see with magnified vision the merest atoms of worldly interests assume large and attractive proportions. They are spiritually blind, and the Lord Jesus performs a greater miracle when he restores spiritual vision to those who have been blinded by the glitter and tinsel of this world, than if he healed the most malignant disease. He found the world, who have souls to save or to lose, mistaking phantoms for realities. [Cf: ST 03-28-95 para. 08] p. 173, Para. 3, [1895MS].

The great deceiver sought to blind the eyes of Christ by the glitter and tinsel of the world, and presented before him the kingdoms of this world and the glory of them. He who had fallen from heaven, pictured the world as possessing the gilding of the world above, in order that he might induce Christ to accept the bribe, and fall down and worship him. Calling him by his true name, Jesus rebukes the deceiver. Divinity flashed through suffering humanity, and he made manifest through his word the authority of heaven. He reveals to the deceiver that, though he had resumed the disguise of an angel of light, his true character was not hidden from the Saviour of the world. He called him Satan, the angel of darkness, who had left his first estate, and had refused allegiance to God. [Cf: ST 03-28-95 para. 09] p. 173, Para. 4, [1895MS].

Jesus overcomes the great deceiver, and sees his working with the

children of disobedience to keep them in disobedience. He sees him deluding them by innumerable deceptions, and beholds men ready to take the offered bribe to have the world and worship the deceiver, rather than renounce the world and worship the Son of God. Absorbed in providing for their temporal necessities, engaged in the chase for the worldly advantages and attractions which Satan holds out before them, they stake all to win the glittering prize, and lose both worlds. Jesus, the world's Redeemer, urges them to have respect unto the recompense of the reward, to value their everlasting happiness, and to keep eternity in view. He seeks to heal the defective spiritual eyesight of the soul with whom he comes in contact and brings heaven before their vision. He knows the necessities of mortals. He does not lose sight of their temporal needs; but he presents also that which is nobler and higher than things that are temporal, and bids them consider the claims of the future immortal life. He would draw the mind and engage the attention in contemplating eternal realities. [Cf: ST 03-28-95 para. 10] p. 174, Para. 1, [1895MS].

Those who serve mammon, put Bible religion in a secondary place. But those who love and serve God will subordinate their temporal interests to their eternal interest, and, instead of spending all their energies in securing property, indulging in worldly pleasure, to secure that which is simply temporal and perishable, they will seek for immortality by patient continuance in well-doing, and exercise their spiritual energies in securing eternal treasure. By Mrs. E. G. White. [Cf: ST 03-28-95 para. 11] p. 174, Para. 2, [1895MS].

We are exhorted to pray always, to watch unto prayer, lest Satan crowd in between the soul and God, or mingle with our prayers to such a degree that God and Christ shall be shut out from our view, that the pledged word of God shall be made of no effect. He would so engage the mind that those who profess to be Christians shall have only a few stray thoughts of God, and engage in occasional, listless seasons of prayer. He would have them neglect to come to God, who is the great reservoir of power. [Cf: ST 04-04-95 para. 01] p. 174, Para. 3, [1895MS].

The great Teacher, Jesus Christ, would show us something better than anything we have yet known. He would impress upon our minds the necessity of putting forth an earnest effort, of making that sincere supplication for wisdom and grace that would be in proportion to the object that we as Christians are in pursuit of. What is the chaff to the wheat? "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?" Satan is constantly at work to present worldly things in so attractive a light that the Christian may be bribed to make the world his first consideration. Should he induce the Christian to seek for worldly treasures, and make the things of God of secondary importance, he could readily efface the image of God from the soul. The things that are seen are diversified in character, and they solicit the attention and crave the highest place in the thoughts, and there is continual danger that the things of this world will gain the supremacy, and cause us to neglect the things of priceless value. Jesus has brought heaven to view, and presents its glory to our eyes in order that eternity may not be dropped out of our reckoning. With warning voice he cries: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for

yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [Cf: ST 04-04-95 para. 02] p. 174, Para. 4, [1895MS].

The Lord has the interests of his creatures in view. He presents heaven before the vision, and in so doing is planning for our peace on the earth. "For where your treasure is, there will your heart be also." We are to make investments in heavenly interests, and always work with heaven in view, laying our treasure up in the bank of heaven. As obedient children of God, we shall receive the impress of the divine image, and our anticipations cannot be exaggerated in regard to the value and security of our heavenly investments, for we are made certain of the stability of heaven. While we keep heaven in view, we are enabled to enjoy the mercies bestowed in this life with superior relish. We do not set the heart upon them, and if we lose them we have a treasure in heaven. [Cf: ST 04-04-95 para. 03] p. 175, Para. 1, [1895MS].

The Lord says, "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." Those who heed this instruction will not be placing their treasure in an uncertain bank. They will be making sacrifices for Jesus; and every sacrifice and self-denial made in his name will bring its recompense of reward. Those who acquit themselves as faithful stewards of their Lord's goods, who consecrate their talents to his service, using their means and influence and ability to further his cause in the earth, have the promise that they shall be requited, not because the Lord is indebted to any human agency, but because they have the mind of Christ. They make it evident in their life that the truth has transformed their characters, that through the Spirit their souls have been sanctified. To such the Lord of heaven promises that in this life they shall have an hundredfold, and in the world to come eternal life. [Cf: ST 04-04-95 para. 04] p. 175, Para. 2, [1895MS].

Every effort to overcome selfishness and sin, every effort to use the talents God has given, not to glorify self, but to honor God, will make us more meet to be among those who shall be blessed in the kingdom of God. Those who deny self become partakers of the divine nature, and are one with Christ and the Father. The daily experience of this life is preparing us to become members of the royal family. Jesus came to this earth to engage in a struggle with Satan and his angels in behalf of fallen men. Jesus knows the temptations and difficulties that man will have to meet in the battle, and he knows and is touched with the feeling of our infirmities. While he takes his followers to an eminence, and shows to them the vast confederacy of evil that is arrayed against them, he also shows them the crown of life. He reminds them that there is much at stake, and shows them the plan of the battle, pointing out their dangers, and bidding them count the cost. He sets before them the fact that if they are victorious in the conflict, they gain everything. He tells them that heavenly angels will cooperate with them against the hosts of evil, and that they may become workers together with God, because they are children of light and not of darkness. Their warfare will consist in pressing back the powers of darkness, in taking the strongholds of the enemy, and he shows them

that they have One mightier than the angels of heaven in their ranks. The Captain of the Lord's host is with them, and gives them divine assistance. His voice is heard saying, "Be of good cheer; I have overcome the world." [Cf: ST 04-04-95 para. 05] p. 175, Para. 3, [1895MS].

The children of the heavenly King are fighting in the sight and presence of the whole universe of God, and this fact should nerve us for the conflict, leading us to go on conquering and to conquer. It is impossible for man in his own unaided strength to overcome the natural propensities to evil. There is no saving quality in the law, to save the transgressor of the law, and yet no man who has had light as to the binding claims of the law will be excused from obedience by the great Lawgiver because it is inconvenient to keep God's commandments, because it would injure man's popularity, or hurt his worldly interests. In the judgment the law will be seen to be the test of character. It is the settled purpose of Satan to deceive men today as he deceived Eve in Eden, and lead them to disregard the command of God, and accept something beside God, something independent of God, something in opposition to God. [Cf: ST 04-04-95 para. 06] p. 175, Para. 4, [1895MS].

Those who accept of the suggestions of Satan do not live by every word that proceedeth out of the mouth of God, as did Abraham. They do not keep the way of the Lord, to do justice and judgment. They go in pursuit of riches, and are filled with desire for other things. They take upon them the care of this world. There is a care that is essential. It is a prudent forethought concerning temporal matters, and it is in harmony with reason; but the care that is condemned is that which is brought upon the soul by following the suggestions of Satan, practicing falsehoods in order to gain wealth or to procure position. This kind of care is the result of distrust and alienation from God; and the human agent, instead of being a laborer together with God, becomes a colaborer with Satan. Circumstances seem beyond the control of the one who renders allegiance to the evil one. He works at cross purposes with God. He is not pleased with himself. He has so many vain desires, so many perplexing thoughts, and does so many things that he despises. When he hears the word of God, he feels condemned, but wicked purposes master him, for he has no strength to resist Satan's suggestions, and the word of God does not find a lodgment in his heart. While his eyes and his thoughts are drawn to the earth, he cannot see eternal realities. [Cf: ST 04-04-95 para. 07] p. 176, Para. 1, [1895MS].

"No man can serve two masters." The theories of Satan continually choke the word in his mind. There is no vacuum for the Holy Spirit within in which to find room to dwell. The character on the world's side is strengthening, while the character on Christ's side is growing more and more feeble by being engrossed in inferior matters. The atom of this world becomes a world, and the eternal world becomes an atom. By Mrs. E. G. White. [Cf: ST 04-04-95 para. 08] p. 176, Para. 2, [1895MS].

Those who possess the faith that works by love and purifies the soul will represent Christ, in whom their hope of eternal life is centered, by denying self, by sacrificing self for the good of those for whom Christ died. They will have the experience for which Paul bowed his

knees unto the Father of our Lord Jesus Christ, "of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." [Cf: ST 04-11-95 para. 01] p. 176, Para. 3, [1895MS].

Those who have experienced the blessing of God should be the most grateful of persons. They should send up to God words of thanksgiving because Christ came in the likeness of sinful flesh, clothing his divinity with humanity, in order that he might bring before the world the perfection of God in his own character. He came to represent God, not as a stern judge, but as a loving father. "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 is love. This was the great truth that Christ came to the world to reveal. Satan had so misrepresented the character of God to the world, that man stood remote from God; but Christ came to display to the world the Father's attributes, to represent the express image of his person. "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." The object of Christ's mission to the world was to reveal the Father. [Cf: ST 04-11-95 para. 02] p. 176, Para. 4, [1895MS].

The Lord Jesus is an example in all things. By the works which he did he made it plain that he was in council with the Father, and that he was in every move fulfilling the eternal purposes of God. In spirit, in works, in his whole earthly history, he revealed the mind and purpose of God toward his heritage among men. In his obedience to the law of God, he exemplified in his human nature the fact that the law is a transcript of divine perfection. In the gift of Christ to the world God would overwhelm fallen man with a marvelous manifestation of his great love wherewith he has loves us; but while he would that all should come to repentance, the declaration no less expresses his character, that he will by no means clear the guilty. Should he give the least sanction to sin, his throne would be corrupted. At immense cost, he opens a way of refuge for the sinner, providing that through the work of the Holy Spirit man shall be transformed into an obedient child of God, a loyal subject of his kingdom. He who receives Jesus Christ as his personal Saviour, also is provided with heavenly protection and heavenly light; for the angels of God are sent to minister to those who shall be heirs of salvation. The representation given to Jacob of a ladder whose base rested upon earth, and whose top reached to the throne of God; whereon ascended and descended the angels of heaven, is a representation of the plan of salvation. Had the ladder failed to connect with earth by one inch, the connection between earth and heaven would have been broken, and man would have been hopelessly lost. But the ladder is planted firmly upon the earth, that heaven may connect with earth, and that the fallen sons of men be redeemed and rescued. Christ is the ladder that Jacob saw, whose base is upon the earth, and whose topmost round reaches the throne of God. Down this ladder streams the glory of God, and on it ascend and descend the angels of heaven to communicate the light and the glory of God, whose train fills the temple, to the lost children of earth. Through Christ heavenly intelligences may

communicate with human agents. [Cf: ST 04-11-95 para. 03] p. 177, Para. 1, [1895MS].

Christ declared, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Christ alone can bridge the gulf that sin has made between earth and heaven, and make it possible to reach fallen man with the overtures of mercy. But through the merits of Christ, man has been given a second probation, that he may be tested and proved by another trial to see whether he will be obedient to all the commandments of God, and be brought back in freedom from sin, with his loyalty proved, to have a right to the tree of life, and to enter in through the gates into the city. [Cf: ST 04-11-95 para. 04] p. 177, Para. 2, [1895MS].

In order that man might be thus privileged, Christ, the divine Son of God, joined himself to human nature, that man might understand that the living true God would have every son and daughter of Adam a partaker of the divine nature through union with himself, and thus manifest to the world, to unfallen worlds, and to the synagogue of Satan, that the redemption of the fallen race is possible. God would have his children bear testimony to the fact that God cannot be satisfied until the fallen race is redeemed, reclaimed, and reinstated to their holy privileges, having free access to the tree of life. He would have them bear testimony to the fact that through the grace of Christ, they may represent Christlikeness of character, and find greatest joy in the assurance of his great love wherewith he has loved us. Once separated from God by the lying devices of Satan, they are reunited to him by learning the lesson of redeeming love, as manifested in the great sacrifice of Christ in giving his precious life for mankind. The human is united to the divine by a tie so strong that unfallen worlds, angels, and men are amazed, for those who believe in the love of God to them are secure in the refuge of his love, and not all the arts of Satan can induce them to continue in transgression of the law of God. [Cf: ST 04-11-95 para. 05] p. 177, Para. 3, [1895MS].

O, cannot the sinner understand that Christ clothed his divinity with humanity, in order that he might reach humanity? Can he not see that Jesus lived the life that all the human race may live, and that no soul shall enter the portals of bliss unless he obeys the laws of the kingdom of God? Christ made the law of God binding upon every soul, in order that, through obedience to the divine precepts, man might be brought back to loyalty to God. Every sinner converted to God must live in conformity to all the commandments of God. Jesus lived among men, consuming himself by continual self-denial and in labors of love. The fact that Christ lived among men in human nature is a testimony to us that God is with us. God dwells in every abode, hears every word that is uttered, listens to every prayer that is offered, tastes the sorrows and disappointments of every man, regards the treatment that is given to father, mother, brother, sister, friend, and neighbor. He understands our necessities, and his beloved Son is the channel through which his love, mercy, and grace shall flow to satisfy our need. [Cf: ST 04-11-95 para. 06] p. 178, Para. 1, [1895MS].

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our

conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." By Mrs. E. G. White. [Cf: ST 04-11-95 para. 07] p. 178, Para. 2, [1895MS].

We are to find the assurance of our acceptance with God in his written promise, not in a happy flight of feeling. Were we to ground our hope upon joyful emotions, there are many of God's true people who would be without assurance. There are in the fold of Christ not only the sheep, that he leads into green pastures, but the lambs, that the Shepherd gathers in his arms and carries in his bosom. Jesus cares for the weak and feeble in their simplicity, and would quicken their life by his own heart beats. If all had strong assurance, in what would the babe differ from those of more advanced experience? The word of God is rich in pearls of promises; but there are weak and trembling souls, who dare not venture to think that they are bringing forth fruit meet for repentance, and who fail to appropriate the promise; yet they are precious in the sight of the Lord. Mary Magdalene was very near to Christ, yet she stood weeping and lamenting, crying, "They have taken away my Lord, and I know not where they have laid him." [Cf: ST 04-18-95 para. 01] p. 178, Para. 3, [1895MS].

It would be the ruin of many a soul always to have unclouded assurance in joyful feelings that they are accepted to God. Without feeling we must learn to lean upon his word. We must learn to grasp the promise, because we can never perish if we come to the feet of infinite Love. The absolute assurance will be ours when we hear from the lips of the Master the welcome words, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." We shall have trials of faith, but they will only tend to increase our spiritual sinew and muscle; for we shall have to exercise faith, and put forth our trembling hand to lay hold upon a "Thus saith the Lord." But in this way we shall bring honor and glory to God. The doubts and fears against which we have been called to struggle are the precious trials of our faith, God's workmen that work out for us a far more exceeding and eternal weight of glory. Again and again we must raise our eyes to Him who has been lifted up upon the cross. "Look and live," were the words that were echoed throughout the encampment of Israel when the brazen serpent was erected. This required an act of faith on the part of the suffering victims who had been bitten by the fiery serpents, but they were assured that if they did look, they should live. We also are to look and live. [Cf: ST 04-18-95 para. 02] p. 178, Para. 4, [1895MS].

While there are many counterfeits of faith in the world, there is a genuine faith, and it is this faith which works by love and purifies the soul. God in his providence set forth Noah as a representative of what true faith would do. The Lord designed that Noah in his life and character should present before the antediluvian world a marked example

of the results of believing the word of God. He did not walk in sparks of his own kindling. He obtained all his discernment, all his power, all his strength, from the source of all light; for he held communion with God. It was because he had faith in God, because he was a man of prayer, that he was a man of power. He kindled his taper at the divine altar, that he might be a light to the world. He had a message intrusted to him from God. In his day there was so fearful a departure from God and his ways that hatred of God's law, contempt of truth and righteousness, was well nigh worldwide. The wickedness of men was very great, yet there was hope for them if they would turn from their wickedness, and the Lord made Noah his messenger to proclaim to the inhabitants of the Old World their sins, and to set before them wherein they had provoked the wrath of God. He told them what God proposed to do in the world. He declared to them the word of God. "And the Lord said, 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 it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . But Noah found grace in the eyes of the Lord." [Cf: ST 04-18-95 para. 03] p. 179, Para. 1, [1895MS].

"Noah was a just man and perfect in his generations, and Noah walked with God." "The earth also was corrupt before God; and the earth was filled with violence. 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 04-18-95 para. 04] p. 179, Para. 2, [1895MS].

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. . . . Thus did Noah; according to all that God commanded him, so did he." [Cf: ST 04-18-95 para. 05] p. 179, Para. 3, [1895MS].

Noah had faith in God. His position was a trying one; he had to fight the good fight of faith at every step. One hundred and twenty years of probation was granted to the inhabitants of the world, and Noah was to live through that generation. Everything around him was in confusion. On all sides was sin and wickedness, disregard of God and his holy law; but he was to live among men, and not be a partaker of their wicked works, but to be an example of righteousness, and faith, and entire obedience to God. Amid worldwide contempt of God, he was a faithful preacher of righteousness, exemplifying to the world what a man's life could be by reposing confidence in the sure word of God, by rendering obedience to all his commandments. Nearly the whole world was against Noah; yet there were many who had not had light in regard to the redemption that had been promised to our first parents. The significance of the sacrificial offerings had been perverted, and they no longer shadowed forth to the people the method of the atonement. [Cf: ST 04-18-95 para. 06] p. 179, Para. 4, [1895MS].

The message given by Noah, the building of that strange boat, called

forth questions, just as God designed it should, and excited the curiosity of the people. Crowds of people came from all parts of the world to see the strange and wonderful structure, and heard the message of condemnation and the promise of deliverance. The words that had been spoken to Adam were rehearsed,--that sin and Satan should not always triumph. There was to be victory for those who feared God. When his voice was lifted in warning of what God was about to bring upon the world in judgment because of the wickedness of men, great opposition was manifested against the words of the messenger. The opposition, however, was not entirely worldwide; for some believed the message of Noah, and zealously repeated the warning. But the men who were accounted wise were sought, and were urged to present arguments by which the message of Noah might be counteracted. And as the world was at peace and not at war with the prince of evil, they were glad of any excuse to set aside the "Thus saith the Lord" and to listen to the philosophers of the age, who presented the impossibility of such a change taking place in the forces of nature as Noah predicted. There is no enmity between fallen man and fallen angels; both are evil through apostasy, and evil, wherever it exists, is in league against God. Fallen men and fallen angels were united for the dethronement of God. [Cf: ST 04-18-95 para. 07] p. 180, Para. 1, [1895MS].

Thus it was that the wise men of this world talked of science and the fixed laws of nature, and declared that there could be no variation in these laws, and that this message of Noah could not possibly be true. The talented men of Noah's time set themselves in league against God's will and purpose, and scorned the message and the messenger that he had sent. When they could not move Noah from his firm and implicit trust in the word of God, they pointed to him as a fanatic, as a ranting old man, full of superstition and madness. Thus they condemned him because he would not be turned from his purpose by reasonings and theories of men. It was true that Noah could not controvert their philosophies, or refute the claims of science so called; but he could proclaim the word of God; for he knew it contained the infinite wisdom of the Creator, and, as he sounded it everywhere, it lost none of its force and reality because men of the world treated him with ridicule and contempt. [Cf: ST 04-18-95 para. 08] p. 180, Para. 2, [1895MS].

Noah did not mix the soft, pleasing deceptions of Satan with his message. He did not utter the sentiment of many of his day who declared that God was too merciful to do such a terrible work. Many asserted that God would grant the wicked another season of probation; but Noah did not indulge them in the faintest hope that those who neglected the present opportunity, who rejected the present message, would be favored with another opportunity of salvation. God means that men shall not only love him, but that his fear shall be in their hearts. Noah's faith was mingled with fear; for it is written that Noah, being warned of God, moved with fear, prepared an ark for the saving of his house. His faith intensified his fear; for it was no cowardly fear that moved him. He dared not suppress the words of God for fear of men, or withhold his message in dread of the consequences that might result because of the opposition and hate of the wicked and unbelieving about him. He knew the power of God, and realized that God would fulfill his word. His fear of God did not separate him from God, but served to draw him closer to him, and to lead him to pour out his soul in earnest supplication. There were many who at first received Noah's message, but the fear of men was greater than the fear of God, and they turned away

from the truth of God to believe a lie. As time passed on, and reproach and ridicule were heaped upon them, their hearts failed them, and they did not bear the test. It is the testing time that will measure professed faith and assurance in God. Courage and integrity cannot be estimated rightly by men until the day of trial puts them to the test. [Cf: ST 04-18-95 para. 09] p. 180, Para. 3, [1895MS].

The Gospel is the power of God unto salvation to every one that believeth; but it is a part of the Gospel to warn the sinner of the doom that awaits the unbelieving and unrepentant soul. The love of God has been manifested in the gift of his dear Son to the world, that whosoever believeth in him should not perish, but have everlasting life; but, while salvation is promised on condition of faith in God's Son, condemnation is pronounced upon those that believe not. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." God has indescribable love for the sinner, but he declares, "The soul that sinneth, it shall die." God has no pleasure in the death of the wicked; for it is his will that all men should have eternal life through faith in the Son of God. [Cf: ST 04-18-95 para. 10] p. 181, Para. 1, [1895MS].

The Lord promises a blessing to those who do his commandments, and declares that they shall enter in through the gates into the city, and shall have a right to the tree of life. But when God issues a command, he means that we shall obey him. Our circumstances, our surroundings, our financial prospects, are not to be considered in the matter, or made an excuse; for he will give strength to every one who sets about in sincerity to fulfill his word, because it is God that has spoken. [Cf: ST 04-18-95 para. 11] p. 181, Para. 2, [1895MS].

The longsuffering God bore with the inhabitants of the Old World one hundred and twenty years, but his patience, his long forbearance, was made an excuse for indifference and impenitence and abuse of his providences. No soul is ever deserted of God, given up to his own ways and doings, forsaken of heaven, as long as there is the least hope of his salvation. God follows men with entreaties, with warnings of danger, with assurances of compassion, until it is sure that further opportunities and privileges would be wholly in vain. Noah's light was to shine forth for one hundred and twenty years amid the moral darkness of people who were encompassed within a certain limit of years. Under Noah's direction his carpenters built an ark, and they were impressed day by day with the unwavering faith, the unswerving integrity, of the messenger of God. Every blow of the hammer, every advance that was made, was a warning to the world of the flood that swept away the unbelieving and ungodly. Noah's faith was a working faith; it was a saving faith, that moved him with fear, and led him to act in accordance with the word of God. This is the quality of faith that will save the soul. Is it yours? By Mrs. E. G. White. [Cf: ST 04-18-95 para. 12] p. 181, Para. 3, [1895MS].

"In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them." From the beginning of sin Christ was with his people to dispute the authority of Satan; for he saw that the conflict must be carried on here in the earth. Satan withstood the Son

of God in every effort to redeem his people. Enshrouded in the pillar of cloud by day and in the pillar of fire by night, Christ directed, guided, counseled the children of Israel in their journeyings from Egypt to Canaan. But how unwilling were the children of Israel to be led, how unwilling to be controlled by the voice of the Angel of the Lord! How eager they were in vindicating their own course, in justifying themselves in their rebellious feelings, and to follow their own ideas and plans! [Cf: ST 04-25-95 para. 01] p. 181, Para. 4, [1895MS].

It was the mighty Counselor who was enshrouded in the pillar of cloud and fire, and who was beholding the encampment of his people. It was he that corrected them in their evil ways, and encouraged them to trust in the living God to lead them safely to the land of promise. They were continually under the eye that never slumbers nor sleeps, and yet they murmured against Moses, the man whom God had appointed as their visible leader, and to whom Jesus Christ talked face to face, as a man talketh with his friend. Notwithstanding the fact that the Lord wrought through his servant Moses, yet when the enemy tempted them to evil surmising, jealousy, and faultfinding, they did not resist his temptations and stand firmly for principle. But their failure is explained by the inspired word, and a warning given to us upon whom the ends of the world are come, lest we also fall after the same example of unbelief. "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." [Cf: ST 04-25-95 para. 02] p. 182, Para. 1, [1895MS].

The children of Israel fell under the power of the enemy by cherishing an evil heart of unbelief in departing from the living God, and when once they were found on the enemy's side, he pressed his advantage, and made them his allies to the utmost extent. The sin of unbelief, by which their confidence in the Son of God was destroyed, led Israel far astray. At the very time when they should have been praising God and magnifying the name of the Lord, talking of his goodness, telling of his power, they were found in unbelief, and full of murmuring and complaint. The deceiver was seeking through every means possible to sow discord among them, to create envy and hatred in their hearts against Moses, and to stir up rebellion against God, and by listening to the voice of the great deceiver they were led into affliction, trial, and destruction. [Cf: ST 04-25-95 para. 03] p. 182, Para. 2, [1895MS].

When Jesus came as a man to our world, Satan had led the Jews into the practice of a religion that pleased the powers of darkness. The professed people of God had departed from God, and were following another leader. Through their own perversity, they were going on to destruction; but Christ came to dispute the authority of Satan. He was met on every hand by the temptation of the enemy, who sought to appear not as a fallen, evil angel, but as an exalted, loyal angel. He sought

to veil his true character of the deceiver, the falsifier, the apostate, the accuser of the brethren, and the murderer, and to present himself as one who had the honor of God at heart. But the life of Christ was made one long scene of conflict. Satan stirred up the evil hearts of men, and set envy and prejudice at work against the Son of God, the Saviour of the world. He caused men to question and to doubt the word, works, and mission of Christ. [Cf: ST 04-25-95 para. 04] p. 182, Para. 3, [1895MS].

Although the Jews had long waited for the coming of the Messiah, yet when he came, they would not believe on him. They followed Christ from place to place, in order that, if possible, they might catch some word from his lips to misstate, misconstrue, and publish abroad, giving it a meaning that had neither been expressed nor intended. Thus the way of Christ was hedged up by men who claimed to be just and holy men. They were suspicious of Christ because his teaching did not agree with their preconceived ideas and opinions, and if they acknowledged Christ to be right, at the same time they acknowledged themselves to be in the wrong. The work of Christ testified to his divine mission and character, and marked him out as the light of the world. He bore the divine credentials, but, filled with self-righteousness, they would not permit themselves to believe in his heavenly authority. Blinded by prejudice, they could not discern his true character. They turned from the voice of the true Shepherd, and listened to the suggestions of the enemy of all righteousness. [Cf: ST 04-25-95 para. 05] p. 182, Para. 4, [1895MS].

Christ was a living representation of the law. There was no violation of its holy precepts in his life. Looking around upon a nation of witnesses, who were eagerly seeking for something to question, searching for some mistake or error, in order that they might have something whereby to condemn him, he could ask, "Which of you convinceth me of sin?" They made high professions of godliness, and claimed to be advanced in knowledge, and because Jesus did not praise and glorify them as a nation superior to others, they were offended, and were determined to counteract his influence and make of no effect his teaching. [Cf: ST 04-25-95 para. 06] p. 183, Para. 1, [1895MS].

Christ was one with the Father, on a level with the eternal throne, and the glory of God fell directly upon him, and was reflected to the world in the luster of the greatness of the character of the Son of God. His voice came with the authority of the living oracles, as from one who reigned in the midst of the central glory; yet those for whom he was laboring, in order that he might save them from eternal ruin, did not know his voice or believe his word. The enemy was at work upon human hearts in the days of Christ, in order that he might keep the light from the people. Many of the wise men who listened to the teachings of Christ, were convinced that the power of God was with him, but they would not accept him as the Messiah. With a great show of prudence they guarded the people, lest they should be led astray, and cautioned them not to be hasty in receiving the new doctrines that were taught by this new Teacher; for his theories and practices were at variance with the doctrines that they had received from the fathers. They said to the people: You are in danger of being deceived. Do not commit yourselves to these new doctrines, for if this man is the Christ, he will give some remarkable evidence of divine character. In this way Satan led men who might have been a power for Christ, to work

on the enemy's side in the controversy, and to become agents whereby he instilled into the hearts of the people questioning, suspicion, doubt, and hatred. Although many of the priests and rulers believed on him, they delayed in acknowledging him, for fear of being put out of their positions. [Cf: ST 04-25-95 para. 07] p. 183, Para. 2, [1895MS].

The leaders of the people were ever watching for an excuse for their attitude of unbelief, and when he wrought his most convincing miracles, were ready to catch up anything that would appear like an objection to his divine claims. [Cf: ST 04-25-95 para. 08] p. 183, Para. 3, [1895MS].

When Jesus had healed the palsied man, he had said to him, "Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house." [Cf: ST 04-25-95 para. 09] p. 183, Para. 4, [1895MS].

In the miracle which Christ had wrought, he had changed the man's heart, and had renewed him in mind and body, thus demonstrating to the Pharisees the fact that he had power to forgive sins, and to bring righteousness and peace to the sinner. Yet the Pharisees saw in his words of divine power, a matter for unbelief and accusation. Conscious of his high integrity and authority as the Son of God, his words had amazing power, and even as he descended step by step in the path of humiliation on the way to Gethsemane and the cross, his words were such as commanded the respect of men and caused them to exclaim, "Never man spake like this man." With what authority he rebuked the sins of men in high authority! Truth was to him truth, and it never suffered at his hands. To him truth was a living reality, for he was the Author of truth. "To this end," he says, "was I born, and for this cause came I into the world, that I should bear witness unto the truth." The truth came from his lips with the freshness of a new revelation. He exalted the truth always. But men did not love the truth, they loved darkness rather than light, because their deeds were evil. They did not desire to be told of their errors and sins, to be reprov'd and corrected. The hearts of those whom he longed to save were determined to resist him. [Cf: ST 04-25-95 para. 10] p. 183, Para. 5, [1895MS].

Jesus saw that, however deeply rooted were the principles that were set in opposition to the principles he proclaimed, yet they were delusion and falsehood, and had originated in the enemy of all righteousness. Jesus said to the people, "Every one that is of the truth heareth my voice." Christ was the embodiment of truth and holiness. He it was who had stood in the councils of God, and dwelt in the innermost sanctuary of the Eternal. He knew whereof he spoke. He was presenting to them the truth of the highest order, revealing to men the infinite mind, giving to men the words of eternal life. He was revealing to them the character of the Father, but the men who stood high in knowledge and position, who claimed to possess superior spiritual understanding, failed to comprehend the knowledge that Jesus came to impart. They failed to grasp with their human understanding

that which had been from everlasting, and was known to the Father and to the Son. Spiritual things are spiritually discerned, and, lacking the Spirit of God, they were left in the blindness of darkness. Refusing the light of heaven, "because that, when they knew God, they glorified him not as God, neither were thankful," they "became vain in their imaginations, and their foolish heart was darkened." By Mrs. E. G. White. [Cf: ST 04-25-95 para. 11] p. 184, Para. 1, [1895MS].

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." [Cf: ST 05-02-95 para. 01] p. 184, Para. 2, [1895MS].

It is of the greatest importance to us that we surround the soul with the atmosphere of faith. Every day we are deciding our own eternal destiny in harmony with the atmosphere that surrounds the soul. We are individually accountable for the influence that we exert, and consequences that we do not see will result from our words and actions. If God would have saved Sodom for the sake of ten righteous persons, what would be the influence for good that might go out as a result of the faithfulness of the people of God, if every one who professed the name of Christ were also clothed with his righteousness! If God could tell the abode, and designate the trade, of Simon the tanner, and definitely direct the centurion as to how he would find him living by the seaside, he also knows us by name, knows what is our trade or business, where we live, and what are our experiences. He knows whether we are clearing the King's highway from all rubbish and hindrance, so that he can beckon our souls onward and upward, or whether we are filling the path with rubbish and blocking up our own way, and placing stumbling blocks in the way of sinners, to hinder the salvation of precious souls for whom Christ died. [Cf: ST 05-02-95 para. 02] p. 184, Para. 3, [1895MS].

We need a more heavenly atmosphere to surround our souls. We need to have our lips touched with a live coal from off the altar. We need to hear the word from Christ, "Be thou clean." If we have scattered darkness, if we have accumulated rubbish, and hoarded doubts, if we have planted seeds of doubt and discouragement in the minds of others, may God help us to see our sin. We cannot afford to drop a single word of doubt; for it will germinate and grow, and bring forth a bitter harvest. We should take heed to the exhortation, "Be ye holy in all manner of conversation." One seed of doubt sown, and it is beyond the power of men to kill it. God alone can pluck it from the soul. Our words are an indication of what is in the heart. Jesus says: "Out of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Cf: ST 05-02-95 para. 03] p. 184, Para. 4, [1895MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is our duty to encourage faith, to talk faith, that we may have faith. If we talk doubt, and encourage doubt, we shall have abundant doubt; for Satan will help us in this kind of work. We need

sanctified hearts and sanctified lips; we need to breathe in the rich, bracing atmosphere that comes from the heavenly Canaan. We need to be filled with all the fullness of God. We shall then have life, power, grace, and salvation. [Cf: ST 05-02-95 para. 04] p. 185, Para. 1, [1895MS].

How shall we obtain these great blessings? Christ has died that we might receive them by faith in his name, for he has freely offered us life and light. Then why should we persist in driving pegs on which to hang gloomy scenes of doubt? Why should we fill the chambers of the mind with the shadows of unbelief? Why not let the bright beams of the Sun of Righteousness shine into the heart and mind, and dispel the gloom and the shadows that Satan would bring upon the soul? Turn to the light, to Jesus, the precious Saviour. Instead of beholding the flaws and defects of some human being, why not contemplate the matchless charms of Him who is the chiefest among ten thousand, and the one altogether lovely? We need not make any human being our pattern; for God has given us a perfect example in the life and character of his only begotten Son, and by beholding him we shall become changed into his image. Look upon Him whose throne is high and lifted up, the train of whose glory fills the temple. [Cf: ST 05-02-95 para. 05] p. 185, Para. 2, [1895MS].

The garden of the promises of God has been presented before us, and by the precious promises of God we are to lay hold on faith, hope, and love. Through these graces the church may shine forth in the righteousness of Christ. Living faith grasps the hand of divine power, and faith is an anchor to the soul both sure and steadfast, entering into that which is within the veil. John says, "This is the victory that overcometh the world, even our faith." He describes the great multitude who shall stand before God as overcomers, and says, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow. And they "cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto 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: ST 05-02-95 para. 06] p. 185, Para. 3, [1895MS].

Are you filled with sorrow today? Fasten your eyes on the Sun of

Righteousness. Do not try to adjust all the difficulties, but turn your face to the light, to the throne of God. What will you see there?--The rainbow of the covenant, the living promise of God. Beneath it is the mercy seat, and whosoever avails himself of the provisions of mercy that have been made, and appropriates the merits of the life and death of Christ, has in the rainbow of the covenant a blessed assurance of acceptance with the Father as long as the throne of God endures. Faith is what you need. Do not let faith waver. Fight the good fight of faith, and lay hold on eternal life. It will be a severe fight, but fight it at any cost; for the promises of God are yea and amen in Christ Jesus. Put your hand in the hand of Christ. There are difficulties to be overcome, but angels that excel in strength will cooperate with the people of God. Face Zion, press your way to the city of solemnities. A glorious crown, a robe woven in the loom of heaven, awaits the overcomer. Though Satan would cast his hellish shadow athwart your pathway, and seek to hide the mystic ladder from your view that stretches from earth to the throne of God, on which ascend and descend the angels who are ministering spirits to those who shall be heirs of salvation, yet press your way upward, plant your feet on one round after another, and advance to the throne of the Infinite. By Mrs. E. G. White. [Cf: ST 05-02-95 para. 07] p. 186, Para. 1, [1895MS].

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Cf: ST 05-16-95 para. 01] p. 186, Para. 2, [1895MS].

The record of every life is written in the books of heaven. Every sin that has been committed is there registered. Every regret for sin, every tear of repentance, every confession of guilt, and the forsaking of every darling sin, is also recorded. When the judgment shall sit and the books are opened, every case will have to stand the test of the law of God. God has a law by which he governs intelligences both in heaven and in earth. Jehovah is the supreme Governor of nations, and no greater or more fatal deception could take hold on human minds than that which leads men to declare that the law of God has been abolished. Were this so there could be no judgment; for there would be no rule by which character could be tested, and actions weighed. But we read that the judgment is to sit, and that the books are to be opened, and that every man is to be rewarded according as his works have been. If God has no moral standard by which to measure character, there can be no judgment, no reward. [Cf: ST 05-16-95 para. 02] p. 186, Para. 3, [1895MS].

But, according to the unerring word of God, every man will be judged and rewarded according as his works have been, and we are admonished to so speak and to so do as "they that shall be judged by the law of liberty." When sin has been repented of, confessed, and forsaken, then pardon is written against the sinner's name; but his sins are not blotted out until after the investigative judgment. No finite being can tell how his case stands in the sight of Him whose eyes are like a flame of fire, who says: "I know thy works. . . . I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous

therefore, and repent." [Cf: ST 05-16-95 para. 03] p. 186, Para. 4, [1895MS].

Those who presume to think that the law of God has been done away, and that it no longer exists, have set up an imperfect standard of their own. Measuring themselves by their own finite standard, they pronounce themselves pure and perfect. Satan has just such a standard, by which he declares that he is righteous; but these false standards cannot compare with God's unerring standard of righteousness. No one who has an appreciation of the verity of the law of God will claim an exalted character for himself. Our true position, and the only one in which there is any safety, is that of repentance and confession of sins before God. Feeling that we are sinners, we shall have faith in our Lord Jesus Christ, who alone is able to pardon transgression, and impute unto us righteousness. When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever. The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life. The True Witness says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." When the conflict of life is ended, when the armor is laid off at the feet of Jesus, when the saints of God are glorified, then and then only will it be safe to claim that we are saved and sinless. True sanctification will not lead any human being to pronounce himself holy, sinless, and perfect. Let the Lord proclaim the truth of your character. [Cf: ST 05-16-95 para. 04] p. 187, Para. 1, [1895MS].

John declares, "If we say that we have not sinned, we make him a liar, and his word is not in us." But we are to accept the precious promise that, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We shall make manifest by our works as to whether or not we have personal faith in Christ as our Saviour; for it is by the righteousness of Christ that we are sanctified. We are day by day to study the lessons of Christ, and grow up into him in all things. If we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. He is perfecting Christian character after the divine model, is growing in faith, in influence and power, and this work will progress in his character until faith is lost in sight, and grace in glory. The righteousness of Christ is imputed to the obedient soul, and the peace of Christ is an abiding principle in the heart. [Cf: ST 05-16-95 para. 05] p. 187, Para. 2, [1895MS].

"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." There is no quality in law to save the transgressor of the law. The law can condemn, but it cannot pardon, therefore the transgressor would have been left to perish in his wretchedness if a plan had not been devised for his salvation. Jesus Christ alone was able to save fallen man. He became man's surety and substitute. He became man's advocate to plead his case before the Father. It was for our sake that he condescended to become man. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only

begotten of the Father), full of grace and truth." Christ became the comfort and hope of the fallen race. Our Saviour is the Son of man as well as the Son of God. He took humanity upon him, and presented a model for humanity in his pure and perfect character. "He did no sin, neither was guile found in his mouth." His life was as complete as a pattern, as his death was complete as a sacrifice. He was tempted in all points like as we are, therefore he knows how to succor those that are tempted. [Cf: ST 05-16-95 para. 06] p. 187, Para. 3, [1895MS].

It should be to us a cause of continual gratitude and rejoicing that Jesus knows our weakness and is acquainted with our temptations. We are too much in the habit of thinking that the Son of God was a being so entirely exalted above us that it is an impossibility for him to enter into our trials and temptations, and that he can have no sympathy with us in our weakness and frailties. This is because we do not take in the fact of his oneness with humanity. He took upon him the likeness of sinful flesh, and was made in all points like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God. He has engaged himself to save every son and daughter of Adam who will consent to be saved in God's appointed way. [Cf: ST 05-16-95 para. 07] p. 188, Para. 1, [1895MS].

While we are admonished to obedience, we are not to think that we can merit salvation by our good works. Salvation is the free gift of God, and it is to be received by faith. It is provided for the repentant soul by Christ through the great plan of redemption. But the proof of our love to him, the evidence of our faith, will be found in our obedience to God's holy law. Our Saviour 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." Christ enjoins upon us the keeping of the commandments because he knows that in keeping them there is great reward, the revealing of a character after the divine similitude. [Cf: ST 05-16-95 para. 08] p. 188, Para. 2, [1895MS].

We must not dishonor God by unbelief in Christ as our Mediator; for he is fully able to save unto the uttermost all that come unto God by him. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we know that we know him, if we keep his commandments." Christ made it possible for fallen man to keep the commandments of God, for he will lift from the degradation of sin every fallen soul who will lay hold of the promises of God by faith, and comply with the conditions of salvation. The humanity of Christ is a marvel to the heavenly angels who are with him in the heavenly courts, and know the infinite price he paid for the redemption of man. They marvel at his grace given to the fallen race, so that, by becoming partakers of the divine nature, they may keep the law of Jehovah. These wonderful mysteries angels desire to look into. By. Mrs. E. G. White. [Cf: ST 05-16-95 para. 09] p. 188, Para. 3, [1895MS].

"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." [Cf: ST 05-23-95 para. 01] p. 188, Para. 4, [1895MS].

John, the writer of these words, by the providence of God was spared till old age came upon him. He had been a disciple of Christ from the beginning of his ministry, he had listened to the teaching of Christ, and had witnessed his miracles. He had followed him through the different stages of his missionary work on earth, and had seen his agony in Gethsemane, his betrayal, trial, rejection, condemnation, his suffering and death on Calvary's cross. He had looked upon him after his resurrection, and had witnessed his ascension, and he had a message to repeat everywhere that was present truth to the world then, and will be present truth as long as the world shall stand. John declared to the people that which he had seen and heard, that which his hands had handled of the word of God. [Cf: ST 05-23-95 para. 02] p. 188, Para. 5, [1895MS].

The Lord Jesus appeared to John and showed him what he should write to the people, unfolding to them what should come to pass hereafter, and the messages which John wrote in ages past are now present truth for the world. In his providence, God has spared the lives of some who, like John, can witness to the force of the messages that apply to our own time; for they have had an experience from the first in the fulfillment of God's prophetic word, and have experienced the power of God in the establishment and the promulgation of the messages of warning for this time. They can tell of the wonderful way in which the Lord has revealed truth, and, like John, can bear witness to that which they have seen and heard and handled of the word of God. [Cf: ST 05-23-95 para. 03] p. 189, Para. 1, [1895MS].

The mighty dealings of God with his people in the past are to be rehearsed for the benefit and blessing of those who follow in the faith, and through the word of God see Jesus, their High Priest in the sanctuary in heaven. The messages of John had a great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt the sincerity of John, and the messages from his lips had great power in turning many to the faith of Jesus Christ. The truths stated by John were the very message that the Lord would have him bear; but the Jews who rejected the truth were greatly annoyed at his testimony, and they thought that as long as John kept ringing his testimony in the ears of the people that Jesus was the Messiah, they should prevail nothing against those who had faith in Jesus whom they had crucified. Many were continually turning from their unbelief, and accepting Christ as the Messiah, and the enemies of truth declared that the testimony of John must be silenced in order that the miracles and mission of Jesus might be forgotten. They hoped to put John to death upon the false accusations of his enemies; but the Lord had his faithful witness preserved from death. Though imprisoned on the isle of Patmos for the word of God and the testimony of Jesus Christ, he did not cease to bear witness to the truth. His was a message of joy, proclaiming the fact that Christ was not in the tomb, but was a risen Saviour who had ascended on high, and was interceding for his people until he should return again to take them unto himself. [Cf: ST 05-23-95 para. 04] p. 189, Para. 2, [1895MS].

"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. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Those who are doers of the words of Christ will walk in the light as Christ is in the light. The loyal heart will pattern after the example of him who pleased not himself. Christ's followers will not choose to do one duty, and pass over another because it is distasteful. God sends light to his people, but if they refuse to walk in the light, they will not receive a blessing. "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. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: ST 05-23-95 para. 05] p. 189, Para. 3, [1895MS].

Those who walk in the light of Christ reject no message of truth, and the fruit of their acceptance of truth is unity among themselves. Christ is their center, Christ is to them the way, the truth, and the life. But those who simply cry, "Christ, Christ," and do not accept the words of Christ, are not partakers of his divine nature, and do not eat of his flesh, or drink of his blood. Those who live by every word that proceedeth out of the mouth of God will not, cannot, be at variance; for they are like the many branches that are united to one stock. This is the unity that will exist among those in whose hearts Christ is formed, the hope of glory. Those who are united with Christ will have respect unto all God's commandments, and will accept the light that shines upon their pathway. [Cf: ST 05-23-95 para. 06] p. 189, Para. 4, [1895MS].

If we are doers of the word of God, we shall be followers of Christ, and our lives will be characterized by holiness in aim, holiness in aspiration, holiness in action, which is progressive sanctification. We shall have Christlike sympathy for all souls, both saints and sinners; but with this experience there will be no vain boasting of our sinlessness. We shall rather speak in the language of Paul, and say: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you." [Cf: ST 05-23-95 para. 07] p. 190, Para. 1, [1895MS].

Paul was of the number who had left positions of honor, set aside worldly inducements, and gone from his friends in order that he might do the will of God. He would not allow any worldly attraction to influence him; but he made it the purpose of his life to follow Jesus, and pressed and urged his way against every obstacle in order that he might reach the mark for the prize of his high calling in Christ Jesus. But if there was any one who could hope to be justified in claiming perfection of character, it was Paul; but we hear from his lips no presumptuous boasting. He says rather that he does not count himself as one that has attained, but only as one who is following after, pressing on toward the mark for the prize of his high calling in God through Christ Jesus. Christ arrested him in his blind course of self-

righteousness, when he was persecuting the saints of God, and turned him from a life of sin in ignorance to a life of faithfulness, in order that through divine grace he might be cleansed and sanctified, and wear at last the conqueror's crown. [Cf: ST 05-23-95 para. 08] p. 190, Para. 2, [1895MS].

The attitude of Paul is the attitude to be taken by every one of the followers of Christ; for we are ever to be urging our way, striving lawfully for the crown of immortality. Not one may claim to be perfect. Let the recording angels write the history of the holy struggles and conflicts of the people of God, let them record their prayers and tears; but let not God be dishonored by the proclamation from human lips, declaring, "I am sinless. I am holy." Sanctified lips will never give utterance to such presumptuous words. Paul had been caught up to the third heaven, and had seen and heard things that could not be uttered, and yet his modest statement is, "Not as though I had already attained, either were already perfect; but I follow after." Let the angels of heaven write of Paul's victories in fighting the good fight of faith. Let heaven rejoice in his steadfast tread heavenward, keeping the prize in view for which he counts every other consideration as dross. Let the angels of heaven rejoice to tell his triumphs, but let Paul utter no vain praise of himself in making a boast of his attainments. [Cf: ST 05-23-95 para. 09] p. 190, Para. 3, [1895MS].

Let those who feel inclined to make a high profession of holiness, look into the mirror of God's law, which discovers to us the defects of our character. Those who see the far-reaching claims of the law of God, those who realize that it is a discerner of the thoughts and intents of the heart, will not presume to make the boast of sinlessness, and venture to declare, "I am perfect, I am holy." "If we," John says, not separating himself from his brethren, "say that we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar, and his word 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." By. Mrs. E. G. White. [Cf: ST 05-23-95 para. 10] p. 190, Para. 4, [1895MS].

The character of the Lord Jesus Christ is to be reproduced in those who believe in him as their personal Saviour. They will 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." Our acceptance with God is not upon the ground of our good works, but our reward will be according to our works. "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: ST 05-30-95 para. 01] p. 191, Para. 1, [1895MS].

"The carnal [or natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Human nature could not keep the law, even if it would. Apart from Christ, without union with him, we can do nothing. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The law requires us to present to God a holy character. It demands of men today just what it demanded of Adam in Eden,--perfect obedience, perfect harmony with all its precepts in all relations of life, under

all circumstances and conditions. No unholy thought can be tolerated, no unlovely action can be justified. As the law requires that which no man of himself can render, the human family are found guilty before the great moral standard, and it is not in the province of law to pardon the transgressor of law. The standard of the law cannot be lowered to meet man in his fallen condition. No compromise can be made with the sinner to take less than the full requirement of the law. The law cannot acquit the guilty, it cannot cleanse the sinner, or give power to the transgressor to raise himself into a purer, holier atmosphere. Standing before a holy, good, and just law, and finding ourselves condemned because of transgression, we may well cry out, What shall we do to be saved? [Cf: ST 05-30-95 para. 02] p. 191, Para. 2, [1895MS].

There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "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." A complete offering has been made; for "God so loved the world, that he gave his only begotten Son,"--not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. [Cf: ST 05-30-95 para. 03] p. 191, Para. 3, [1895MS].

John said, "We have seen, and do testify that the Father sent the Son to be the Saviour of the world." The Son of God took upon him human nature,--"the Word was made flesh, and dwelt among us." "God was manifest in the flesh." The union of divinity with humanity brings to the fallen race a value which we scarcely comprehend. The human and the divine were united in Christ, in order that he might represent those who should believe in him. He took our nature, and passed through our experiences, and as our representative he assumed our responsibilities. The sins of men were charged to Christ, and, innocent though he was, he engaged to suffer for the guilty, that through faith in him the world might be saved. "We were reconciled to God by the death of his Son." Christ reconciled the world unto himself, not imputing their trespasses unto them. O, what compassion and love are here revealed! How is humanity exalted through the merits of Christ! His sacrifice was ample and complete. The Holy One died instead of the unholy. He clothed himself in our filthy garments, that we might wear the spotless robe of his righteousness, which was woven in the loom of heaven. He paid the whole debt for all who would believe in him as their personal Saviour. His blood cleanseth from all sin and purifieth from all unrighteousness. In him, through him alone, we have forgiveness of sins. Through faith in his blood we have justification in the sight of God. [Cf: ST 05-30-95 para. 04] p. 191, Para. 4, [1895MS].

It will avail nothing for us to do penance, to afflict the body for the sin of the soul, or to flatter ourselves that by our good works we shall merit or purchase an inheritance among the saints. When the question was asked Christ, "What shall we do that we might work the works of God?" he answered, "This is the work of God, that ye believe

on him whom he hath sent." We are not to do something in order to purchase our entrance into heaven; for the Lord gives us heaven through the merit of Jesus Christ, and not through any merit of our own. Good works are the result of faith and love; for, conscious of the debt of love and gratitude which we owe to God for the infinite sacrifice made in our behalf, we show forth the praises of him who hath called us out of darkness into his marvelous light. Every one is under bonds to God to manifest obedience to all his commandments, relying fully on the righteousness of Christ for his acceptance with God. Accepting the grace of Christ, we are to live to the honor and glory of God, keeping the commandments at any sacrifice to ourselves. "There is none other name under heaven given among men, whereby we must be saved." [Cf: ST 05-30-95 para. 05] p. 192, Para. 1, [1895MS].

The atonement of Christ was not made in order to induce God to love those whom he otherwise hated; it was not made to produce a love that was not in existence; but it was made as a manifestation of the love that was already in God's heart, an exponent of the divine favor in the sight of heavenly intelligences, in the sight of worlds unfallen, and in the sight of a fallen race. "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." We are not to entertain the idea that God loves us because Christ has died for us, but that he so loved us that he gave his only begotten Son to die for us. The death of Christ was expedient in order that mercy might reach us with its full pardoning power, and at the same time that justice might be satisfied in the righteous substitute. The glory of God was revealed in the rich mercy that he poured out upon a race of rebels, who through repentance and faith might be pardoned through the merits of Christ, for God will by no means clear the guilty who refuse to acknowledge the merit of a crucified and risen Saviour. It is only through faith in Christ that sinners may have the righteousness of Christ imputed unto them, and that they may be "made the righteousness of God in him." Our sins were laid on Christ, punished in Christ, put away by Christ, in order that his righteousness might be imputed to us, who walk not after the flesh, but after the Spirit. Although sin was charged to his account on our behalf, yet he remained perfectly sinless. [Cf: ST 05-30-95 para. 06] p. 192, Para. 2, [1895MS].

O, what a history we have in the life and death, resurrection and exaltation of Christ! He was the incarnate God, the Lord of life and glory; yet for our sakes he was delivered into the hands of wicked men. Satan and the whole confederacy of evil men and evil angels raged around him, and he suffered that which would have been insupportable to any human being. His life was one of utter self-denial and self-sacrifice, full of achievements of divine mercy, goodness, and power. Disease fled at his touch, the blind saw, the deaf heard, demons were cast out, the dead were raised. The tempest-tossed waters were stilled at his command, and as he hung upon the cross, nature gave signs that she sympathized with her dying Author. The earth reeled and heaved beneath the feet of men; the sun clothed itself in sackcloth. When the mighty angel descended from heaven, parting the darkness from his track, the Roman guard fell as dead men before the resplendent glory, and Christ in his Godhead shone forth as he burst from the tomb, and rose triumphant over death and the grave. The disciples understood, when they saw him arisen from the dead, what he meant when he said, "Destroy this temple, and in three days I will raise it up." [Cf: ST

05-30-95 para. 07] p. 192, Para. 3, [1895MS].

Shall our faith ever falter again? What stronger evidence could God have given us that Jesus is the Son of God? What greater evidence could be given of the power and coming of our Lord Jesus Christ than that which has been given by those who were eyewitnesses of his Majesty? Will those who claim to believe in Christ as a personal Saviour, dishonor God by doubting that he to whose guardianship they have committed their souls will keep that which has been committed to his trust against that day? Jesus is a risen Saviour. He came forth from the grave to vindicate his previous claims, to confirm the faith of his followers, to establish the truth of his Godhead before men, to make doubly sure the assurance that whosoever believeth in him should not perish, but have everlasting life. By. Mrs. E. G. White. [Cf: ST 05-30-95 para. 08] p. 193, Para. 1, [1895MS].

Last Sabbath, July 28, my son, W. C. White, and myself, drove to Kellyville, to speak to the church, by special request. There was a person acquainted with our faith, but who was not one with us, who said he would come to the meeting to hear one of our ministers speak. We were the only ones who could respond to the request. We were glad to see in the assembly, besides this interested person, the family of Brother Radcliff, from Castle Hill, who had come ten miles to the meeting. We had a very precious season, for the promise of the Saviour was fulfilled, "Where two or three are gathered together in my name, there am I in the midst." When Jesus meets with his people, his blessing rests upon those who assemble for the purpose of worshipping God. We need to cherish and cultivate a spirit of true worship, a spirit of devotion, upon the Lord's holy, sanctified day. We should assemble together believing that we shall receive comfort and hope, light and peace, from Jesus Christ. [Cf: ST 06-06-95 para. 01] p. 193, Para. 2, [1895MS].

As we rode slowly up the hills, everything our eyes rested upon was peaceful and pleasant. In every direction we looked, the scenery was lovely. The orange and mandarin orchards displayed their golden fruit, and we remarked that the world is still beautiful and pleasant, although it has been marred by the wickedness of men. [Cf: ST 06-06-95 para. 02] p. 193, Para. 3, [1895MS].

I spoke from Matthew, the fifth chapter, and W. C. White followed me with a short discourse, after which we had a social meeting, when a number of testimonies were borne. We know that the Lord comforted those who were witnesses for Christ. 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 honor and glorify his name. The company of believers may be few in number, but they have been taken by the Cleaver of truth as rough stones from the quarry of the world, and have been brought into God's workshop to be hewed and squared by ax and chisel, to be fitted up by test and trial for a place in God's heavenly temple, and they are very precious in the sight of the Lord. Though they are to be hewed and squared, and fitted and polished for the heavenly building, yet even in the rough, they are precious in the sight of God. The ax, and the hammer, and the chisel of trial and test, are in the hands of One who is skillful, and are used not to destroy, not to bring to nothingness, but to work out the perfection of every soul, so that,

as precious stones, transformed and polished, the children of God may find their place in the building of God. [Cf: ST 06-06-95 para. 03] p. 193, Para. 4, [1895MS].

I would that every soul who sees the evidences of truth, would accept of Jesus Christ as his personal Saviour. Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus than he will demolish his throne. We are accepted in the Beloved. We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ. [Cf: ST 06-06-95 para. 04] p. 194, Para. 1, [1895MS].

The church of God upon the earth are one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints who on earth meet to worship God in spirit and truth and in the beauty of holiness. In the inner court of heaven they listen to the testimonies of the witnesses for Christ in the outer court on earth, and the praise and thanksgiving that come from the church below are taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly court because Christ has not died in vain for the fallen sons of Adam. While angels drink from the fountain head, the saints on earth drink of the pure stream flowing from the throne of God, making glad the city of God. O that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw him to Christ. [Cf: ST 06-06-95 para. 05] p. 194, Para. 2, [1895MS].

The angels never leave the tempted ones a prey to the enemy, who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below are the angels of God, listening to the thanksgiving, the praise, the supplication that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choirs of the angelic host above. [Cf: ST 06-06-95 para. 06] p. 194, Para. 3, [1895MS].

As we journeyed homeward, my mind was called out in contemplation of these precious themes, and I was filled with an intense longing to pass along some of these precious thoughts to my brethren and sisters. O that with pen and voice I could represent the privileges of the children of God as they really exist! O that we who are pilgrims and strangers in this foreign country, seeking a better country, even a heavenly, might comprehend Christ, the way, the truth, and the life! He says, "No man cometh unto the Father but by me." The path he has marked out is so plain and distinct that the veriest sinner, loaded with guilt, need not miss his way. Not one trembling seeker need to fail of finding the true path, and of walking in pure and holy light; for Jesus leads the way. The path is so narrow, so holy, that sin cannot be tolerated therein, yet access to the path has been made for all, and not one desponding, doubting, trembling soul needs to say, "God cares

naught for me." Every soul is precious in his sight; "for God so loved the world," even in its blackness and disobedience, even with the heavy shadow of sin and Satan upon it, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 06-06-95 para. 07] p. 194, Para. 4, [1895MS].

When Satan was triumphing as the prince of the world, when he claimed the world as his kingdom, when we were all marred and corrupted with sin, God sent his messenger from heaven, even his only begotten Son, to proclaim to all the inhabitants of the world: I have found a ransom. I have made a way of escape for all the perishing. I have your emancipation papers provided for you, sealed by the Lord of heaven and earth. You may have freedom upon the condition of faith in Him who is able to save unto the uttermost all who come unto God by Him. A ransom has been provided at infinite cost, and it is not because there is any flaw in the title which has been purchased for lost souls that they do not accept it. It is not because the mercy, the grace, the love of the Father and the Son are not ample, and have not been freely bestowed, that they do not rejoice in pardoning love, but it is because of their unbelief, because of their choice of the world, that they are not comforted with the grace of God. It is their love of disobedience, their pleasure in sin, their enjoyment of rebellion, that have blunted their perceptions until they fail to discern the things which make for their peace. If they are lost, it will be because they will not come unto Christ that they might have life. [Cf: ST 06-06-95 para. 08] p. 195, Para. 1, [1895MS].

God waits to bestow the blessing of forgiveness of sins, of pardon for iniquity, of the gift of righteousness, upon all who will believe in his love and accept of his salvation. Christ is ready to say to the repenting sinner: "Take away the filthy garments from him. . . . 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." "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." Christ is the connecting link between God and man. The blood of Jesus Christ is the eloquent plea that speaks in behalf of sinners. The blood of Jesus Christ cleanseth us from all sin. *Norfolk Villa, Granville, N. S. W., July 30, 1894.* By. Mrs. E. G. White. [Cf: ST 06-06-95 para. 09] p. 195, Para. 2, [1895MS].

After his defection in heaven, the Lord declares of Satan that he abode not in the truth. After his sin, he became a rebel, an avowed antagonist of God, and for the purpose of working out his rebellion, he established an infernal empire, and unfurled the standard of rebellion, rallying around him the powers of evil. Satan worked upon such principles as would conform those who sympathized with him to his own corrupt standard, and would assimilate them with his own Satanic nature. It was his determined purpose to efface from man the image of God, and stamp upon the souls of his subjects his own image and superscription. He employed in his work the most deceptive methods, and was successful in leading men to cooperate with him in rebellion against God. Christ gives to him the title of "the father of lies," "the accuser of the brethren," "a murderer from the beginning." By his

bewitching power he instilled into man the same spirit of opposition and hatred of God as he himself had, and set up his throne as the rallying point for the confederacy of wickedness. [Cf: ST 06-13-95 para. 01] p. 195, Para. 3, [1895MS].

Satan claims the world as his kingdom, and counts as his subjects those who unite with him in opposition to the God of heaven, because they have chosen him as their ruler. He is unable to dethrone Jehovah; but he exalts himself as the ruler of this world, and plants his throne between the soul who would worship toward heaven, and the divine being Jehovah, who alone is worthy of all honor, glory, and praise, to whom alone belong all power, dominion, and might. Satan arranges his plans in such a way as to intercept the worship due to God, and to transfer to himself the adoration due to God alone. But the Lord did not leave the fallen race to the mercy of the devices of the enemy. He selected a people for himself, and gave directions for the erection of a temple for the benefit of those who would be his true worshipers, in order that the presence and the name of the Lord might not be forgotten in the earth. This temple of the true God was to stand as a protest against the usurpation of the enemy, a testimony to the fact that there is a living and true God, a proclamation of the character of Jehovah, and his right to the supreme regard of men. Satan was stirred with enmity toward the worshipers of God, and determined to seduce this people into idolatry, and cause the name of God to be blotted from the earth. [Cf: ST 06-13-95 para. 02] p. 195, Para. 4, [1895MS].

Satan determined to sit up the throne of God in the earth, to sit in the temple of God, showing himself to be God. For ages he seemed to rule as though the world was entirely his own, and his assumption to supreme authority seemed undisputed. The powers of hell seemed to hold men under their control, and Satan revealed his hellish principles in taking possession of the human body, and plunging his subjects into misery and crime. To all appearances the world had become his subjects, with the exception of a small minority who dared to withstand his power and to dispute his authority. Through his agents he invented instruments of torture, and put his victims to cruel suffering, and then he charged his own attributes upon God, and indicted the law of God as the cause of men's misery. Temptation became a science in his hands, and men were educated to be sinners. The confederacies of evil were numerous, and every demon power had a part to act in carrying out the plottings of evil, and every worker was to be ready to spring into action to do his assigned work at an instant's notice. Could the curtain have been withdrawn so that men could have seen what measures were being taken to gain access to the human soul, could they have realized how successful the demoniacal plottings were to prove, they could have stood back with horror, and would have broken with Satan without delay. [Cf: ST 06-13-95 para. 03] p. 196, Para. 1, [1895MS].

But though men failed to see the deep plottings of the enemy of God and men, these plottings were not hidden from the hosts of heaven. They were known to God, and a way of escape was provided for all who would believe in the plan of salvation, devised from the foundation of the world. Jesus came to our world to oppose the usurper, and Christ was the object of Satan's hate. Christ was the rightful sovereign of the world, and Satan proposed to seduce him from his loyalty to the law of God. He led him into the wilderness of temptation, and tempted Christ, saying that if Jesus would bow down and worship him he would make him

the king of the world. He declared: "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." But Christ had come to the world to dispute the assumed authority of Satan, and to overthrow his claims to the kingdom of this world. "And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: ST 06-13-95 para. 04] p. 196, Para. 2, [1895MS].

Christ came to reveal to the world, in the sight of heavenly intelligences, the true character of the Father, and to present his claims to the sovereignty of the universe. Jesus represented the character of the Father in a way to disprove the lying representations of the enemy, for the Son of God revealed the Father as a being full of mercy, compassion, goodness, truth, and love. Far from casting off the fallen sons of Adam, Jesus had come to take upon himself their guilt, woe, and misery, and to suffer the penalty of the law which man had transgressed. In him dwelt all the fullness of the Godhead bodily. He was the express image of his Father's person, the brightness of his glory. [Cf: ST 06-13-95 para. 05] p. 196, Para. 3, [1895MS].

Christ was the way, the truth, and the life. He came down from the royal courts of heaven, and appeared in untarnished glory, in perfection of beauty, in holiness of character, the chiefest among ten thousand, and the One altogether lovely. So unblemished was he that he could say, "Satan cometh, and hath nothing in me." [Cf: ST 06-13-95 para. 06] p. 196, Para. 4, [1895MS].

But though no taint of evil could be found in the Son of God, though no flaw could be detected, though men could find no fault in him, yet, controlled by the Satanic hate of their leader, men rose up against the Prince of life, and with demoniacal fury they cried, "Away with him, away with him, crucify him." When Pilate brought forth Jesus and Barabbas, and asked, "Whether of the twain will ye that I release unto you? they said, Barabbas." They preferred a robber and a murderer to the Son of God, and when asked what should be done with Jesus, they cried, "Let him be crucified." But the great object for which Christ had come to the earth was not defeated by his death and suffering. Though he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, yet he revealed the love of God for a fallen 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." By. Mrs. E. G. White. [Cf: ST 06-13-95 para. 07] p. 197, Para. 1, [1895MS].

"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." The heritage of the people of God is discerned through faith in the word of God. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Through faith the children of God obtain a knowledge of Christ, and cherish the hope of his appearing to judge the world in righteousness, until it becomes a glorious expectation; for they shall then see him as he is, and be made like him, and ever be with the Lord. The sleeping saints shall then be called forth from their graves to a glorious immortality. When the day of deliverance shall come, then

shall ye return, and discern between him that serveth God and him that serveth him not. When Christ shall come, it will be to be admired of all those that believe, and the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ. [Cf: ST 06-20-95 para. 01] p. 197, Para. 2, [1895MS].

Those who are looking for the revelation of Christ in the clouds of heaven with power and great glory, as King of kings and Lord of lords, in life and character will seek to represent him to the world. "And every man that hath this hope in him purifieth himself, even as He is pure." They will hate sin and iniquity, even as Christ hated sin. They will keep the commandments of God, as Christ kept his Father's commandments. They will realize that it is not enough to acquiesce in the doctrines of truth, but that the truth must be applied to the heart, practiced in the life, in order that the followers of Christ may be one with him, and that men may be as pure in their sphere as God is in his sphere. There have been men in every generation who have claimed to be the sons of God, who paid tithes of mint and anise and cummin, and yet who led a godless life; for they neglected the weightier matters of the law,--mercy, justice, and the love of God. There are today many who are in a similar deception; for while bearing an appearance of great sanctity, they are not doers of the word of God. What can be done to open the eyes of these self-deluded souls, except to set before them an example of true piety, and be ourselves not hearers only, but doers of the commandments of the Lord, thus reflecting the light of purity of character upon their pathway? [Cf: ST 06-20-95 para. 02] p. 197, Para. 3, [1895MS].

The sons of God will not be like the worldling; for the truth received in the heart, will be the means of purifying the soul, and of transforming the character, and of making its receiver like-minded with God. Unless a man becomes like-minded with God, he is still in his natural depravity. If Christ is in the heart, he will appear in the home, in the workshop, in the market place, in the church. The power of the truth will be felt in elevating, ennobling the mind, and softening and subduing the heart, bringing the whole man into harmony with God. He who is transformed by the truth will shed a light upon the world. He that hath the hope of Christ in him will purify himself even as He is pure. The hope of Christ's appearing is a large hope, a far-reaching hope. It is the hope of seeing the King in his beauty, and of being made like him. [Cf: ST 06-20-95 para. 03] p. 197, Para. 4, [1895MS].

When Christ shall come, the earth will tremble before him, and the heavens will be rolled together as a scroll, and every mountain and every island will be moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." In view of the great day of God, we can see that our only safety will be found in departing from all sin and iniquity. Those who continue in sin will be found among the condemned and perishing. John saw the fate of those who choose the path of transgression: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said

to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" [Cf: ST 06-20-95 para. 04] p. 198, Para. 1, [1895MS].

A terrible doom awaits the sinner, and therefore it is necessary that we know what sin is, in order that we may escape from its power. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Here we have the true definition of sin; it is "the transgression of the law." How often the sinner is urged to leave his sins, and come to Jesus; but has the messenger who would lead him to Christ clearly pointed out the way? Has he clearly pointed out the fact that "sin is the transgression of the law," and that he must repent, and forsake the breaking of God's commandments? Christ will come to consume the false prophet, to sweep away the hosts of apostasy, to take vengeance on them that know not God, and that obey not the gospel of God; and it is of the highest importance to each one of us that we know the conditions by which we shall escape the sinner's doom. It is of the greatest moment that we understand the nature of our fall and the consequences of transgression. Man's conscience has become hardened by sin, and his understanding darkened by transgression, and his judgment has become confused as to what is sin. He has become benumbed by the influence of iniquity, and it is essential that his conscience be aroused to understand that sin is the transgression of God's holy law. He who does not obey the commandments of God is a sinner in the sight of God. [Cf: ST 06-20-95 para. 05] p. 198, Para. 2, [1895MS].

"All have sinned, and come short of the glory of God," and for this reason the Lord has provided a remedy for sin: "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." "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." The true test of religious experience is here given. He that abideth in Christ is perfected in the love of God, and his purposes, thoughts, words, and actions are in harmony with the will of God expressed in the commandments of his law. There is nothing in the heart of the man who abides in Christ that is at war with any precept of God's law. Where the Spirit of Christ is in the heart, the character of Christ will be revealed, and there will be manifested gentleness under provocation, and patience under trial. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." Righteousness can be defined only by God's great moral standard, the Ten Commandments. There is no other rule by which to measure character. "He that committeth sin is of the devil; for the devil sinneth from the beginning." It was the refusal of Satan to obey the commandments of God that brought sin and apostasy into the universe. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." [Cf: ST 06-20-95 para. 06] p. 198, Para. 3, [1895MS].

Through the devices of the great apostate, man has been led to separate himself from God, and has yielded to the temptations of the adversary of God and man in committing sin and breaking the law of the Most High. God could not alter one jot or tittle of his holy law to meet man in his fallen condition; for this would reflect discredit upon

the wisdom of God in making a law by which to govern heaven and earth. But God could give his only begotten Son to become man's substitute and surety, to suffer the penalty that was merited by the transgressor, and to impart to the repentant soul his perfect righteousness. Christ became the sinless sacrifice for a guilty race, making men prisoners of hope, so that, through repentance toward God because they had broken his holy law, and through faith in Christ as their substitute, surety, and righteousness, they might be brought back to loyalty to God and to obedience to his holy law. [Cf: ST 06-20-95 para. 07] p. 199, Para. 1, [1895MS].

It was impossible for the sinner to keep the law of God, which was holy, just, and good; but this impossibility was removed by the impartation of the righteousness of Christ to the repenting, believing soul. The life and death of Christ in behalf of sinful man were for the purpose of restoring the sinner to God's favor, through imparting to him the righteousness that would meet the claims of the law, and find acceptance with the Father. But it is ever the purpose of Satan to make void the law of God, and to pervert the true meaning of the plan of salvation. Therefore he has originated the falsehood that the sacrifice of Christ on Calvary's cross was for the purpose of freeing men from the obligation of keeping the commandments of God. He has foisted upon the world the deception that God has abolished his constitution, thrown away his moral standard, and made void his holy and perfect law. Had he done this, at what terrible expense would it have been to Heaven! Instead of proclaiming the abolition of the law, Calvary's cross proclaims in thunder tones its immutable and eternal character. Could the law have been abolished, and the government of heaven and earth and the unnumbered worlds of God maintained, Christ need not have died. The death of Christ was to forever settle the question of the validity of the law of Jehovah. Having suffered the full penalty for a guilty world, Jesus became the Mediator between God and man, to restore the repenting soul to favor with God by giving him grace to keep the law of the Most High. Christ came not to destroy the law or the prophets, but to fulfill them to the very letter. The atonement of Calvary vindicated the law of God as holy, just, and true, not only before the fallen world, but before Heaven and before worlds unfallen. Christ came to magnify the law and to make it honorable. By. Mrs. E. G. White. [Cf: ST 06-20-95 para. 08] p. 199, Para. 2, [1895MS].

The great object that brought Christ to the earth was to reveal the Father. When Moses had desired a closer acquaintance with God, and had prayed, "I beseech thee, show me thy glory," the Lord had answered, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." [Cf: ST 06-27-95 para. 01] p. 199, Para. 3, [1895MS].

"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." The glory of the Lord is his character that was revealed to Moses; but how different is the representation of himself from that made by Satan, the father of lies! [Cf: ST 06-27-95 para. 02] p. 199, Para. 4, [1895MS].

But who that is not infinite can understand the infinite? Christ declares, "No man knoweth the Father but the Son, and he to whomsoever the Son shall reveal him." It is recorded of Epictetus that when his hearers said to him, "You have uttered many excellent things of God; but we cannot as yet understand what he is," he truly and nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God himself would cease to be what he is." The greatness of God cannot be measured or comprehended. And that doctrine that denies the absolute Godhead of Jesus Christ, denies also the Godhead of the Father; for no man knoweth the Son but the Father. [Cf: ST 06-27-95 para. 03] p. 200, Para. 1, [1895MS].

The mightiest created intelligence cannot grasp divinity. The principalities and powers of heaven are overwhelmed with the vastness of the theme of Christ's character and the mystery of the union of divinity and humanity. The most eloquent notes of cherubim and seraphim fail to describe him; but the angels of God delight to be in his presence. They rejoice in beholding his face, and hasten to obey his command, to fulfill their commission of love to those for whom Christ died. [Cf: ST 06-27-95 para. 04] p. 200, Para. 2, [1895MS].

The sufferings of Christ for the redemption of a fallen race were a necessity, and his exaltation is a part of the plan by which his chosen shall at last behold his full and inexpressible glory. Our Lord Jesus Christ could not have become the Redeemer unless he had first been the Sacrifice. How precious is it to contemplate the faithfulness of God to his promises! After his humiliation, suffering, and death, the Son of God steps back to the position of his former glory, and is one with the Father in power and dominion. While on earth he lived a life of humiliation, toiling for the good of men. He suffered, he died, he triumphed over death and the grave, and was received up into glory. But before he takes his seat upon the throne with his Father, he prefers the request: "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Jesus had represented the Father to his disciples, and before the throne of God he now represents his believing children, saying: "These have known 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: ST 06-27-95 para. 05] p. 200, Para. 3, [1895MS].

Jesus said, "I have declared unto them thy name, and will declare it." He had represented the Father's character to the world. When Philip had said unto him, "Show us the Father, and it sufficeth us," he had said, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." The Father was one with Christ in all his sufferings, in all his humiliations. The Father's heart yearned over his Son; his love knew no variableness, neither shadow of turning. God looked upon his Son as the faithful servant of the everlasting covenant, and approved of the work he

accomplished by his life of humiliation, toil, and suffering. He heard his expiring cry at the cross, as he went to the very depth of humiliation, and with his last breath exclaimed, "It is finished." God was pledged to raise his Son, in whom he was well pleased, to the very highest exaltation as the Redeemer of humanity, and to give him a name above every name. As a servant on the earth, his life had been one of toil and faithfulness; as sacrifice, he had died a death of shame and suffering, to make expiation for the human family, that whosoever believeth in him should not perish, but have everlasting life. [Cf: ST 06-27-95 para. 06] p. 200, Para. 4, [1895MS].

In the purity of his life he had revealed the Father, and the glory of God had beamed forth from his character. The perfection of the Father had been displayed before unfallen worlds, before heavenly intelligences, and to sinful men. In the mediatorial work of Christ, the love of God was revealed in its perfection to men and angels. Having overcome the temptation and borne the test in the wilderness, having overcome in our behalf, he bends his steps toward Calvary, and in the perfection of humanity he grasps the world, and in the fullness of his divinity he lays hold upon the throne of God, and proclaims the result of his terrible conflict with the enemy, exclaiming, "Now is the prince of this world cast out," now is the last enemy destroyed. The usurper to the throne and kingdoms of the world is put to flight; his confederacy of evil is broken and scattered. With his human arm he encircles the race of Adam, and with his divine arm he grasps the throne of God, and unites finite man with the infinite God, and earth with heaven. He sees as a result of his victory a new heaven and a new earth, from which every trace of evil is removed, and where God is all in all to its righteous inhabitants. By. Mrs. E. G. White. [Cf: ST 06-27-95 para. 07] p. 201, Para. 1, [1895MS].

"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." "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." 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: ST 07-04-95 para. 01] p. 201, Para. 2, [1895MS].

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; "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: ST 07-04-95 para. 02] p. 201, Para. 3, [1895MS].

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 will they 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 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." 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 no effect the commandments of God, are false shepherds, who would exalt tradition above the commandments of Jehovah. [Cf: ST 07-04-95 para. 03] p. 201, Para. 4, [1895MS].

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 class which denies the Father and the Son is 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 claims 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: ST 07-04-95 para. 04] p. 202, Para. 1, [1895MS].

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 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 moulded 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: ST 07-04-95 para. 05] p. 202, Para. 2, [1895MS].

"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: ST 07-04-95 para. 06] p. 202, Para. 3, [1895MS].

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." By. Mrs. E. G. White. [Cf: ST 07-04-95 para. 07] p. 203, Para. 1, [1895MS].

"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: ST 07-11-95 para. 01] p. 203, Para. 2, [1895MS].

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: ST 07-11-95 para. 02] p. 203, Para. 3, [1895MS].

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 shouldest 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." [Cf: ST 07-11-95 para. 03] p. 203, Para. 4, [1895MS].

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: ST 07-11-95 para. 04] p. 204, Para. 1, [1895MS].

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 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. [Cf: ST 07-11-95 para. 05] p. 204, Para. 2, [1895MS].

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: ST 07-11-95 para. 06] p. 204, Para. 3, [1895MS].

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: ST 07-11-95 para. 07] p. 204, Para. 4, [1895MS].

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: ST 07-11-95 para. 08] p. 204, Para. 5, [1895MS].

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 through the condescension of Christ, the transgressor 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: ST 07-11-95 para. 09] p. 205, Para. 1, [1895MS].

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 these 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. [Cf: ST 07-11-95 para. 10] p. 205, Para. 2, [1895MS].

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, and yet, although Satan causes the world to regard the followers of Christ as foes to progress, yet 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 declared 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. By. Mrs. E. G. White. [Cf: ST 07-11-95 para. 11] p. 205, Para. 3, [1895MS].

"Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve." Satan would not have entered into Judas if he had not opened the door to give him admittance. He would not have entered into him if he had been a doer of the words of Christ. "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." Had he been a doer of the words of Christ, he would have taken heed, and would have barricaded the soul, so that Satan could not have entered. [Cf: ST 07-18-95 para. 01] p. 205, Para. 4, [1895MS].

Judas had had great light; he had had many opportunities to understand what were the requirements of God. Numbered among the twelve, he had listened to the lessons of Christ; he had heard the truth, and he had no excuse for failing to form a character after the likeness of Christ. It had been his privilege to behold the character of Christ, to contemplate his goodness, his compassion, to see his works of mercy, to behold his wonderful miracles in healing the sick and giving life to the dead. He should have been rich in faith, and bound to Christ with cords of love which nothing could sever; but though a hearer of the words of Christ, he was not a doer of his word. Had Judas improved his opportunities and appreciated his privileges while being in close relationship with Christ as a disciple, he would have watched unto prayer, and would have overcome his besetting sin, avarice and covetousness, which is idolatry, and would have become transformed in character. But, although Christ gave lessons in condemnation of this sin, Judas did not feel his danger. He did not make his request to God for the aid of the Holy Spirit to help his infirmities, nor did he earnestly strive for the best gifts in order that he might accomplish the greatest good and receive grace for grace. [Cf: ST 07-18-95 para. 02] p. 205, Para. 5, [1895MS].

In this age, if those who come under the precious influence of the truth do not become transformed in character, they will, like Judas, go from light to darkness; and how great will be their darkness. God had intrusted to Judas talents of ability, and if he had used these gifts

of God in blessing humanity with the rays of light that shone upon him from the Sun of Righteousness, he would have had increased light, and his path would have been as the path of the just, which shineth more and more unto the perfect day. But he was more eager for position, for rank and wealth, than for the glory of God and the good of humanity. He became so narrow in his ideas, so selfish in his plans, that good and holy impressions could not be made upon his heart and mind. Had he as eagerly sought for the spirit of true goodness, mercy, compassion, forbearance, and true courtesy, as he did for power and wealth, he would not have possessed the attributes of Satan, but would have manifested the attributes of the character of Him who daily lived not to please himself, but went about doing good, healing all who were possessed of the devil. Judas had talents of influence, and had he received the Spirit of Christ, he would have been transformed in character so that he could have accomplished the work to which God had called him. God qualifies his disciples for the work which he would have them do, and gives them talents according to their several ability. But in order that they may do the work for which they are called, they are admonished to wait, to watch, to pray, lest Satan shall take advantage of them. [Cf: ST 07-18-95 para. 03] p. 206, Para. 1, [1895MS].

Christ Alone Our Helper.--Every one who truly becomes the disciple of Christ will be tested and tried. If the human agent will fully determine that he cannot and will not live without Christ, he will be an overcomer. Although, like Peter, James, and John, he may reveal defects of character, yet he will receive the lessons of reproof from the Saviour, and will be transformed in character. The angels of God will be around the tempted soul who is striving for the victory. His determination, his importunity, will bring to him the necessary strength and grace. [Cf: ST 07-18-95 para. 04] p. 206, Para. 2, [1895MS].

James and John thought that they could obtain the favor of God, and, for the asking, have a seat at the right hand and at the left hand of Christ when he received his kingdom. But Jesus answered and said: "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism I am baptized with?" This inquiry meant, Can you bear the test and proving of God? Can you drink the cup of self-denial, of humiliation, reproach, suffering, ignominy, and death? They said, "We are able." O, how little did they understand what would be the sufferings of Christ! Had they known, they would have shrunk back from such a statement, and their answer would have been one of far less assurance and self-confidence. Could they have realized that their Lord would be subjected to such utter humiliation as he was, could they have seen him staggering and falling under the cross, and known that their own path would be one of reproach, of ignominy, of imprisonment, of persecution and shame, before they could win the crown, they would never have said in self-confidence, "We are able." But they did become partakers of the sufferings of Christ. They did drink of the cup of which he drank, and were baptized with the baptism with which he was baptized. [Cf: ST 07-18-95 para. 05] p. 206, Para. 3, [1895MS].

It is essential that the lessons of humility that Christ has given should be thoroughly understood. These disciples of Christ loved Jesus, and were ever close to him. James and John desired the privilege of

being nearest to Jesus in the kingdom of heaven. This led them to ask for a seat upon his right hand and upon his left hand. But every disciple, from age to age, is individually required to take up his cross and follow where Christ leads the way, learning in the school of Christ his meekness and lowliness of heart. [Cf: ST 07-18-95 para. 06] p. 207, Para. 1, [1895MS].

Those who reign with Christ in his kingdom must have a fellowship in his suffering. Every defect in character condemned by the law of God, must through the grace of Christ, which is freely given to every soul who desires it, be overcome. Every hereditary and cultivated tendency to evil must be seen, subdued, and cleansed, that the soul temple may become fit for the indwelling of the Spirit of God. The divine will must be accepted, and the human will brought into harmony with God, though it cause bitter agony and tears. Traits of character that are offensive to God are often very dear to man, and are cherished as virtues. How blind is humanity unless the light of heaven is accepted and cherished! When truth is laid hold of resolutely, and a firm, determined purpose is cherished to bring the life into harmony with truth, then is cultivated the faith that works by love and purifies the soul. Then the disciples of Christ manifest that steadfastness of purpose that will not fail nor be discouraged. God will bestow his gifts to the striving soul in proportion to his willingness to receive, and his readiness to impart for the glory of God. [Cf: ST 07-18-95 para. 07] p. 207, Para. 2, [1895MS].

But the same resistance to light is manifested now as was manifested in the days of Christ. O, why did not the Jewish nation know and understand Jesus? He could have been everything to them. "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. 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." [Cf: ST 07-18-95 para. 08] p. 207, Para. 3, [1895MS].

No one of us has the power to save himself. Jesus, the world's Redeemer, can alone give power to reform, to believe in himself as the Restorer. He alone can break every yoke. All the outward ceremonies of the Jews, all their sacrificial offerings, were of no virtue, for the One prefigured in them stood in the midst of them, and, sad fact, they knew him not. He came unto his own, the nation he had redeemed from Egyptian slavery, but they would not receive him. [Cf: ST 07-18-95 para. 09] p. 207, Para. 4, [1895MS].

"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." "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." By. Mrs. E. G. White. [Cf: ST 07-18-95 para. 10] p. 207, Para. 5, [1895MS].

I had a wonderful dream last night, or this morning. A few persons were assembled, and we 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 anxious to do, which the Lord was impressing upon us should be done. In our solemn council, we decided that methods must be devised by which the work could be made more thorough and effectual. [Cf: ST 07-25-95 para. 01] p. 208, Para. 1, [1895MS].

While we laid open our situation before God, a voice was heard full of sweetness and melody, 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." The voice continued, "Cast the 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 as a well of water to every believer, springing up unto everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. [Cf: ST 07-25-95 para. 02] p. 208, Para. 2, [1895MS].

"The cross speaks life and not death to the soul that believes in Jesus. Welcome the precious, lifegiving rays that shine from the cross of Calvary. God would not deprive his people of blessings. It is Satan that interposes his shadow of darkness and creates misgiving and doubts, in order that we may not discern the bright beams of the Sun of Righteousness shining from the cross of Calvary. Reach up for the blessing, believe for the blessing. Your Saviour who died upon the cross is God's gift to a fallen world, and that gift embraces all heaven. 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 you upward to a living Saviour, who, as your advocate, is pleading in your behalf." [Cf: ST 07-25-95 para. 03] p. 208, Para. 3, [1895MS].

I remember that my husband sometimes used to halt in the shadow of the cross, and he could see nothing but the dark side. He was sore 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. At times we have failed to gather about us the warm, bright rays which come to us from an uplifted Saviour. 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 at the shadow of the cross, and this prevents us from seeing the consolation that 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. [Cf: ST 07-25-95 para. 04] p. 208, Para. 4, [1895MS].

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. 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 mountain top. The voice said to us, "Will you not roll your burden upon the burden bearer, the Lord Jesus? Will you not live on the sunny side of the cross, saying: I know him 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." [Cf: ST 07-25-95 para. 05] p. 209, Para. 1, [1895MS].

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 spirit as I have suffered for the last 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 has 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 teaching by practice, and believe in him for his salvation, casting my helpless soul upon Jesus for grace, for righteousness, peace, and love. 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, his 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 own 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: ST 07-25-95 para. 06] p. 209, Para. 2, [1895MS].

Many who love God, and who seek to honor God, fear that they have no right to claim his rich promises. They 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 garments; but his gracious invitation is ever 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." *Granville, N. S. W.* By. Mrs. E. G. White. [Cf: ST 07-25-95 para. 07] p. 209, Para. 3, [1895MS].

"Blessed are the poor in spirit; for their's is the kingdom of heaven." These comforting words of Christ are addressed not to the proud, not to the boastful and self-conceited, but to those who realize their own weakness and sinfulness. Those who mourn, the meek who feel themselves unworthy of the favor of God, and those who hunger and thirst after righteousness, are all included in "the poor in spirit." [Cf: ST 08-01-95 para. 01] p. 209, Para. 4, [1895MS].

But thousands of souls know not their poverty. They are filled with a craving for something which they do not possess. The wealth that men accumulate does not satisfy, although it preoccupies the soul, and keeps it from the possession of true riches. But those who are accounted blessed are those who empty themselves, who have room for spiritual and eternal riches. They are the hungry, thirsty souls who reach out for the strength and grace of Christ. They are not among those who think themselves whole and are satisfied with their own righteousness. They are not of those who feel no need of higher attainments. They are those who feel the need of forgiveness, and who long for the grace of Christ that bringeth salvation. [Cf: ST 08-01-95 para. 02] p. 209, Para. 5, [1895MS].

There is forgiveness for the penitent, for Christ is the Lamb of God that taketh away the sin of the world. "The blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: ST 08-01-95 para. 03] p. 210, Para. 1, [1895MS].

Christ came to this fallen world to contest the claims of Satan for the sinful human race. He knows the conflict of every soul with the powers of darkness, and through the gift of his Holy Spirit has undertaken to make men more precious than fine gold, even a man than the golden wedge of Ophir. For God is more willing to give the Holy Spirit to those that ask him, than earthly parents are to give good gifts to their children. But the battle of overcoming is one that is presented to every soul who would enter into the kingdom of God. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." The followers of Christ are to war against every evil tendency which they have inherited or cultivated; for evil practices defile the soul. Many have been deceived in themselves, and have considered their character to be as good as the average. Though the word of God lifts up the danger signal to warn them, they yet press on from one point of resistance and disobedience to another, and while living in sin they flatter themselves that they have acted in a meritorious way, that they are not depending upon any one for help, but can of themselves be good and do good. They do not believe the word of Christ when he says, "Without me ye can do nothing." [Cf: ST 08-01-95 para. 04] p. 210, Para. 2, [1895MS].

Those who strive for eternal life will practice self-denial, because they love Jesus. They will count themselves as pilgrims and strangers in this world. They center their hopes above, and are looking for the day of God. Where the heart is, there will the treasure be also. [Cf: ST 08-01-95 para. 05] p. 210, Para. 3, [1895MS].

The young ruler who came to Christ flattered himself that he had placed his hopes upon heavenly things, and that he needed little in order to gain eternal life. He came to Christ and said, "Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false

witness, Honor thy father and thy mother, and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet?" [Cf: ST 08-01-95 para. 06] p. 210, Para. 4, [1895MS].

The world's Redeemer knew that while the young man had a theory of religion, and flattered himself that he was keeping God's commandments, he was very far from doing so. [Cf: ST 08-01-95 para. 07] p. 210, Para. 5, [1895MS].

He did not love God with his whole heart, might, mind, and strength, nor his neighbor as himself. Jesus brought to bear upon him a test that would expose to the young ruler the weakness and poverty of his heart. Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." When the young man asked of Christ, "What lack I yet?" he thought himself a perfect man. The words of Christ revealed to him his idol; but did he quickly expel it from his heart, that he might be perfect? Jesus looked with pity upon the young ruler, for he loved him. "But when the young man heard that saying, he went away sorrowful; for he had great possessions! Though Jesus had come to the world to save him, he rejected the Saviour and yielded to his inclination to cling to his idols. The young man loved his possessions more than he loved God. [Cf: ST 08-01-95 para. 08] p. 210, Para. 6, [1895MS].

There are many in the same danger, who allow their means to come between them and their Saviour, and when the test is brought to bear upon them, and Christ bids them "sell all that thou hast, and come and follow me," they draw back. They love money more than they love God and his righteousness. [Cf: ST 08-01-95 para. 09] p. 211, Para. 1, [1895MS].

Many profess to believe the Bible, and with the young ruler they are saying, "All these things have I kept from my youth up; what lack I yet?" They address Christ as Lord, and yet they fail to recognize his claims in the poor and the oppressed, and thus cut themselves off from true union with Christ. They will not practice the self-denial that is necessary in order to keep the commandments of God. Like the young ruler, they turn away from the treasures of heaven, because they allow their spiritual eyesight to be perverted, and value the earthly treasure above the heavenly. Christ offers to them the precious treasure of his grace; but they have no room for his rich gift. Their attitude is that of the young ruler, as he asked, "What lack I yet?" Christ turns from those who feel whole to those who acknowledge their poverty of spirit, who are hungering and thirsting for righteousness, and he will supply their needs from his immense storehouse of grace. [Cf: ST 08-01-95 para. 10] p. 211, Para. 2, [1895MS].

Longing for God.--The poor in spirit feel their poverty, their want of the grace of Christ. They realize that they know little of God and his great love, and that they need light in order that they may know and keep the way of the Lord. They dare not face temptation in their own strength, for they realize that they have not moral force to resist evil. They have no pleasure in reviewing their past life, and little confidence in looking to the future, for they are sick at heart. But it is to such that Christ says, "Blessed are the poor in spirit." Christ saw that those who feel their poverty may be made rich. [Cf: ST 08-01-

95 para. 11] p. 211, Para. 3, [1895MS].

The true Witness delineates the condition of those who feel that they are "rich, and increased with goods, and have need of nothing." Of them he says, thou "knowest not that thou are wretched, and miserable, and poor, and blind, and naked." They are a class who have had great privileges, who have been blessed with light and knowledge, and who have not responded, who trust in their own righteousness, and boast of their spiritual advantages. But the true Witness says, "I counsel thee to buy of me gold tried in the fire [faith and love] that thou mayest be rich; and white raiment, that thou mayest be clothed [that is the righteousness of Christ], and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Cf: ST 08-01-95 para. 12] p. 211, Para. 4, [1895MS].

What great privileges are within the reach of those who feel the poverty of their soul and submit to the will of God! The remedy for soul-poverty is found alone in Christ. When the heart is sanctified by grace, when the Christian has the mind of Christ, he has the love of Christ, which is spiritual riches, more precious than the gold of Ophir. But before there can be an intense desire for the wealth contained in Christ, which is available to all who feel their poverty, there must be a sense of need. When the heart is full of self-sufficiency, and preoccupied with the superficial things of earth, the Lord Jesus rebukes and chastens in order that men may awake to a realization of their true condition. [Cf: ST 08-01-95 para. 13] p. 211, Para. 5, [1895MS].

A Work of Faith.--Whom Christ pardons he first makes penitent, and it is the office work of the Holy Spirit to convince of sin, of righteousness, and of judgment. The sinner acknowledges the perfection of God, the righteousness of Christ, and thus glorifies God. By beholding this perfection the sinner sees his sins, and repents, and believes in the atonement of Jesus Christ, "whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." [Cf: ST 08-01-95 para. 14] p. 212, Para. 1, [1895MS].

The Jewish nation were under a fatal deception in flattering themselves that they were the elect of God, when in character they were wholly unchristlike. They refused to accept the virtues of Christ, and rejected him who alone could help them; for it is through the acceptance of Christ that faith makes us partakers of the divine nature. Cain presented an offering to God, and thereby acknowledged him as his sovereign; but he made no confession of sin, no acknowledgment of guilt, expressed no desire, and felt no need of a Mediator who could cleanse him from sin. But he who does not see Christ as his all-sufficiency will become attracted and ensnared by the things of earth that can not satisfy the soul. He will not experience the blessing that is pronounced upon all those who have a sense of their deep soul-poverty. But those who distrust self, who feel that they have not strength for the burdens of life, will find strength by looking to Jesus. Christ says, "Come unto me, all ye that labor and are heavy

laden, and I will give you rest." He bids you exchange your soul-poverty for the riches of his grace. No one is worthy of his favor, but Christ, our surety, is worthy, and is abundantly able to save all who shall come unto him. 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." [Cf: ST 08-01-95 para. 15] p. 212, Para. 2, [1895MS].

You may come to Jesus in faith, and without delay. His provision is rich and free, his love is abundant, and he will give you grace to wear his yoke and to lift his burden with cheerfulness. You may claim your right to his blessing by virtue of his promise. You may enter into his kingdom, which is his grace, his love, his righteousness, his peace and joy in the Holy Ghost. If you feel in deepest need, you may be supplied with all his fullness; for Christ says, "I came not to call the righteous, but sinners to repentance." Jesus calls you to come. "Blessed are the poor in spirit; for their's is the kingdom of heaven." By Mrs. E. G. White. [Cf: ST 08-01-95 para. 16] p. 212, Para. 3, [1895MS].

"Blessed are they that mourn; for they shall be comforted." It is not pleasing to the Lord that we should cover the altar with tears, even when we are oppressed with a sense of unworthiness. The mission of Christ to this world was to heal the brokenhearted. He received mourners, and comforted those who were sorrow-stricken, those who had lost courage and hope. Upon such he pronounced his blessing, and declared they should be comforted. [Cf: ST 08-08-95 para. 01] p. 212, Para. 4, [1895MS].

The Lord works through human instrumentalities, and has commissioned to his followers the duty of ministering to those who are desponding and distressed. There are hearts all around us that need to be uplifted, that need the bright beams of the Sun of Righteousness. The Lord looks to those whom he has comforted and blessed to enlighten those who are in darkness, and to relieve those who are in sorrow. Those who have received light and peace and joy are not to pass by those who mourn, but are to come close to them in human sympathy, and help them to see a sin-pardoning Saviour, a merciful God. [Cf: ST 08-08-95 para. 02] p. 212, Para. 5, [1895MS].

Christ has borne our griefs and carried our sorrows, and he will give joy and gladness to those who mourn. Will you, my brother and sister who have felt the sorrows of earth, do service for Christ in helping the very ones who need your help? Will you who are strong bear the infirmities of the weak? Our Saviour was a man of sorrows and acquainted with grief. He identified his interests with those of the weak and suffering. In looking to Jesus we look to one who comforts all who mourn in Zion. How many more might have been comforted and blessed if human messengers had performed the service which Christ had enjoined upon them to suffering humanity! "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: ST 08-08-95 para. 03] p. 213, Para. 1, [1895MS].

Those who love Jesus will have the mind of Christ, and will comfort all who mourn; those who are poor, tempted, and discouraged they will help to walk in the light of the cross, and not in the shadows and in

the darkness. They will point out to them the fact that the blood of Christ speaketh in their behalf "better things than that of Abel." Christians are to minister to all that mourn, to comfort many sorrowful hearts whose memory is filled with pictures of disappointment, of forfeited friendships, and of bitter bereavements, whose history has been one of sorrow and mourning. [Cf: ST 08-08-95 para. 04] p. 213, Para. 2, [1895MS].

The Lord Jesus has given to his people the special work of comforting all that mourn. Christ is working for this class, and he calls upon human beings to become his instrumentalities in bringing light and hope to those who are mourning in the midst of apparently dark providences. Christ calls upon us to show them a bright side by our sympathy and love, and prevent the troubled soul from charging God with unfaithfulness. Our heavenly Father is never unmindful of those whom sorrow has touched. But many think that God has no care for them, as a result of the negligence of his professed followers; for these fail to act their part as colaborers with Christ in comforting those who mourn. [Cf: ST 08-08-95 para. 05] p. 213, Para. 3, [1895MS].

When David went up by the Mount Olivet, "and wept as he went up, and had his head covered," and went barefooted, the Lord was looking pityingly upon him. He was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition and brokenness of heart. He would not consent that the ark of God should be borne before him as an emblem of the presence of God. He said to the ark bearers, "Carry back the ark of God into the city; if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation; but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him." He was not willing that the ark should be imperiled by his vicissitudes. The precious symbol, the hallowed burden, was to be taken back to its temple. If his trouble, his expulsion from the throne, had been the work of human power, if his conscience had been clear and without reproach, he would gladly have welcomed the ark, and would have permitted the bearers to carry it before him; but because of consciousness of sin, in his repentance and contrition, he could not consent to the presence of the ark. When Shimei uttered curses upon him, he hears them in silence, and will not consent that the man shall be requited according to his course of action. David said: "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will require me good for his cursing this day." David was looking to God, before whom he humbled himself, and the Lord saw his submission and did not desert his servant. The Lord wrought out a victory for David. [Cf: ST 08-08-95 para. 06] p. 213, Para. 4, [1895MS].

The furnace fire may kindle upon the servants of God, but it is for the purpose of purifying them from all dross, and not that they may be destroyed and consumed. The High and Holy One says: "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail." We honor God by trusting in him when all looks dark and forbidding. Let those who are afflicted look unto him, and talk of his power, and sing of his mercy. "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." "What time I am afraid, I will trust in thee." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness [cleansed from all earthly defilement] as the light, and thy judgment as the noonday." [Cf: ST 08-08-95 para. 07] p. 214, Para. 1, [1895MS].

Never was David dearer to the heart of infinite love than when, conscious smitten, he fled for his life from his enemies, who were stirred into rebellion by his own son. In tearful, heartbroken utterances, he presented his case to God, and pursued his sorrowful course; but no word of repining escaped from his lips. The Lord says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." There is a blessing pronounced upon all who mourn. Had there been no mourners in our world, Christ could not have revealed to man the parental character of God. Those oppressed by the conviction of sin are to know the blessedness of forgiveness, and to have their transgressions blotted out. Had there been none who mourn, the sufficiency of Christ's expiation for sin would not have been understood. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 08-08-95 para. 08] p. 214, Para. 2, [1895MS].

The Lord has special grace for mourners, and its power is to melt hearts, to win souls. His love opens a channel into the wounded and bruised soul and becomes a healing balsam to those who sorrow. His love is as a precious link which binds the souls of the finite to the throne of the Infinite, from whom all blessings flow to the needy and distressed; for he comforts all who mourn. The Lord Jesus is a restorer of all that was lost, and identifies his interests with those of suffering humanity. He lifts up the contrite heart, and refines the mourning soul until it becomes his abode. [Cf: ST 08-15-95 para. 01] p. 214, Para. 3, [1895MS].

"Blessed are they that mourn; for they shall be comforted." To all outward appearances the cause of mourning does not seem to be a blessing. Bereavements come in manifold form, and we ask in mournful tones, Why are we thus afflicted? Jesus answers, "Every branch that beareth fruit, he purgeth it that it may bring forth more fruit." The Lord "doth not afflict willingly nor grieve the children of men." God has manifested his love for man in giving to the human family as their substitute and surety his beloved Son. "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," a life that runs parallel with the life of Jehovah. Christ was the brightness of his Father's glory, and in order that he might abide with him through the ceaseless ages of eternity, he came to the world to care for our apostate race. All heaven was given to us in Christ, and the Lord is bestowing rich and free mercies upon us, making every provision, in order that we shall individually stand as his representatives, making manifest to the world the efficiency and power of the grace which God alone can bestow. In view of what the Lord would make his people, it is not strange that the moral powers are disciplined by trial and sorrow. When the spiritual powers are dwarfed and crippled, when they fasten

upon temporal and inferior things, the Lord permits affliction to come, just as the pruning knife is thrust into the vine branches. The tendrils entwined about earthly things must be unclasped, and earthly supports must be removed in order that the tendrils may entwine about God, and that the branch may bring forth much fruit. Christ says, "Herein is my Father glorified, that ye bear much fruit." [Cf: ST 08-15-95 para. 02] p. 214, Para. 4, [1895MS].

The Lord sees that we are in danger of deceiving ourselves, and that a change must be brought about in our life or spiritual death will be the consequence. The Lord has endowed men with varied capabilities and talents, and has designed that they should be sanctified to his use, but they are perverted from the Master's service, and employed in the service of self. The needs of the future are presented in such pressing urgency that men devote their might, mind, soul, and strength to acquiring that which must perish with the using. Their God-given talents are absorbed in that which is earthly and temporal, and the Lord draws nigh with affliction, and urges them not to drop eternity out of their reckoning. The Lord permits affliction and sorrow for the purpose of attracting minds to the only source of strength. He would have the human agents become acquainted with the great Physician, and realize what healing there is in the balm of Gilead. He would draw the mind away from earth. He would reveal himself in all human affliction as the Comforter. [Cf: ST 08-15-95 para. 03] p. 215, Para. 1, [1895MS].

Those who are comforted of God, who experience peace and rest in him, will bear rich clusters of fruit in comforting others with the consolation which they themselves have received from the compassionate Saviour. The Lord Jesus often draws souls to himself through some human agent to whom he has given a valuable experience in mourning and sorrow. He often reaches hearts by causing those who have suffered to come close to others who are passing through affliction, who can point the mourners to the bow of promise that encircles the throne of God. They can tell those who are in bereavement or in physical suffering that there is One who knows their weakness, and who will be to them hope, comfort, peace, and joy. They can encourage them to trust in God, who desires that the frail human sufferer shall lean hard upon his everlasting arms. Christ would encourage the timid disciples to look up to him. For the purpose of uplifting and encouraging others the Lord has prepared helpers for every emergency. Let every one in the Lord's service be ready to see the needs of others, and to draw from their experience that which will be a blessing to those that mourn. Let them shed forth the bright beams of the Sun of Righteousness. [Cf: ST 08-15-95 para. 04] p. 215, Para. 2, [1895MS].

When the ways of the Lord are understood, his providences will not obscure our faith, even though they be full of suffering and sorrow. They will purify the heart, refine and elevate the character, ennoble the thoughts and practices, so that much fruit shall be borne to the glory of God. Satan has cast his hellish shadow of corruption and iniquity, and has covered the earth with darkness as with a funeral pall, but the Sun of Righteousness still shines, and God would have every afflicted soul look to the brightness of Calvary's cross. Faith, hope, and courage may be drawn from the Source of all light and truth. [Cf: ST 08-15-95 para. 05] p. 215, Para. 3, [1895MS].

Let every mourner look up and be comforted. Every service rendered to the Master in helping others, is blessing yourself, and the benediction that is spoken to those that mourn, will result in your own comforting. You will discern the invisible, and know the reality there is in Christian experience. Let there be rejoicing amid affliction until even amid the shadows that have thickened about you, you may have a truly grateful spirit. Christ himself will brighten your gloom with bright gleams of light, and his divine light will be all the more precious and glorious as it shines forth amid clouds and darkness. "Blessed are they that mourn; for they shall be comforted." By Mrs. E. G. White. [Cf: ST 08-15-95 para. 06] p. 215, Para. 4, [1895MS].

"Blessed are the meek; for they shall inherit the earth." The meekness that is born of sorrow, when the heart has been exercised aright through yielding submission to the will of God, brings forth the peaceable fruits of righteousness. Those who have humbly sought God for comfort and peace in the midst of trial, have had imparted to them the gentleness of Christ. Those who have learned of Him who is meek and lowly of heart, express sympathy, and manifest gentleness toward those who are in need of consolation; for they can comfort others with the consolation wherewith they are comforted of God. In seeking to save souls who are ready to perish, they make Jesus their pattern in all things. They respond to the comfort given them of God, and become inheritors of his kingdom. Through the operations of the Holy Spirit a new nature is implanted within them, and they are sanctified of soul, and the Lord gives grace for grace. [Cf: ST 08-22-95 para. 01] p. 216, Para. 1, [1895MS].

Jesus expects that his gentleness and condescension will be reproduced in those whom he blesses. Jesus came to our world, and chose the lowliest life, took the humblest position, leaving us an example that we should follow in his steps. The Majesty of heaven was meek and lowly in heart, and he expects all his followers to catch his spirit of meekness and lowliness, and become wise in helping those that mourn. There is no time in life when we shall not need to cultivate meekness and lowliness of heart. Those who minister in connection with Christ, will be called upon to manifest meekness and lowliness, that they may reveal this attribute to those who are learners in the school of Christ. A possession of the gentleness of Christ means the possession of true dignity. The adorning that is of value with God is a meek and quiet spirit, and it is of more value than gold and silver and precious gems. The attributes of God are goodness, mercy, love, longsuffering, and patience, and his followers are to possess the same attributes of character, representing Christ in true spirituality. Meekness, the treasure of inward wealth, may be possessed in the midst of poverty and sorrow. The soul reveals the source of its strength in the manifestation of meekness and lowliness of heart; for the grace of meekness has its origin in the source of all blessedness, and those who possess this grace are in harmony with Christ and the Father. The followers of Christ thus become one with each other. If meekness and love are not a part of our character, we are not the disciples of the Lord Jesus Christ, and our whole experience is feeble and uncertain. [Cf: ST 08-22-95 para. 02] p. 216, Para. 2, [1895MS].

Meekness is a fruit of the Spirit, and an evidence that we are branches of the living God. The abiding presence of meekness is an unmistakable evidence that we are branches of the True Vine, and are

bearing much fruit. It is an evidence that we are by faith beholding the King in his beauty and becoming changed into his likeness. Where meekness exists, the natural tendencies are under the control of the Holy Spirit. Meekness is not a species of cowardice. It is the spirit which Christ manifested when suffering injury, when enduring insult and abuse. To be meek is not to surrender our rights; but it is the preservation of self-control under provocation to give way to anger or to the spirit of retaliation. Meekness will not allow passion to take the lines. [Cf: ST 08-22-95 para. 03] p. 216, Para. 3, [1895MS].

When Christ was accused by the priests and Pharisees, he preserved his self-control, but he took his position decidedly that their charges were untrue. He said to them: "Which of you convinceth me of sin?" "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" He knew that his position was right. When Paul and Silas were beaten and thrust into prison without trial or sentence, they did not surrender their right to be treated as honest citizens. When there was a great earthquake, and the foundations of the prison were shaken, and the doors were opened, and every man's bands were loosed, and the magistrates sent word to the prisoners that they might depart in peace, Paul entered a protest, and said: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out. . . . And they came and besought them, and brought them out, and desired them to depart out of the city." Through the action of Paul and Silas the name of God was magnified and the authorities were humbled. It was necessary that the honor of God should be vindicated at this time. [Cf: ST 08-22-95 para. 04] p. 216, Para. 4, [1895MS].

At all times and in all places the Christian should be that which the Lord designs that he should be,--a free man in Christ Jesus. Duty performed in the Spirit of Christ will be done with sanctified prudence. We shall be guided as with a light from heaven when we have a vital connection with God. Holy men wrote as they were moved upon by the Holy Spirit. To be meek does not mean that we shall regard ourselves as in a servile condition; for Christ is our sufficiency. Christ pronounced his benediction upon those who felt their need of divine grace. He pronounces a blessing upon the weary and heavy laden of every age. Human agents who accept his guidance, who hear his word, will be led into clear light, and will bear fruit to the glory of God. Those who have repented of their sins, who have cast their weary, heavy-burdened souls at the feet of Christ, who have submitted to his yoke, and become his colaborers, will be partakers with Christ in his sufferings, and partakers also of his divine nature. In the world the Christian will be slighted and dishonored, and will consent to be least of all and servant of all. He will submit to be injured, to be despitefully used and persecuted, but wearing the yoke of Christ he will find rest unto his soul, and the yoke will not be galling. He will hear the Saviour saying: "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." Jesus not only commands his followers, but he instructs them, he helps the helpless, he invigorates the fainting, he inspires the faithless with faith and hope. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their

strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." If men have mourned with godly sorrow, the fruit of meekness and humility will be manifest in the character. Their affections will be drawn from earthly things, and they will have learned, through trial and testing, the precious lesson that great truths can be brought into the little things of life as well as into the great things. Practical religion is far-reaching in its influence, and will aid us in fulfilling the duties of daily life. Daily we are to learn of Him who is meek and lowly in heart, and find rest unto our souls. It is in obeying the word of God that peace and rest come in. O, what fragrance might be brought into the daily life if all were to follow simply and completely the teachings of the word of God, which is a lamp unto our feet and a light unto our path! Like the rays of the sun in heaven, which brighten the earth, so are the commandments of God exceeding broad. [Cf: ST 08-22-95 para. 05] p. 217, Para. 1, [1895MS].

In the audience to whom Jesus spoke in his sermon on the mount there were not only those who were weary and heavy laden, but the Pharisees, the Sadducees, the rabbis and rulers, and the so-called great men, who were ambitious to receive the honor of men. He knew that there was strife in the Jewish nation, and desire for supremacy in the hearts of men. He knew that there was unhappiness in homes because the precious jewel of meekness had been lost. Meekness and lowliness of heart serve as a shield, and break the fierce darts of the enemy. The meek often have a thorny path to travel; for meekness is often set down as weakness or insensibility, while those who lose self-control conclude that their pride is sensitiveness. But Jesus is our pattern, and it is from him that we receive strength and grace to walk in humility and contrition before God. But whatever may be our trials, God understands them, and invites us to share the blessing that he has pronounced upon the meek and lowly in heart. By Mrs. E. G. White. [Cf: ST 08-22-95 para. 06] p. 217, Para. 2, [1895MS].

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Jesus says: "The bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." In these words is expressed a desire for the bread of life; but those who expressed this desire did not have that longing for spiritual life of which our text speaks. The true bread of life is found only in Christ. Those who do not recognize that the bounties of rich grace, the heavenly banquet, have been prepared at an infinite cost to satisfy those who hunger and thirst after righteousness, will not be refreshed. [Cf: ST 08-29-95 para. 01] p. 218, Para. 1, [1895MS].

"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. . . . And this is the will of Him that sent me, that everyone which seeth the Son [by faith], and believeth on him, may have everlasting life; and I will raise him up at the last day. . . . I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh

my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. . . . It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: ST 08-29-95 para. 02] p. 218, Para. 2, [1895MS].

While sitting at Jacob's well, Jesus uttered the same truths when speaking with the Samaritan woman. He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The same truth is brought out again in the parable of the vine and the branches. Jesus says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Christ is the vital principle by which spiritual health and strength and righteousness are imparted to the life, to be revealed in the Christian's daily practice. [Cf: ST 08-29-95 para. 03] p. 218, Para. 3, [1895MS].

Those who hunger and thirst after righteousness are filled with a longing desire to become Christlike in character, to be assimilated to his image, to keep the way of the Lord, and to do justice and judgment. We should ever cultivate an earnest desire for the righteousness of Christ. No temporal wants should attract and divert the mind to such a degree that we should not experience this soul hunger to possess the attributes of Christ. The command is, "Seek ye first the kingdom of God and his righteousness." Everything else must be subordinated to this end. We are not to be satisfied with the cheap, common things of daily occurrence. In witnessing the afflictions, the sufferings of humanity, and the prevalence of iniquity, we become heartsick and dissatisfied. It is unsatisfactory business to bring only wood, hay, and stubble to the foundation. When in trouble and affliction the soul longs for the love and power of God. There is an intense desire for assurance, for hope, for faith, for confidence. We would seek for pardon, for peace, for the righteousness of Christ. We long that a change shall take place in our circumstances, so that the trials of life shall not expose us to so many temptations. Every soul who seeks the Lord with the whole heart is hungering and thirsting after righteousness. "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 08-29-95 para. 04] p. 218, Para. 4, [1895MS].

The soul hunger will be satisfied when our hearts are emptied of pride, vanity, and selfishness; for faith will then appropriate the promises of God, and Christ will supply the vacuum, and abide in the heart. There will be a new song in the mouth, for the word will be fulfilled, "A new heart also will I give you." The testimony of the believer will be: "Of his fullness have all we received, and grace for grace. . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." [Cf: ST 08-29-95 para. 05] p. 219, Para. 1, [1895MS].

Christ was the representation of God. Beholding him we exercise faith, and affection entwines about him as seeing Him who is invisible. Without Christ the hunger and thirst of the soul would remain

unsatisfied. The feeling of want, the craving after something not temporal, not tainted with earthliness and commonness, could never be appeased. The mind must grasp something higher and purer than anything that can be found in this world. [Cf: ST 08-29-95 para. 06] p. 219, Para. 2, [1895MS].

Jesus Christ was the foundation of the whole Jewish economy. The world's Redeemer was symbolized in types and shadows through their religious services. The glory of God was revealed in Christ within the veil until Christ should appear in the world, and display to the world all the fullness of the Godhead bodily. In Christ we behold the image of the invisible God; in his attributes we see the attributes of the character of the Infinite. Jesus said: "I and my Father are one." "He that hath seen me hath seen the Father." [Cf: ST 08-29-95 para. 07] p. 219, Para. 3, [1895MS].

Christ was crucified for the sin of the world, and after his resurrection and ascension, all the world were invited to look to him and live. We are enjoined to look at the things unseen, to keep before the mind's eye the most vivid images of eternal realities, that by beholding we may become changed into the image of Christ. Christ is the mystic ladder uniting the earth with the universe of heaven, and as our faith lays hold upon him, we see him standing as our advocate, our assurance, our life. Unless we keep our attention fixed upon Jesus, Satan will intercept the bright gleams of light from the throne of God, and we shall lose the knowledge of the character of God as it is revealed in the ten moral precepts, and as it is seen in the life of his only begotten Son. Satan constantly seeks to obstruct the view of Christ by placing a representation of himself before us; but unless our faith shall pierce his hellish shadow, and we obtain a view of the holiness of God's character, we shall be divested of our strength, and become purposeless, helpless, weak, and inefficient, the deluded prey of Satan's temptations. We shall give to the world the strength of the faculties of soul, mind, and body, and deprive Christ of the service which he has purchased with his own blood. (*Concluded next week.*) By Mrs. E. G. White. [Cf: ST 08-29-95 para. 08] p. 219, Para. 4, [1895MS].

Those who yield to the temptations of Satan have a hungering and thirsting for the pleasures of the world. They crave earthly excitement, and many have their minds so thoroughly occupied with amusements, with feverish desires for earthly pleasure, with ambitions that are tainted and corrupted, that they drop into their graves not having an experimental knowledge of God. They listen to the great deceiver as he lays out his plans to them line upon line and precept upon precept, here a little and there a little, until they devote their whole life to doing the service of the great apostate. They hunger and thirst for selfish indulgences until all their powers are perverted. But "blessed are they that do hunger and thirst after righteousness; for they shall be filled." [Cf: ST 09-05-95 para. 01] p. 219, Para. 5, [1895MS].

How carefully should every soul for whom Christ has died, watch and pray lest the moral taste should become perverted, lest by feeding the thoughts upon earthly, common things they come at last to desire nothing better! It is necessary that we follow out the command of Christ, and search the Scriptures; for in them "ye think ye have

eternal life, and they are they which testify of me." That which Jesus accomplished for the people when he was upon the earth, he accomplished by opening the Scriptures to their understanding. Those who followed him became familiar with the Old Testament Scriptures, and thus fed upon the bread of life, and found strength to walk in the way of God's commandments. Those who continually feed upon the word of God will not turn aside, as did Adam and Eve, and disobey God's law. The word of God will give them grace and strength to work out the righteousness of Christ through the abundance of grace given unto them. The life of Christ was in fulfillment of the prophecies of the Holy Scriptures. He was himself the living word. "The words that I speak unto you, they are spirit, and they are life." [Cf: ST 09-05-95 para. 02] p. 220, Para. 1, [1895MS].

We ourselves may corrupt and pervert the moral taste so that there will be no hungering and thirsting after righteousness. If ever there was one who could live upon the earth and have no necessity for the written word, it was the Author of the word of God. Christ had the Spirit without measure, yet he used the Scriptures to prove the certainty and necessity of his sufferings, death, and resurrection. While in the wilderness of temptation he met and conquered Satan with the word of God, defeating his temptations by, "It is written." In his conflict with the Pharisees he continually presented the Scriptures, and revealed to them their true meaning. He said to them, 'How readest thou?' The life of God was manifested in the flesh, and was the living word, and the life of God was manifested in human speech. The human agent who becomes familiar with the Scriptures and who is a doer of the word, will find that the word is interwoven with the life of the soul; for he will have a personal experience in the things of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Obedience is doing the word of Christ. The word of God is a channel of communication with the living God. He who feeds upon the word will become fruitful in all good works. He who labors together with God will be the discoverer of rich mines of truth which he must work to find the hidden treasure. When surrounded with temptations, the Holy Spirit will bring to his mind the very words with which to meet the temptation at the very moment when they are most needed, and he can use them effectually with commanding power. The apostle says, "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." [Cf: ST 09-05-95 para. 03] p. 220, Para. 2, [1895MS].

Our hungering and thirsting after righteousness will be in proportion to the food upon which we feed the soul. We shall hunger and thirst after righteousness more and more as we separate from the world, its customs, its practices, and conform our lives to the standard of righteousness. Jesus clothed his divinity with humanity that through faith humanity might lay hold upon divinity, and through hungering and thirsting after righteousness, come into close union with the divine. The privileges of the human agent are very great. We cannot be satisfied without God, neither is the Lord satisfied without the love which he has purchased at an infinite price. God has given us Christ, and with him all heaven, in order that he might reclaim our lost race, and attach us to himself, that we also might be filled with all the fullness of God. [Cf: ST 09-05-95 para. 04] p. 220, Para. 3, [1895MS].

"Blessed are they that do hunger and thirst after righteousness; for they shall be filled." The words of God are wellsprings of the water of life. When we receive the word, obeying it in sincerity, it has power to reproduce itself and to multiply itself in the minds of men. Christ declared, "The words that I speak unto you, they are spirit and they are life." The words which he spoke from the pillar of cloud in the wilderness were the same as he spoke in his sermon on the mount. Through his human life he lived by faith, exercising a continual dependence upon the word. "The word was made flesh, and dwelt among us." [Cf: ST 09-05-95 para. 05] p. 221, Para. 1, [1895MS].

Would you become assimilated to the divine image? Would you be one who is hungering and thirsting after righteousness? Would you drink of the water which Christ shall give you, which shall be in you a well of water springing up into everlasting life? Would you bear fruit to the glory of God? Would you refresh others? Then with heart hungering for the bread of life, the word of God, search the Scriptures, and live by every word that proceedeth out of the mouth of God. Your soul's sanctification and righteousness will result from faith in the word of God, which leads to obedience of its commands. Let the word of God be to you as the voice of God instructing you, and saying, "This is the way, walk ye in it." Christ prayed, "Sanctify them through thy truth, thy word is truth." [Cf: ST 09-05-95 para. 06] p. 221, Para. 2, [1895MS].

Christ found himself in fashion as a man, that he might represent to man in human life and character that which was expressed in his holy word. He was one with the Father; his life corresponded with the life of God, and his character was like unto that which was represented in the standard of righteousness, the ten moral precepts. Righteousness is living the law of God as Christ lived it; it is the health, the activity of every spiritual energy in the service of God. It is the uplifting of the soul of God in prayer, the turning of the soul to God, even as the flower turns to the light. There is health and heaven for the soul in abiding under the bright beams of the Sun of Righteousness; for thus shall we be uplifted from the low, dark cares of the earth, which bring depression and gloom, to dwell in the light that is above and beyond them. Righteousness is the possession of increasing usefulness. It is the hiding of the soul in Christ with God. It is experiencing fellowship with God. It is exemplifying to the world the fact that God has vindicated his word to the world, and has fulfilled his promise in saying, "We will come and make our abode with him." Righteousness prepares the human agent for the mansions which Christ has gone to prepare for those who love him. [Cf: ST 09-05-95 para. 07] p. 221, Para. 3, [1895MS].

It is the opposite of righteousness, the transgression of the law of God, to seek so earnestly and persistently for temporal advantages as to exclude things of eternal interest. How languid, how feeble are the efforts of the professed people of God to attain unto the likeness of Christ in character! How few seem to realize that life eternal depends upon our course of action in probationary time! But those who hunger and thirst after righteousness will purify their souls through obeying the truth. It is by beholding that we become changed into the likeness of Christ. By looking unto Jesus, by talking with Jesus, by fashioning the life after Christ's example, they become meet for the inheritance of the saints in light, for our taste is perfected for the purity of

heaven. [Cf: ST 09-05-95 para. 08] p. 221, Para. 4, [1895MS].

Those who hunger and thirst after righteousness become fitted for ministering upon the earth. We have no need for those who are weak and unchristlike in character. We are to look unto Jesus and live. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." By beholding the perfection of Christ, hunger and thirst for righteousness are to be created in the heart. The Lord alone can give us the bread and water of life, that we may be filled. This fullness is the glory which Christ declares he has given to his disciples,--the character which is to fashion them after the divine similitude. Those who experience soul hunger are to be blessed with satisfaction. Their earnest, prayerful struggles will not be in vain; for there is no failure with God. For all our imperfections there is forgiveness with God. We are to believe that a rich satisfaction awaits us. He who is truth says that those who hunger and thirst after righteousness shall be filled. It is for us to comply with the condition upon which the promise is to be fulfilled. We are to come to God with a contrite spirit, and as soon as we seek him in earnest he will fill us. [Cf: ST 09-05-95 para. 09] p. 222, Para. 1, [1895MS].

Christ is standing at the door, knocking, and inviting us to accept his presence. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." With Christ abiding in the soul, the human agent becomes a partaker of the divine nature, and is a coworker with Jesus Christ. He manifests ardor and earnestness, and possesses that perseverance, so that, like his Master, he will not fail nor be discouraged. Let all turn away from the heart cravings for selfish gratification; let all empty the soul of self-love, selfish desires and ambitions, and Christ will supply the vacuum; he will reign in the heart that is emptied of self, and from his divine presence will flow forth living streams to revive and refresh the souls of those who are ready to perish. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." By Mrs. E. G. White. [Cf: ST 09-05-95 para. 10] p. 222, Para. 2, [1895MS].

"Blessed are the merciful; for they shall obtain mercy." We are continually receiving rich mercies from the hands of God. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jesus has commanded, saying, "Be ye therefore merciful, as your Father also is merciful." The merciful man does good to his own soul; for the merciful shall obtain mercy. The possession of this precious grace produces the fruit of kindness and love. The hardness, the coldness of heart that many professing Christians cherish, is a characteristic of the great apostate. Were Christlike mercy exercised by all who profess to be Christ's followers, the world would bear an altogether different aspect. Praise would ascend to God from many voices that are now silent. The love and tenderness of Christ revealed in the characters of those who are his followers, would beget love in others. It is impossible for us to represent Christ, and be cold, unsympathetic, and bound about by selfishness. [Cf: ST 09-12-95 para. 01] p. 222, Para. 3, [1895MS].

We are placed in this world, and surrounded by men and women who need our compassion, and we are responsible for putting into exercise the

tender mercies of our God. He has richly bestowed upon us his love, and deposited with us his mercy, that we may become stewards of the same, in ministering his love to others. Paul writes: "If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." Suffering humanity continually surrounds us, and demands the exercise of mercy. "The poor ye have always with you." [Cf: ST 09-12-95 para. 02] p. 222, Para. 4, [1895MS].

It is the duty of the children of God to be all light in the Lord, and scatter blessings upon the path of others. They are not to say, "Be ye warmed, and be ye fed," and do nothing to relieve the necessities of those who are in want. The Lord would have his children actively engaged in works of mercy. There are brokenhearted ones who need the expression of kindly words, who need practical help to relieve their necessities. With many life is a painful struggle. They feel their deficiencies, and are miserable and unbelieving. They think they have nothing for which to be grateful. Let the sons and daughters of God reveal the Christlike attributes of character, administering to these needy souls. Let them show what a great debt of gratitude they owe to God as recipients of temporal and spiritual good. [Cf: ST 09-12-95 para. 03] p. 223, Para. 1, [1895MS].

We are the Lord's purchased possession, and as his human agents it is our positive duty to administer in temporal and spiritual things from the store which God has given us. Love must be kept in constant exercise to inspire faith in God, that praise may be called forth from human hearts to God, and that the golden chain of love may bind the hearts of humanity together. Those who are recipients of the mercy, sympathy, and compassion of God should pass it along to others. But many who claim to love God and to be keepers of his commandments, are cold and unsympathetic and unchristlike. They have little love to exercise except for a few who are congenial to them, and their affection for these few whom they fancy does more harm than good. They do not manifest love towards those who would appreciate the least manifestation of affection. Those who are truly Christlike possess an underlying principle of love. But however closely related human beings may be, they are not to be idolized, they are not to be surrounded with superabundant affection, while other souls who are just as dear to the heart of Infinite Love are not embraced within their circle. Selfish love is a snare to the souls of those who are entangled in it. The life and practice of Christ show that the circle for our love should be unlimited. Christ does not acknowledge that love as sanctified which is showered without stint upon a few favorites, while the heart is cold toward the very ones who need a manifestation of love. [Cf: ST 09-12-95 para. 04] p. 223, Para. 2, [1895MS].

The Son of the infinite God is our Pattern. Heaven is full of mercy, and it is constantly outflowing not only to a favored few, but for the blessing of those who need it most, for the benefit of those who have the least pleasantness and happiness brought into their lives. The life of God is bound up with the life of those for whom Christ died. He whose life is hid with Christ in God will possess the attributes of the divine character, and will be a partaker of the divine nature, making it manifest to the world that God is merciful, full of tender

compassion, abundant in grace and truth. The severity which God manifests through his providences toward those who are rebellious and wicked, is manifested for the salvation of the wayward. O, how Christ yearned over the souls whom he came to save, with intense desire that they might understand eternal life! "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: ST 09-12-95 para. 05] p. 223, Para. 3, [1895MS].

Satan is a vigilant watcher and worker, and seeks to intercept every ray of heaven's light in order that it shall not come to the soul; but Christ is also working, and by mercies given, and by mercies withheld, he seeks to lead men and women to look above the earthly to the heavenly and eternal. Every man is intrusted with capabilities, with a stewardship for the great Householder, and he is to look to the great Counselor for directions and for wisdom. Christ would have his servants work for those who understand him not; for he looks with infinite compassion upon the human family under the deceptive wiles of Satan. He sees them employing their God-given probationary time in seeking everything but the one thing essential. The voice of Jesus pleads with men, saying, "If any man thirst, let him come unto me and drink, and the water that I shall give him shall be in him a well of water springing up unto everlasting life." No creature that God has created is looked upon with indifference. God has an intense desire to relieve the woes of mankind and apply his balsam to their wounds. His love is ever exercised for the needy and oppressed. His heart is full of joy when the sinner breaks with Satan, and looks up to God as to a merciful, sympathizing, loving Father. Jesus declared, "My Father worketh hitherto, and I work." The Lord is ever active in exercising his mercy; he would have every soul become acquainted with the paternal character of God. When men obtain a correct view of the unceasing mercy of God, they will be attracted, and by beholding will become changed into the same image. Those whom God has made stewards of capabilities and means, he commands, for their own interest, to lay up their treasure in heaven, and as he has given freely to them of his bountiful mercy, to give freely to others. Instead of living for themselves, Christ is to live in them, and his Holy Spirit is to lead them to dispense wisely their goods, being merciful to others even as he is merciful to all. No man can be a follower of Christ and live for himself. The Christian is to be an agent for God, dispensing his blessings to others, and thus laying up for themselves treasure in heaven. His treasure will thus never be lost, but will ever accumulate increasing interest, and a good foundation be laid against the time to come. [Cf: ST 09-12-95 para. 06] p. 223, Para. 4, [1895MS].

How much better it is to deposit uncertain riches in the bank of heaven, by rendering benefit to the Lord's heritage, than to use up God-given wealth in the gratification of self by obtaining those things which perish in the using. In blessing others, they are made glad with the thought that God has not forgotten them, and gratitude springs up in the hearts of those who have been suffering and oppressed. It is thus we make friends with the mammon of unrighteousness, and the very wealth which we dispense to others is that which has been lent in trust to be used as the Householder shall direct, that his faithful servants shall use it in works of mercy and compassion. But in working on these lines a welcome is insured into the everlasting habitations. In proportion as goods are intrusted they should be dispensed to others. The humblest men and women are to trade upon the Lord's talents,

realizing that what has been lent to them should be returned with usury to God. Though we have but one talent, if it be faithfully consecrated to God, and employed in acts of mercy in temporal or spiritual things, we thus ministering to the wants of the needy, our talent will increase in value, and be noted upon the heavenly record as exceeding our powers of computation. Every merciful action, every sacrifice, every self-denial, will bring a sure requital, a hundredfold in this time, and in the world to come everlasting life. [Cf: ST 09-12-95 para. 07] p. 224, Para. 1, [1895MS].

"Be ye therefore merciful, as your Father also is merciful." The Lord honors his human agents by taking them into partnership with himself. The heart of Christ is full of forgiving mercy and truth. He is afflicted in all the afflictions of his people. We are to be compassionate, and find joy in coming with a kindly interest to bind up the wounds of those who have been pursued and left half dead by the ruthless hand of the destroyer. We are to be ready to heal the bruises that sin has made. Those who do this are Christ's ministers, and the world has a living testimony of the love of God before them in his representatives. God is revealed before the world in those who practice the works of Christ, and through his messengers he is known as a God of mercy, goodness, and forgiveness. "He who 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 in Christ is ours, and his bounties of love and mercy are inexhaustible. He desires that every one shall be benefited by the rich provisions that he has made for those who love him; he invites us all to share with him in his glory. The bliss of heaven has been provided for every soul who loves God supremely and his fellow-men as himself. [Cf: ST 09-19-95 para. 01] p. 224, Para. 2, [1895MS].

Men would no longer be the slaves of sin if they would but turn from Satan's alluring, delusive attractions, and look to Jesus long enough to see and understand his love. New habits will be formed, and powerful propensities for evil will be held in check. Our Leader is a conqueror, and he guides us on to certain victory. Our Advocate, Jesus, is pleading before his Father's throne in our behalf, and he is also pleading with the sinner, saying, "Turn ye, for why will ye die?" Has not God done everything possible through Christ to win men from Satanic deception? Has he not given himself? Did he not for our sake become poor, that we through his poverty might be made rich? Is he not a risen Saviour, ever living to make intercession for us? Is he not ever following up his great work of atonement by the work of the Holy Spirit on every heart? The bow of mercy still arches the throne of God, testifying to the fact that every soul who believes in Christ as his personal Saviour, shall have everlasting life. Mercy and justice are blended in God's dealing with his heritage. [Cf: ST 09-19-95 para. 02] p. 224, Para. 3, [1895MS].

Those who are partakers of the divine nature are one with God in Christ, and one with each other to work the works of God, which are works of mercy and tender compassion. It is mercy that has saved us, and when we manifest mercy toward our fellow-men, we are only working in Christ's lines. Mercy is continually active throughout the vast universe. Mercy abounds in the heart of God, and it is from this source that all our happiness comes. God's family upon earth is large, and his children are suffering in the suffering mortals around us; and every soul who is imbued with the Holy Spirit, will practice works of mercy,

and reveal to others tender love, pity, and compassion. From the true Christian heart every fiber of selfishness will be uprooted, because it is opposed to the practice of Christ. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Cf: ST 09-19-95 para. 03] p. 225, Para. 1, [1895MS].

O, that men could know what they might do for the Master by practicing mercy and love! Could they realize what Christ has done, they would move along broader lines than they now do in the practice of benevolence. True, it will seem to be at great cost, because self must be denied, and individual pleasure must become a secondary matter. Satan is continually urging us into the service of self, and many who should be examples in bearing good fruit in self-denial and self-sacrifice, are full of pride and self-esteem, and the record in heaven of them is, "Ye despise the poor, the afflicted, and the suffering, for whom Christ has died, who are under the heavenly benediction, 'Blessed are the poor in spirit, blessed are they that mourn; for they shall be comforted.'" [Cf: ST 09-19-95 para. 04] p. 225, Para. 2, [1895MS].

How many who profess to be followers of Christ climb upon the judgment seat, and pronounce condemnation, magnifying some fault which to finite beings seems to be an offense against God! But this work, that is so pleasing to the great adversary of souls, would all cease if the Spirit of Christ were in the heart. Mercy rejoices not in iniquity. We imagine that others do not appreciate us; we magnify our mites of merciful actions into something very great, and excuse ourselves from the duty of showing mercy, because others manifest ingratitude toward us. Suppose, because of our ingratitude, God should work upon this same plan? We do not appreciate his many mercies and benevolences toward us; but he continues to deal out of his abundance his riches of grace. Suppose the human agent who dispenses the gifts of God to those who need them, does meet with ingratitude, let him remember that he is not using his own goods but his Lord's, and God looks down from heaven to see how his steward is treating his heritage, for whom he has given his precious life. God has made ample provision to supply the necessities of the poor, and there is no case of need for which some one is not responsible. Men should yield to the controlling influence of the Spirit of God in order that mercy and compassion may be shown to the sufferer. We should trade upon the Lord's goods by relieving, as far as possible, the woes of humanity. Every Christian brother and sister should step into his own place, and stand at his own post of duty. We might do much more than has been done to alleviate the sorrows of those who are hungry, naked, and in peril, in temporal and spiritual things. The channel is constantly open, and streams of mercy ever flow from Him who has a treasure of supply, and He will give to those who are dispensers of His bounties. But God's glory will not be advanced if men and women appropriate to their own individual selves his matchless mercy and rich gifts. Such are not the ones upon whom is pronounced the heavenly benediction. O, that the cold hearts of men which are hardened by selfishness might be warmed by the love of Jesus! O, that their hearts might be broken and sanctified! O, that they might come under the control of the divine will! O, that every church member might have the understanding enlightened, that the stony heart might be exchanged for the heart of flesh, and the fierce, wicked, Satanic spirit might be cast out, and the mercy and love of Christ possess and control the soul! O, that the temple of the soul might be cleansed, and become the habitation of the Spirit! [Cf: ST 09-19-95 para. 05] p. 225, Para. 3,

[1895MS].

"As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." He who believes in Jesus becomes a living channel of light and blessing to confer benefits upon the needy and suffering. He becomes a laborer together with God. The branch bears the same clusters of fruit as the vine. The Christian becomes one with Christ in God, and God loves him as he loves his own Son. When the disciples of Christ become one with him, as he is one with the Father, they will be a power in the world in revealing God's mercy, forgiveness, and truth. Those who do the works of Christ are accepted in the Beloved. Union with Christ means the dispensing of his blessings. The bright beams from the Sun of Righteousness shine forth in mercy and love. The fruits of the Spirit are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Cf: ST 09-19-95 para. 06] p. 226, Para. 1, [1895MS].

Multitudes must enter into the Saviour's Spirit; for he came not to be ministered unto, but to minister. When they are imbued with the Spirit of Christ, they will value men as Christ has valued them; they will work as Christ has worked; they will not fail nor be discouraged. They will see open doors through which mercy and grace are ever flowing. They will gaze upon the cross of Christ, and estimate the value of the souls by the cost of redemption. They will be sharers with Christ in his intense earnestness to save the souls of the perishing, who know not God. The love, pity, and tenderness of Christ will break every barrier down, and men, women, and youth will respond to the truth, and will present themselves to share the burden with Christ. The love and pity of Christ will constrain them to be partakers with him of his self-denial and sufferings. By Mrs. E. G. White. [Cf: ST 09-19-95 para. 07] p. 226, Para. 2, [1895MS].

"Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"--the Book of books has the highest claims to our reverent attention. Superficial study of the word of God can not meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. We can not obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning can not be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hid treasure find truths of the greatest value which are concealed from the careless seeker. [Cf: ST 09-26-95 para. 01] p. 226, Para. 3, [1895MS].

You must dig in the mine of truth till you find its greatest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence. [Cf: ST 09-26-95 para. 02] p. 226, Para. 4, [1895MS].

In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as are rarely seen in these times. By Mrs. E. G. White. [Cf: ST 09-26-95 para. 03] p. 227, Para. 1, [1895MS].

"Blessed are the pure in heart; for they shall see God." Impurity in thought or practice obscures spiritual vision, so that the soul can not contemplate and be charmed with the character of God. The world is full of disobedience, and the understanding of men has become so darkened by a sinful course of action that righteousness is not clearly discerned, and is not therefore appreciated above unrighteousness. The pure in heart shall see God, whose character is represented in the law. "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 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 10-03-95 para. 01] p. 227, Para. 2, [1895MS].

He who has an eye single to heavenly and divine things, will delight in beholding God in Christ Jesus, and by beholding he will become changed into his image. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." He is seeking to be like the Pattern. When in perplexity he inquires, "How would Jesus do under similar circumstances? It is important that I follow Christ, that I conform my conduct to the model

of his example. Without holiness no man shall see God. I must obey the commandments of God; for his law is a transcript of his character." [Cf: ST 10-03-95 para. 02] p. 227, Para. 3, [1895MS].

The pure in heart shall see God. While all men shall behold Christ as a judge, the pure in heart shall behold him as a friend; for Jesus has said, "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." The pure in heart shall see Christ as a friend and elder brother. Those who are constantly looking unto Christ for his counsel, who pray in sincerity for his Holy Spirit, will be grieved if a cloud hides him from their sight. Satan will pass his hellish shadow across their pathway in order that the human agent shall not discern God, but may behold him who obtrudes himself between the soul and God, suggesting, as he did to Adam, his lying sophistry to lead men into transgression. He frames lies to substitute for a "Thus saith the Lord." [Cf: ST 10-03-95 para. 03] p. 227, Para. 4, [1895MS].

The Christian world in this age are inclined to accept the sophistries of Satan in the place of the words of God. Many have separated themselves from God by wicked works, and they love not to behold God, or to retain him in their knowledge. They do not want to see God any more than did Adam when he hid himself from the approach of his heavenly Father. But let us not follow the example of Adam; for not one of the human family can hide himself from God. You may turn your face from God so that you can not see him, but you can not place yourself where God will not see you; for the darkness is as the light to him, and he knoweth every secret thing. [Cf: ST 10-03-95 para. 04] p. 228, Para. 1, [1895MS].

Pure through Christ.--"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." What kind of fear? Not servile fear. "The fear of the Lord is the beginning of wisdom." Every human being should fear to offend God, should fear to lose his favor by engaging in anything of an impure character. "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; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." [Cf: ST 10-03-95 para. 05] p. 228, Para. 2, [1895MS].

We are to look unto Jesus as our only hope for the taking away of our sins; for in him is no sin. He became sin for us, that he might bear our guilt, standing before the Father as guilty in our place, while we who believe in him as a personal Saviour shall, because of his merits, be accounted as pure from the contaminating influence of sin. Through the imputed righteousness of Christ, we are accounted guiltless. Christ has given to every human being the evidence that he alone is able to bear human grief, sorrow, and sin. Those who claim Christ as their substitute and surety, hanging their helpless souls upon Christ, can endure as seeing him who is invisible. The benediction, "Blessed are the pure in heart; for they shall see God," belongs to them. [Cf: ST

10-03-95 para. 06] p. 228, Para. 3, [1895MS].

When you are betrayed into sin, do not despair. Do not delay and mourn in hopeless unbelief, but take your case at once to Jesus. "We have not an high priest which can not be touched with the feeling of our infirmities," but in order that he might be a perfect Saviour for humanity, he was "tempted in all points like as we are, yet without sin." He understands every devise that the enemy prepares for the unwary. He was touched with the feeling of our infirmities; he himself suffered being tempted. Though he was without sin, and was not tainted with guile, yet by a painful experience he understands what it means to come into conflict with the archdeceiver. He suffered, resisting his temptations, and he knows what man will meet in resisting evil. He gives encouragement to the souls who trust in him as their Saviour, promising that they shall not be tempted above that which they are able to bear. "With every temptation," he says, "I, your Lord and Saviour, have made for you a way of escape." [Cf: ST 10-03-95 para. 07] p. 228, Para. 4, [1895MS].

Christ passed over the ground where Adam failed, and redeemed his disgraceful failure. He was made perfect through suffering, and is able to succor all who shall be tempted, and to make a way of escape, that they may be able to endure temptation. Though he was a son, yet learned he obedience by the things which he suffered. He knows how to sympathize with every human being; for he has identified his interest with the interests of those he came to save. What a wonderful high priest is Jesus! We may lay our very soul burden upon him. We may lay our hand of faith upon the promise of God, that he will pardon the guilty, and impute to us the purity of Christ. Through the faith that works by love the soul is purified, and the human agent can discern God; for he is a partaker of the divine nature, having escaped the corruption that is in the world through lust. The one great need of the sinner is righteousness, and the word of God is called "the ministration of righteousness;" for it presents a sinless Saviour to the defiled soul, One who was made sin for us, that we might be made the righteousness of God in him. The righteousness of Christ is a free gift; we can obtain it without money and without price. Christ himself has become the sin bearer. In his own person he answered all the claims of the law, and through the offering of himself, he made it possible for the human agent to keep the law of God, and to stand before God as innocent, accepted in the Beloved. [Cf: ST 10-03-95 para. 08] p. 229, Para. 1, [1895MS].

Power from Christ.--Though men have fallen through transgression, they may receive moral power from Christ, and return to their allegiance. They may receive the Holy Spirit as the representative of the Lord. If they believe the testimony of the Spirit, obey the requirements of the Gospel, following on in the ways of purity and holiness, they shall know that "his goings forth are prepared as the morning." The Holy Spirit leads men to Christ, links the soul to the Saviour, and causes the human agent to identify himself with Christ. [Cf: ST 10-03-95 para. 09] p. 229, Para. 2, [1895MS].

Christ alone can save from sin; for he can make over to us his righteousness, and place it to our account. God so loved the world that he gave his only begotten Son for us, that by this infinite sacrifice he might not only show the terrible character of sin, but condemn sin

in the flesh. Men can not continue in sin and stand faultless before God; for God will not tolerate sin. The human agent must separate himself from sin, crying out with earnest soul hunger, "Create in me a clean heart, O God." The Lord will answer such a cry, saying, "A new heart also will I give thee." [Cf: ST 10-03-95 para. 10] p. 229, Para. 3, [1895MS].

If men in responsible positions of trust, no matter in what line they may work, would cultivate that faith which works by love, and purifies the soul, they would experience the creating power of the Holy Spirit. What a change would be made in families! What a wonderful change would be made in our churches! It is because there is so great a lack of the purity and righteousness of Christ that there are unhappy families and polluted churches that stand in need of cleansing. Unless this cleansing shall take place, the building can not be fitly framed together, can not grow into an holy temple unto the Lord. Many hold the truth in unrighteousness; they have a theory of the truth, but are not sanctified, soul and body, through the truth. Being destitute of heart purity, they do not discern sin in its true character, and have not correct views of righteousness and of judgment to come. Controlled by the spirit of the world, their hearts are impure, earthly, sensual, and they can not commune with the only true God, can not know God, nor Jesus Christ, whom he has sent. [Cf: ST 10-03-95 para. 11] p. 229, Para. 4, [1895MS].

There is hope for a man who is hungering and thirsting after righteousness, who is longing for heart purity, who is desirous of having fellowship with the Spirit of God. Such a man prays, and watches unto prayer. He seeks for strength to keep the heart with all diligence knowing that out of it are the issues of life. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Fellowship with God means much, and those who have this fellowship with God, hear the voice of 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." The more lowly the soul in its own estimation, the more distinctly and clearly will God be discerned. He who is in communion with God will recognize the divine excellence of heavenly things, and respond to the invitation, "Learn of me, for I am meek and lowly in heart." The word of God comes in power to the soul, impressing the mind with the exceeding great and precious promises. Those who learn of Christ, look earnestly unto him that they may catch his Spirit, and perfect holiness in the fear of the Lord. Their feelings become pure, their words pure and tender, and the earnest of the inheritance leads them to walk in love, drawing near to God, to listen to the voice of the true Shepherd. By Mrs. E. G. White. [Cf: ST 10-03-95 para. 12] p. 230, Para. 1, [1895MS].

The Pure in Heart Shall See God.--He who has taken no pleasure in contemplating God in this world, who has felt it no privilege to commune with God, will not be prepared to see God or to appreciate his character in the future life. Those who are occupied with earthly things, enjoy a low, cheap level, and their souls could not bear the purity of the saints in light. The conversation of heaven would be a language which they could not understand, and they could not endure the purity of infinite holiness. Heaven would not be a place of perfect

bless to them; for the faculties of the mind would not be capable of dwelling upon heavenly things. [Cf: ST 10-03-95 para. 13] p. 230, Para. 2, [1895MS].

"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." If we were breathing in the atmosphere of the world, we should not be regarded by the world as strangers, but if our affections are set on things above, where Christ sitteth at the right hand of God, we will be misunderstood by the world. But we shall see God, because our eye is single to his glory. Our whole body will be full of light; for we are dead indeed unto sin, and alive unto God through Jesus Christ our Lord. Purified by the faith that works by love, we shall see and appreciate the preciousness of Christ. "Blessed are the pure in heart; for they shall see God." By Mrs. E. G. White. [Cf: ST 10-03-95 para. 14] p. 230, Para. 3, [1895MS].

"Blessed are the peacemakers; for they shall be called the children of God." How many are there who are truly desirous of being blessed, who would not only hear but do the words of Christ? Those who will not rely upon themselves, but who will put their trust in a power out of and above themselves, will be enabled to become doers of the words of Christ. Those who have glimpses of the perfection of Christ's character, will be filled with a longing to become like him. They will desire to be peacemakers and to receive the blessing he has promised to the peacemakers. [Cf: ST 10-03-95 para. 01] p. 230, Para. 4, [1895MS].

If the grace of Christ is abiding in the soul, we shall have the mind of Christ. "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." [Cf: ST 10-03-95 para. 02] p. 231, Para. 1, [1895MS].

If the mind which was also in Christ Jesus be in you, you will practice the lessons of Christ, and because you appreciate his great mercy and love, you will be peacemakers. You will look to Jesus, and will draw nourishment from him, the living Vine, and as a branch you will bear the same kind of fruit as does the parent stock. The enemy of all righteousness will be ready to lead you into a course that will be the very opposite of that which the peacemaker should take. He who loves discord and strife, will tempt you to act a part in connection with himself to stir up strife. He will lead you to think that you see in some brother or sister something that is wrong, and Satan will urge you to go and tell it to others; but Christ has told you to go to your brother and "tell him his fault between thee and him alone." Which leader are you going to obey? It is not in accordance with the natural heart to deal frankly and faithfully one with another. It appears easier to tell your brother's fault to some one else than it does to

tell it to him alone; but it is his ear alone that should hear your accusation. He who departs from the plain light which Christ has caused to shine upon his pathway, loses the privilege of becoming Christ's missionary, and becomes the agent of the evil one. How many church trials might be saved, how much bitterness and wrath might be saved, if Christ's professed followers would only obey his words! "Blessed are the peacemakers; for they shall be called the children of God." They who are blessed are those who work in harmony with God, who are laborers together with Christ. The grace which the Spirit of God imparts is a wellspring of life to the soul, and will refresh all who come in contact with the peacemaker. [Cf: ST 10-03-95 para. 03] p. 231, Para. 2, [1895MS].

How many souls have been lost because those who profess to be the followers of Christ have been busy in carrying out the plans of Satan, and have thereby stirred up strife, and have discouraged souls, and driven them on to Satan's battleground, when they might have helped them by words of kindness and consolation. Satan is the one who works up strife. He lost heaven because he was filled with envy, jealousy, and evil surmising, because he desired to be equal with God. It is important that we consider that the spirit we cherish now, the works that we now do, will testify to our fitness or unfitness for the future life. We are now upon trial, and it is to be seen whether or not we will fulfill the Lord's prayer, and do the will of God on earth as it is done in heaven. Those who are carrying out Satan's plans, and are hurting and bruising souls by their course of action, prove that they are not the children of Christ. Whoever has the word of God, the appointed instrument of salvation, abiding in him, will overcome the wicked one, and he will grow up into Christ in all things. But of how many may it be said, "Ye do err, not knowing the Scriptures, nor the power of God"! How many when beset by temptation do wrong by not being peacemakers! Their weakness is found in the fact that they do not study the Scriptures for the purpose of practicing them in their daily life. The Psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee;" but how many are destroyed for lack of knowledge! [Cf: ST 10-03-95 para. 04] p. 231, Para. 3, [1895MS].

It is best that every one of us should do right because it is right, and thus we may create about us an atmosphere of peace. We shall not then be found pressing to the side of Satan's human agents, to catch their spirit and to repeat their words of accusation and reproach against those who are seeking to be obedient to the commandments of the Lord. We shall not link in with the adversary of souls, and aid him in stirring up suspicion and strife, and in causing souls who love God to be tempted to do evil. Through the grace of Christ, these souls would be raised up to sit together in heavenly places with Christ Jesus; but if the agents of Satan come to them as accusers of others, they may fall from their steadfastness, and be turned out of the path of holiness. [Cf: ST 10-03-95 para. 05] p. 232, Para. 1, [1895MS].

Those who are filled with envy, jealousy, and evil surmising, and who indulge in evil speaking, make it manifest that they are unfit for the kingdom of heaven because they are not peacemakers. Through trial and test, it is proved that they are weighed in the balances and found wanting. [Cf: ST 10-03-95 para. 06] p. 232, Para. 2, [1895MS].

"Blessed are they which are persecuted for righteousness' sake" (not

for their coarse, harsh spirit that leads them to stir up strife and dissension, but "for righteousness' sake"). The righteous are those who desire peace, and will have peace at the cost of everything save the sacrifice of principle. Truth they can not sacrifice, though adherence to it costs them distress, reproach, suffering, and even death. "For theirs is the kingdom of heaven." Those who are persecuted for righteousness' sake, place the commandments of God first in their lives, and they allow no human policy, no promise of reward, no offer of honor, to come between them and their God. They can not be induced to deny Christ and to betray his cause. The rich promises of God have a place in their memory, and when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. The Holy Spirit opens to the understanding the preciousness of the Scriptures. [Cf: ST 10-03-95 para. 07] p. 232, Para. 3, [1895MS].

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." These words are full, and broad, and deep, and you are not to be downcast, not to be shaken in faith, not to be filled with murmuring or complaining. Time and courage and faith are all precious, too precious to sacrifice to dejection, to mourning. Christ tells you to rejoice, and to be exceeding glad. All heaven is watching, and is ready to help you. "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 10-03-95 para. 08] p. 232, Para. 4, [1895MS].

The church itself needs converting, so that its members may be made channels of light, may be blessed and made a blessing. A vague reliance upon God's mercy will not obtain for us access to the throne of grace, or draw down the blessing from God the Father which he has provided for those who do his will. Faith must center in the word of God, which is spirit and life. Every page of the sacred word is illumined with the beams of the Sun of Righteousness. The word of God is to be the support of the afflicted, the comfort of the persecuted. God himself speaks to the believing, trusting soul; for God's Spirit is in his word, and a special blessing will be received by those who accept the words of God when illuminated to their mind by the Holy Spirit. It is thus that the believer eats of Christ, the Bread of Life. Truth is seen in a new light, and the soul rejoices as in the visible presence of Christ. [Cf: ST 10-03-95 para. 09] p. 232, Para. 5, [1895MS].

Christ chose twelve men from among the multitude, whom he named his apostles. They were to catch the words from his lips, and receive them into their hearts, that they might be witnesses of him to the world. While those who listened to Christ in the multitude were deeply impressed with his teaching, though the crowd constantly pressed close upon Christ, yet the disciples understood that they were not to be crowded away from his presence. They pressed close to his person, in order that they might not lose a word of the instruction that was of so much importance. They were eager, attentive listeners. They understood that "the flesh profiteth nothing," but that the words he spoke unto them were "spirit and life." They came unto him because he had the

words of eternal life. By Mrs. E. G. White. [Cf: ST 10-03-95 para. 10] p. 233, Para. 1, [1895MS].

The congregation that assembled to hear Christ's sermon on the mount was a mixed multitude. Christ's heart yearned over them with pitying tenderness; for he knew how great were their needs. He used illustrations from the things of nature and from their daily practices to make clear to their minds matters of eternal importance. His utterances were full of tender love as he spoke to the weary and the oppressed. He was often interrupted by appeals from the sick and the afflicted, and while he healed their physical maladies, he administered comfort to their hungry souls. His words, "Thy sins be forgiven thee," fell like a refreshing shower upon some thirsting souls, who knew not what to do to obtain salvation. And he began to teach them many things. He spoke unto them of the kingdom of God, presenting righteousness as of the first consideration. He laid open before them the claims of the law of God. The commandments of God had been buried up under a mass of human sayings, and it was necessary that as a detector he should separate the sacred from the common. [Cf: ST 10-17-95 para. 01] p. 233, Para. 2, [1895MS].

His discourses created discussion among the people, and though discussion is not the most desirable thing, yet it is preferable to cold, dead apathy. Christ's interpretations of the Scriptures were as new to those who claimed to be expositors of the law as they were to the multitudes that thronged his steps; for truth had been mutilated in the hands of the scribes and rabbis. Christ came to remove the rubbish, and to let the jewels of truth shine out in their priceless beauty. He knew that his discourses would create controversy, and excite the passions of the scribes and Pharisees; but he knew also that controversy would be better than calm, when no one inquired, "What is truth?" Calm comes after [the] storm, and inquiry must be roused in order that advanced truth may be discovered. When controversy is awakened, the advocates of truth are accredited with causing disturbance. Those who are engrossed with business, who are seeking for gratification of the carnal senses in following after pleasure, care nothing for eternal realities; but should not eternal matters be presented to those who are, as it were, sleeping the sleep of death? Let earnestness be awakened even amid contention, and many will search for truth as for hidden treasure. In every audience where Christ presented the truth in clear lines, there were angry interruptions on the part of the priests and rulers, and their protests led to sharp contention, but in these audiences there were many who said, "This is the Christ of God." [Cf: ST 10-17-95 para. 02] p. 233, Para. 3, [1895MS].

The Scriptures were sufficiently clear to prove that Christ was the Son of God, the Messiah, the "light to lighten the gentiles," and "the glory of thy people Israel;" but the minds of men were so darkened by the misapplication of Scripture, that, although prophecy was fulfilling before their very eyes, in the teachings and miracles of Christ, yet they failed to recognize the fulfillment of prophecy and remained in darkness. At times they were convinced of the truth, but the humiliation of acknowledging the truth was greater than they would endure. [Cf: ST 10-17-95 para. 03] p. 233, Para. 4, [1895MS].

Why did not the Jewish nation accept of the evidences that were so

clear and convincing? The Holy Spirit bore witness in the miracles that Christ did. All the divine attributes were revealed in him, and though he bore the sufferings of humanity, he was the Majesty of heaven. He did not find a select few to whom to teach the great eternal truths, but he set these matters before the multitude; for the world was his field. He set forth the law of his kingdom before both saint and sinner, before the great men of the world and before the common people. The truth he taught was sent home to the hearts of those who heard by the power of the Holy Spirit, to search their hearts as with a lighted candle. God was in Christ reconciling the world unto himself. Christ taught the mysteries of the kingdom of God by presenting truth to the minds of men through some natural object that unfolded its spiritual nature. His was not a subtle, man-invented theory that but few could perceive; it was the presentation of that which met the needs of the suffering and oppressed. However prejudiced men were, they yet realized that his words met their want. His words were simplicity itself, and the most unlearned could comprehend their import as he promised rest to the weary, and blessing upon the poor and mournful. He did not present truth in ambiguous language. There was too much at stake to do this; for the ignorant are many, and the life of peace and rest is obtained by the reception of truth. It was necessary that it should be made so plain that no one of his hearers should be misled. [Cf: ST 10-17-95 para. 04] p. 234, Para. 1, [1895MS].

Priests and rulers had interposed themselves between the people and God, and they sought to interpose between them and the great Teacher, even as they do in this day. How great will be the responsibility of men who seek to hinder souls from entering into the kingdom of heaven! The whole tenor of Christ's teaching was contrary to that of the rabbis. In his sermon on the mount he tore away the middle wall of partition that separated men one from another through national prejudices, and taught the exercise of a love that was to embrace the human race. He said to the people: "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." [Cf: ST 10-17-95 para. 05] p. 234, Para. 2, [1895MS].

Christ teaches that we are to recognize our neighbor in every race and condition of men. No distinction is to be made as to who is our neighbor, on the ground of poverty, or wealth, or position. The followers of Christ are to see their neighbor in any one who needs their help. "All ye are brethren." The Lord has not established a kingdom merely for the rich, and the one essential thing for an entrance into his kingdom is Christlikeness of character. The Lawgiver explained the meaning of the divine precepts, and showed that they were not arbitrary requirements, but that in the doing of them there is life; for Christ from the pillar of cloud had distinctly told them that those who did them should live in them. The Ten Commandments are called in the New Testament the royal law of liberty. In obeying the divine

precepts, men will assimilate to the divine character; for the character of God is expressed in his holy law. In substituting their own ideas, in erecting their own standard, they will come to misrepresent the Father and Jesus Christ, whom he has sent, coming far short of Christlikeness of character. In erecting a standard for themselves, they will cling to their own deficiencies, practice their former habits, and fall far below the perfection of Christ's character. But through the grace of Christ, we should ever strive to reach the perfect standard. [Cf: ST 10-17-95 para. 06] p. 234, Para. 3, [1895MS].

We are in a world of imperfection, and on every hand is the image of false Christs,--Christians who are Christians only in name; for they are retaining objectional attributes of character, that mark them as subjects of the enemy, rather than subjects of the Prince Emmanuel. Were they under the control of Christ, they would bear his image and superscription; but they are false Christs, misrepresenting Jesus, denying him every day in character, although professing to believe on his name. Christ expounded the precepts of the law in his sermon on the mount; for he knew that some who were departing from it, would return to allegiance, and become representatives of the Son and the Father. By Mrs. E. G. White. [Cf: ST 10-17-95 para. 07] p. 235, Para. 1, [1895MS].

The Lord Jesus in his lessons of divine truth sought to lead the minds of his hearers to look beneath the typical sacrificial offerings to the essential things which were symbolized by the Jewish ordinances. He exalted the law of God, showing that it is more comprehensive in its character than any civil law for the government of earthly kingdoms. He had inspired the prophets to discern the pure and holy principles which they had communicated to the world. He had presented before them his work of divine instruction; but notwithstanding the fact that Christ had laid down line upon line and precept upon precept, yet the Jewish nation had sunk into painful idolatry. They made everything of form and ceremony and neglected spiritual worship. They clothed themselves with zeal in making rigid external observances, and concluded that their nation had fallen into decay because they had been too lax in their outward forms. The teachers made a study of formulating new exactions in their religious ceremonies. The people were called upon to go through a weary round of offerings for purification. The rabbis were not content to follow the specifications that had been given through Moses to the people; but they made minute specifications that must be fulfilled. They must engage in long, tedious prayer, take part in various fasts, in the washing and cleansing of vessels, and in many meaningless ceremonies. [Cf: ST 10-24-95 para. 01] p. 235, Para. 2, [1895MS].

When the Lord chose John the Baptist as the forerunner of Christ to prepare his way before him by announcing to the world the coming of the divine Teacher, he was specially directed not to receive his education in the schools of the rabbis; for they had mutilated the law, burdening it down with such requirements that men could not obtain a correct idea of truth. He must go far back of their teachings, and on no account be moulded by their imposing display. Their religion was barren of spirituality, was a mere mechanical piety. John must obtain his education in the wilderness, breathing the pure air, and studying the unadulterated word of God through his prophets. Christ had taught them

righteousness,--love to God and their neighbor, which were the requirements of the law. When the great Teacher himself came from heaven, he stripped the law of the rubbish of men's opinions, and repudiated their human traditions. He lifted up the royal law, which had been degraded by priest and rabbi, and presented it as the expressed character of the only true God. He showed that in its least as well as in its greatest enactments it would be forever binding upon the inhabitants of both heaven and earth. [Cf: ST 10-24-95 para. 02] p. 235, Para. 3, [1895MS].

The rabbis saw that the teaching of Christ was counteracting the traditions of the elders, and making of no effect the religious ceremonies that they had been taught as all-essential. Christ's explanation as to what constitutes true virtue and true principles condemned them in their mere external observances. He openly rebuked their hypocrisy, saying 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." [Cf: ST 10-24-95 para. 03] p. 235, Para. 4, [1895MS].

The Pharisees were charged with breaking the commandments of God. Christ himself was the divine Word, and had instructed Israel; but they had interpreted the word of God in their own way. In their blindness, in their separation from God, they sought to make the holy teachings of the prophets, seem to sustain them in their unrighteous course of action. Thus they were misleading the nation and causing them to drink from corrupted fountains. They were confused in their conceptions of truth. The rabbis magnified trifles into mountains of importance, while matters of eternal moment were depreciated in their eyes. The true principles of morality were boldly undermined. [Cf: ST 10-24-95 para. 04] p. 236, Para. 1, [1895MS].

But Jesus presented the law in its original significance. In clear, distinct language he opened before the multitudes the misleading principles of these hypocritical teachers, who were twisting the plainest precepts of the royal law, through the means of their traditions, so that an entirely opposite conclusion would be reached than the plain precept of God required. The man who was punctilious in the matter of observances was looked up to with the greatest reverence, although his inner life was selfish, immoral, and depraved. The teachings of the prophets were not regarded, and the principles not obeyed which wrought holiness of life. All these were set aside as unessential; but the exactions of the rabbis, in which was not a particle of divinity, in which was only darkness, were regarded with superstitious reverence. [Cf: ST 10-24-95 para. 05] p. 236, Para. 2, [1895MS].

With what pity and sympathy the Lord looked upon these misled people; but in the sermon on the mount he announced the royal law in clear and decided utterances. Those who served under his banner must possess a piety, a righteousness beyond anything presented in the precept or example of the scribes and Pharisees. He would not permit men to think that he had come to do away with the law of the prophets. This was not his errand. 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." [Cf: ST 10-24-95

para. 06] p. 236, Para. 3, [1895MS].

The principles of Christ's kingdom are to be carried out in practical life, in the practice of self-denial and self-sacrifice for the good of others. Christ revealed the Father as one who loved humanity from the very beginning of the world. The love of God was made evident by the flowers growing in beauty around them. He had given them these beautiful things. He cares for the flowers and the birds, and would he not have a greater love for one formed in his own image? The whole world, the evil and the good, lay in the sunshine of his eternal love. In view of the Father's love, we are exhorted by the Saviour to love others. In the sermon on the mount he said: "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." By Mrs. E. G. White. [Cf: ST 10-24-95 para. 07] p. 236, Para. 4, [1895MS].

Christ had sojourned in the world for thirty-three years; he had endured its scorn, insult, and mockery; he had been rejected and crucified. Now, when about to ascend to his throne of glory--as he reviews the ingratitude of the people he came to save--will he not withdraw his sympathy and love from them? Will not his affections be centered on that world where he is appreciated, and where sinless angels adore him and wait to do his bidding?--No; his promise to those loved ones whom he leaves on earth is, "Lo, I am with you always, even unto the end of the world." Before his conflict he had prayed the Father that they might not be taken out of the world, but should be kept from the evil which is in the world. [Cf: ST 10-31-95 para. 01] p. 236, Para. 5, [1895MS].

At length the little company reached the Mount of Olives. This place had been peculiarly hallowed by the presence of Jesus while he bore the nature of man. It was consecrated by his prayers and tears. When he had ridden into Jerusalem, just prior to his trial, the steeps of Olivet had echoed the joyous shouts of the triumphant multitude. On its sloping descent was Bethany, where he had often found repose at the house of Lazarus. At the foot of the mount was the Garden of Gethsemane, where he had agonized alone, and moistened the sod with his blood. [Cf: ST 10-31-95 para. 02] p. 237, Para. 1, [1895MS].

Jesus led the way across the summit, to the vicinity of Bethany. He then paused, and they all gathered about him. Beams of light seemed to radiate from his countenance, as he looked with deep love upon his disciples. He upbraided them not for their faults and failures; but words of unutterable tenderness were the last which fell upon their ears from the lips of their Lord. With hands outstretched in blessing them, and as if in assurance of his protecting care, he slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As he passed upward, the awestruck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir. [Cf: ST 10-31-95 para. 03] p. 237, Para. 2, [1895MS].

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." These angels were of the company that had been waiting in a shining cloud to escort Jesus to his throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that he would come to earth again. [Cf: ST 10-31-95 para. 04] p. 237, Para. 3, [1895MS].

All Heaven was waiting to welcome the Saviour to the celestial courts. As he ascended he led the way, and the multitude of captives whom he had raised from the dead at the time when he came forth from the tomb, followed him. The heavenly host, with songs of joy and triumph, escorted him upward. At the portals of the city of God an innumerable company of angels awaited his coming. As they approached the gates of the city, the angels who were escorting the Majesty of heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.!" [Cf: ST 10-31-95 para. 05] p. 237, Para. 4, [1895MS].

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph: "The Lord, strong and mighty! The Lord, mighty in battle! Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in!" Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains: "The Lord of hosts! He is the King of glory! Then the portals of the city of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as he takes his position upon the throne of the Father. [Cf: ST 10-31-95 para. 06] p. 237, Para. 5, [1895MS].

With the deepest adoration and joy, the hosts of angels bow before him, while the glad shout rings through the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!" Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever!" [Cf: ST 10-31-95 para. 07] p. 238, Para. 1, [1895MS].

He is seated by the side of his Father on his throne. The Saviour presents the captives he has rescued from the bonds of death, at the price of his own life. His hands place immortal crowns upon their brows; for they are the representatives, and samples, of those who shall be redeemed, by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when he shall call the just from their graves at his second coming. Then shall they see the marks

of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, My Beloved is mine, and I am his! He is the chief among ten thousand, and altogether lovely! [Cf: ST 10-31-95 para. 08] p. 238, Para. 2, [1895MS].

The most precious fact to the disciples in the ascension of Jesus was that he went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, who had sought retirement with them in the groves, and who had that very day toiled with them up the steep ascent of Olivet, had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven, should come again in like manner as he had ascended. This assurance has ever been, and will be to the close of time, the hope and joy of all true lovers of Christ. By Mrs. E. G. White. [Cf: ST 10-31-95 para. 09] p. 238, Para. 3, [1895MS].

"Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out." Salt possesses preservative qualities which prevent corruption. Christ, who was the light of the world, who was a propitiation for our sins, and for the sins of all who believe in him, said, "I sanctify myself, that they may also be sanctified through the truth." Christians should have a vital connection with God; their lives, their character, purified through the truth, should possess saving qualities that would keep the world from going into utter moral corruption. Christians receive instruction from Jesus their Example. They should pray in faith that they may be connected with his saving grace, that the righteousness of Christ may be imparted to them. Their influence will save the world from a large amount of crime and iniquity, and work the reformation of many souls. [Cf: ST 11-07-95 para. 01] p. 238, Para. 4, [1895MS].

But of how much value is salt that has lost its savor? When those who claim to be Christians, do not in their words and actions reveal the attributes of Christ, they are represented as salt that has lost its savor. Whatever may be their profession, they are looked upon by men and angels as insipid and disagreeable. Of such Christ 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." They have a form of godliness, a profession of religion; but it is contradicted by their lives. Any attempt on their part to advocate truth has no weight; for they have lost their connection with God. The sincere believer diffuses vital energy, which is penetrating, and imparts new moral power to the souls for whom he labors. It is not the power of the man himself, but the power of the Holy Spirit, that does the transforming work. "The law of the Lord is perfect, converting the soul." The salt has retained its savor, and it has an influence that is perceived and estimated upon the characters of those who possess it. The Lord says, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." He who receives Christ by living faith has a living connection with God, and is a vessel unto honor. He carries with him the atmosphere of heaven, which is the grace of God, a treasure that the world can not buy. He who is in living connection with God may be in a humble station, yet his moral worth is as precious as was that of

Joseph and Daniel, who were recognized by heathen kings as men with whom was the Spirit of God. They were representative men, and were intrusted with the most important responsibilities. Because of their living connection with God, they had power with God and with men, and of them it could truly be said, "Ye are the salt of the earth." They represented the character of Christ, and were as salt possessing saving qualities essential for the transformation of the character of those with whom they associated. [Cf: ST 11-07-95 para. 02] p. 238, Para. 5, [1895MS].

Daniel was beloved of God. He who brought in everlasting righteousness, the Anointed, the Holy One of God, gladly accepted the consecrated agency of his servant, through whom he worked by imbuing him with his Holy Spirit and imparting to him grace for grace. Of Daniel and his companions in Babylon the heavenly record states, "God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Thus was the Lord God of heaven represented in the courts of Babylon. He was also represented in the kingdom of Egypt by his servant Joseph. These men were representatives of what it means to be "the salt of the earth." Through these agents God could and did work to make known his majesty to the heathen kingdoms of the world. [Cf: ST 11-07-95 para. 03] p. 239, Para. 1, [1895MS].

It was their moral integrity that constituted them the "salt of the earth." Joseph would not sacrifice his purity of character. When tempted to evil, he met the tempter, saying, "How can I do this great wickedness, and sin against God?" Jesus of Nazareth is the representative of the Father. He is the vital chain by which man is bound to God. In him all fullness dwells, and from him the Christian may receive a constant supply of grace, that is represented by the saving properties of salt. Those who have a personal interest in Jesus Christ will possess those qualities of character which are represented by salt, which will work for the saving of the world. Thus it is that Christians become living witnesses for heaven. By their life they testify, 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." [Cf: ST 11-07-95 para. 04] p. 239, Para. 2, [1895MS].

But Christ uttered a sorrowful fact when he said, "If the salt have lost his savor, wherewith shall it be seasoned?" How shall the world be preserved from moral corruption? Let these words have due weight upon the mind. The Lord Jesus Christ, the Anointed One of God, is seeking to assimilate our characters to his own. Although we profess great things, we are represented as salt that has lost its savor, and as entirely worthless, unless the Holy Spirit can use us as channels by which to communicate to the world the truth as it is in Jesus. By precept and example we are to reveal to the world that Christ has made reconciliation for sin, that he is our only hope, the One who has brought in everlasting righteousness. He is the Anointed Priest that ever liveth to make intercession for every individual soul. Our only efficiency is Jesus Christ. We are to represent to the world his love, both in words and works. We are constantly to express to the world our appreciation of God's unspeakable gift, which he has given to us because of the great love wherewith he hath loved us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: ST 11-07-95

para. 05] p. 239, Para. 3, [1895MS].

In the gift of Jesus is included the whole heavenly treasure. But what a fearful responsibility rests upon those who hear the truth, and who claim to believe it, and who are yet not sanctified through the truth. They testify to the world that the truth which they claim to believe has no sanctifying power, and thus they make of none effect the truth of God. It is the privilege of those who accept of Christ to reach a high standard in character, and thus become living epistles, known and read of all men, as were Joseph in Egypt and Daniel in Babylon. There is no reason why we should not possess fragrance of character through the merits of Christ, and be recognized in heaven as laborers together with God. Through Jesus Christ we may have a saving influence upon the world. Christ would have every one of us a savor of life unto life. He would impute to us his righteousness, in order that we may communicate his goodness, mercy, and love to fallen humanity. When we enter into the joy of our Lord, praise will ascend to the throne of God, and we shall say, "No credit belongs to us; Christ did it all, and to his name be all the glory." By Mrs. E. G. White. [Cf: ST 11-07-95 para. 06] p. 239, Para. 4, [1895MS].

"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." God has tested the character of men from the time of Adam unto the present time, and he has always blessed the loyal and obedient. But those who keep the law of Jehovah are not in favor with the world, or with professed Christians who are making void the law of God. Abel kept the commandment of the Lord, and was hated by his brother Cain, and from the time of Abel's persecution and death at the hands of his brother, there have been two classes upon the earth who have manifested the same characteristics as were displayed by these two brothers. Righteous men have always been the objects of the combined assaults of evil men and evil angels. Christ himself was betrayed, insulted, mocked, scourged, and crucified through the instigation of evil angels working through a class of men who, while they professed great sanctity, were the worst of hypocrites and deceivers. [Cf: ST 11-14-95 para. 01] p. 240, Para. 1, [1895MS].

After the fall of Adam in Eden, the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity is developed and made manifest in one class by the reception of truth, while it is developed in others by their antagonism to truth and righteousness. One class vindicate the law of God, preserving order, arresting wickedness, and vindicating the honor of God. The other class make void his law, and persecute those who render obedience to God's commandments. The Searcher of hearts said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be on the part of Abraham no betrayal of sacred trust, no yielding to any power or any guide but One. Abraham recognized the fact that Jehovah had a law, and he determined that he would keep that law as the apple of his eye. He recognized the fact that he was amenable to the Lawgiver, and he would not be turned aside from his duty. God rules by the combined influence of authority and affection, and blessings follow in the track of those who obey his law. The Holy One has given us rules by which we are to be guided to the courts of heaven, and these rules form the standard, from which there can be no turning

aside. The first principles of holiness are yet to be learned when God's voice is not heard and obeyed as the supreme authority. [Cf: ST 11-14-95 para. 02] p. 240, Para. 2, [1895MS].

Satan, with all his masterly power, has interposed himself between man and the law of God, that through falsehood and sophistry he may inspire men with the same rebellion against God and his law as actuates himself. Those whom he can not deceive, he hates. He misinterprets their words and actions, and causes the world to persecute and destroy, in order that earth may hold no soul who is not in league with the prince of this world and the ruler of its darkness. History testifies to the fact that no man can serve God without coming in conflict with the united forces of evil. The conflict between the believer and his foes may be painful and protracted, and at times the soul may, through manifold temptations, yield to the power of the evil one; but God will not give his servant up to be the prey of the destroyer as long as he cries unto him. The pitiful Saviour knows his weakness, and through his servant John, he has sent the repenting sinner a message of consolation: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "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. And hereby we do know that we know him, if we keep his commandments." [Cf: ST 11-14-95 para. 03] p. 240, Para. 3, [1895MS].

Of those who honor Jesus, and keep the commandments of the Lord, Christ has said, "Marvel not if the world hate you." We can expect no better treatment from the world than the treatment given to the law of God. Those who vindicate the law of God by keeping the commandments, will be targets for the wrath of the dragon, and opposition to righteousness will not end until evil is destroyed; for as long as human nature is under the control of the enemy of all righteousness, enmity to the righteous will be manifested through the children of men. The offense of the cross has not ceased by any means. Satan has his most efficient batteries masked under pretensions to godliness, and he will cause them to open fire upon the followers of Jesus Christ. The servants of God must expect that they will be reviled, misrepresented, maligned, persecuted, and oppressed; for all who "will live godly in Christ Jesus shall suffer persecution." The people of God will stand firm to the faith only through the grace of God. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The great rebel against God is leading his armies to the conflict; but let the followers of Christ bear in mind the fact that he can bruise only the heel, while those who are loyal to Christ by their fidelity and piety shall bruise the head of the serpent. While men are making void the law of God, we must pray, as did David, "It is time for thee, Lord, to work; for they have made void thy law." Through Christ believers will gain the mastery, and inch by inch they will contest the ground, and obtain the victory. [Cf: ST 11-14-95 para. 04] p. 241, Para. 1, [1895MS].

Let the followers of Christ do all that is possible to teach repentance toward God and faith toward our Lord Jesus Christ. One soul gained brings joy to the Father and to the Son, and there is rejoicing

in the presence of the angels of heaven, and an anthem of praise goes up from countless harps and voices through the heavenly courts. Those who break the law of God, and teach others to break God's commandments, are not following Jesus, who says, "I have kept my Father's commandments;" they are following another leader. It was Christ's own voice that proclaimed on Mount Sinai the Ten Commandments, and he will not countermand his statutes. Satan in his rebellion in heaven sought to find some flaw in the law of God, in order to support his argument that the law of God must be changed; but his efforts were in vain. He did not succeed, and after he had deceived thousands of angels, and had drawn them to his side, he was cast out of heaven. But the law of God was not changed in one jot or tittle. God is wise and unchangeable, and those who flatter themselves that they can find a safer rule of life than that which God has given, are deceived by the same delusions that led the angels of heaven to join the ranks of Lucifer in questioning the authority of God's law and the justice of his government. [Cf: ST 11-14-95 para. 05] p. 241, Para. 2, [1895MS].

Those who have true Bible religion will yield their will to God's will as supreme, and will reverence God by rendering obedience to his righteous and just laws. They will place themselves under the bloodstained banner of Prince Emmanuel, and acknowledge themselves as under the control of the Ruler, not only of earthly intelligences but of the hosts of heaven. Can man frame a constitution for the governing of the world that is better adapted to the purpose than that which God has framed? In what particular is the moral code wanting? Can it be amended by finite men? If so, then man can exalt himself to the place of God. Can the human family afford to do without one of the commandments that God has given? Read the Ten Commandments carefully, and see which one can be dropped out. The man of sin thinks himself able to change the times and the laws of God, and the Protestant world have accepted the authority of the papal power, and in so doing have apostatized from God. All nations have been made drunk by partaking of the wine of Babylon, by accepting the presumptuous work of the man of sin, who has tampered with the law of God, and thought to change the precepts of Jehovah. [Cf: ST 11-14-95 para. 06] p. 241, Para. 3, [1895MS].

But the original law of God is safely deposited in the ark in the heavenly sanctuary, and will be presented to man just as God engraved it on the tables of stone. To the king on his throne and the humblest of his subjects, the law of righteousness will constitute the standard of character, and by its precepts will every work be tried and every thought be brought into examination. The fourth commandment will be found in the bosom of the Decalogue just as it was written by the finger of God, and every soul who has presumed to exalt the false sabbath above the Sabbath which was sanctified and blessed and given to mankind for respect and observance, will be found out of harmony with the law of God. God gave the Sabbath to be a sign between him and his people, that they might know that it was the Lord who was their sanctifier. Those who have knowingly trampled upon the true Sabbath, while they have exalted to its place a spurious institution, will have to answer for their action before the Lord who made heaven and earth, the sea, and all that is therein. God has proclaimed himself a jealous God. [Cf: ST 11-14-95 para. 07] p. 242, Para. 1, [1895MS].

Can men presume to think that a better path can be found than that

which Jehovah has marked out for them? Obedience to God's commandments places the feet of man in the royal path that leads to holiness and heaven. Paul inquires, "Who hath bewitched you, that ye should not obey the truth?" Well may this question be asked of those who have minds by which to search for reasons as to why men should depart from God. Satan could present no defined reasons as to why he wished the law of God changed or abolished. He simply declared his conviction that the angels would be better off without the law, but could not tell in what way they would be advantaged. He desired to exalt himself above God, and to convince the hosts of heaven that his wisdom was superior to that of the Omnipotent. The human family have been made drunk with the wine of Babylon, and drunken men will not reason. They have taken large drafts of Satan's sophistry, and they are determined that they will not see the foolishness of accepting another standard, while casting aside the law of the Lord of hosts. [Cf: ST 11-14-95 para. 08] p. 242, Para. 2, [1895MS].

True sanctification is found in yielding the will to the will of God, in rendering obedience to his commandments, and in making his standard of righteousness the aim of our life. If men would consent to follow the Lord fully, if they were not confused with the wine of Babylon, they would see that to tamper with the Lord's standard, to depart from his commandments, is the worst species of rebellion. This is well represented as the wine of the wrath of the abomination of Babylon, the cup which she has presented to all nations to drink. Were it not for this, thousands, yes, millions, would be found in the path cast up for the ransomed of the Lord to walk in. But the will of God, expressed in his law, the direction which he has given to guide men in the path to heaven, is authoritative and divine. We have more than a royal road to heaven, we have a divine pathway in which to travel. The opinions of men are not to weigh as amendments to the law of God; for the law of God is the expression of the will and mind of God, of him who is unchanging in counsel. The precepts of the law are not given to the human family as propositions to criticize. They are the positive declarations and decisions of an infallible Judge, and they will stand through eternal ages. They are the very laws that will test character, by which we are to be judged for the deeds done in the body. Who hath bewitched you, that you who are finite by nature, who are sinful and erring, should presume to handle the law of God in the manner in which you do? How is it that you think yourselves at liberty to cancel the decisions of Jehovah, to remove the ancient landmarks, and substitute in place of the true guideboards false waymarks that will lead men to follow the path of the first great apostate in place of following Jesus Christ? God has not left his law to be endorsed, reviled, or annulled according to the pleasure of his creatures. The wise man declares the true attitude of man to the law, and says: "Let us hear the conclusion of the whole matter: 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." By Mrs. E. G. White. [Cf: ST 11-14-95 para. 09] p. 242, Para. 3, [1895MS].

Christ spoke a parable to convey to the people a truth which would ever be remembered. He said: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it

down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down." For three years Christ had carefully sought for fruit among the Jewish people. Rich opportunities and privileges had been granted them. For three years and a half Christ had tabernacled among men. "The Word was made flesh, and dwelt [tabernacled] among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." He was as the shadow of a great rock in a desert land, where no water is. He constantly refreshed humanity by opening to men the cool streams of the brook flowing from Lebanon. He was ever seeking to refresh his vineyard. He sought to leave his imprint upon the hearts and characters of his followers. He identified his interest with that of fallen humanity. Their weakness was his weakness. Their necessity was his necessity. As a humble suppliant who sought divine strength from the hand of his Father, he took the attitude of petitioner, that he himself might be invigorated and refreshed by converse with God. [Cf: ST 11-21-95 para. 01] p. 243, Para. 1, [1895MS].

Christ took upon himself human nature, but daily he linked it with the divine nature. He devoted whole nights to prayer, leaving an example for all humanity; for as he relied upon God, the Source of all strength, so are we to be invigorated and refreshed, to be strengthened for duty and braced for trial, through communion with God. [Cf: ST 11-21-95 para. 02] p. 243, Para. 2, [1895MS].

Christ labored for his vineyard. The Prince of heaven, he was yet the intercessor for man, and he had power with God, and prevailed for himself and for his people. Morning by morning he communicated with his Father in heaven, receiving from him daily a fresh baptism of the Holy Spirit. The Lord awakened him from his slumbers in the early hours of the new day, that his soul and his lips might be anointed with grace which he should impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to those that were weary and oppressed. Of Christ we read, "The Lord God hath given me the tongue of the learned, that I should know to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." [Cf: ST 11-21-95 para. 03] p. 243, Para. 3, [1895MS].

The Son of God, having humanity upon him, lived in our world as a human agent. He passed over the ground which man must travel. He supplicated for suffering humanity till his humanity was charged with a heavenly current that should connect humanity with divinity. He uttered supplications for a people over whom the prince of darkness was striving for mastery. He healed the sick, relieved the suffering and oppressed, consoled the bereaved, and restored the backslider, seeking and saving that which was lost. Christ worked for his vineyard, speaking words in season. But what an ominous sentence is this--"And if it bear fruit, well; and if not, then after that thou shalt cut it down"! Our Saviour was calling the Jewish nation to repentance. To them he said, "Except ye repent, ye shall all likewise perish." In the parable of the vineyard Christ represented to them the manner in which God had dealt with them. He showed them the blessings that God had given them; for the vineyard was a symbol of the Jewish nation. [Cf: ST 11-21-95 para. 04] p. 243, Para. 4, [1895MS].

Well might the Jewish nation inquire, "What mean these words, And after that thou shalt cut it down." They might have been answered, "O inhabitants of Jerusalem, this is your day of opportunity and privilege, your day of merciful visitation." It was still time for them to know the things which belonged unto their peace. Jesus was in the midst of them, the only one who had power to save them; but their unbelief, their resistance, was bringing to them its sure results of hardness of heart and impenitence, and was filling them with stubbornness and rebellion. Jesus was diffusing light, scattering his blessings upon every hand, showering mercies upon the unthankful and the evil. His mercies were unacknowledged, and Jesus, the Light, the Way, and the Truth, was rejected. Still a brief space was theirs before the irrevocable words should be spoken. Shall the season of trial close, and after that the mandate from heaven be pronounced. "Cut it down; why cumbereth it the ground?" They had fulfilled the word, "They would none of My counsel; they despised all My reproof." They had none to blame but themselves if they perished in their sins. Jesus had said to them, "Ye will not come unto me, that ye might have life." [Cf: ST 11-21-95 para. 05] p. 244, Para. 1, [1895MS].

The Lord had often punished the enemies of the Jewish nation, and had saved his people when their foes purposed to destroy them. As a mighty warrior he had raised his hand to press back the powers of darkness, working in behalf of his people in order that the Jews and that other nations might have an opportunity to see the character of God as represented in Christ Jesus. He gave them an opportunity to repent and to believe on the only begotten Son of God. And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He bore long with the Jewish nation, even when they were given up to idolatry. He saw them not as fruit bearing trees, but as cumberers of the ground. These were not merely useless, but decided hindrances. Their religion was misleading, and wrought ruin instead of salvation. [Cf: ST 11-21-95 para. 06] p. 244, Para. 2, [1895MS].

But the great Teacher had undertaken the task of correcting the evil that existed in the world. He sought to break the spell which paralyzed every spiritual energy. With what authority he spoke, with what winning grace he gave his invitations, his assurances, and promises! His commands and denunciations were alike clothed in language that was elevating and uplifting. His utterances were the expression of paternal tenderness and love. In no instance did he lower the standard of the law of God. He came to show the world its value, its elevated character. He was the Desire of nations, the world's only hope, and was obedient to all the commandments of God, thus showing forth the divine character. He came to test the Jewish nation, to try them after the plan of God. If they persisted in continuing in transgression, they would miserably perish. This will be the fate of all who turn a deaf ear to the words of invitation and warning sent of God. Those who refuse to listen in this their day of test and trial, will have to meet the results of their own perversity. They may grasp eagerly for the treasures of the earth, seek its honors and pleasures, but what a scene will the judgment present when the books are opened, and every man is rewarded according as his works have been! [Cf: ST 11-21-95 para. 07] p. 244, Para. 3, [1895MS].

The soul's value is estimated by the cross of Calvary. The Lord appreciates the souls for whom he died, and wants them to be the subjects of his kingdom; but the god of this world blinds the perceptive powers of men so that they do not see their peril. To them Christ is saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" He is still pleading that they may understand the day of their visitation, saying, as did the gardener concerning the unfruitful tree, "Let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well; and if not, then after that thou shalt cut it down." By Mrs. E. G. White. [Cf: ST 11-21-95 para. 08] p. 244, Para. 4, [1895MS].

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." [Cf: ST 12-05-95 para. 01] p. 245, Para. 1, [1895MS].

The class here mentioned by the apostle are not mere heathen. He describes them as "having a form of godliness, but denying the power thereof." He says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." This is a delineation of the character that will be made manifest among those who profess godliness in the last days. But there will be another class. The apostle says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." [Cf: ST 12-05-95 para. 02] p. 245, Para. 2, [1895MS].

Those who are deceivers are those who have turned away their ears from hearing the truth, and who have opened the door of their heart for the entrance of the sophistries of Satan. At first those who are finally deceived do not believe what they assume themselves; but as they misinterpret the Scriptures, as they claim to have received new light, as they enter into by-paths, as they repeat their own falsehoods, they come to look upon their theories as matters of importance. They deceive others, presenting the arguments that were prepared by the synagogue of Satan. Every repetition of their errors confirms them in their false theories. They are inspired by the Satanic agencies to present falsehoods before others, and finally come to believe a lie, deceiving and being deceived. But Paul enjoined Timothy, saying: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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." [Cf: ST 12-05-95 para. 03] p. 245, Para. 3, [1895MS].

"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 [Spiritualism]; speaking lies in hypocrisy; having their conscience seared with a hot iron." [Cf: ST 12-05-95 para. 04]

p. 245, Para. 4, [1895MS].

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." [Cf: ST 12-05-95 para. 05] p. 245, Para. 5, [1895MS].

God has furnished every one with a full armor, but we are under the necessity of putting it on. [Cf: ST 12-05-95 para. 06] p. 246, Para. 1, [1895MS].

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another." [Cf: ST 12-05-95 para. 07] p. 246, Para. 2, [1895MS].

"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? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." [Cf: ST 12-05-95 para. 08] p. 246, Para. 3, [1895MS].

"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: ST 12-05-95 para. 09] p. 246, Para. 4, [1895MS].

As a people are we sufficiently considering this warning? If we neglect to take heed, if we regard the warning with indifference, if we allow earthly, temporal things to take our attention, and we lose our realization of the essential character of prayer, we shall be found among those who are not accounted worthy to escape. The righteousness of Christ should be our first consideration. The service of God should be our first business. Christ has said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." How many admit that the commandments are of

God, and yet neglect to fully obey them! John leaves no doubt as to what commandments we are required to obey. Years after the resurrection of Christ, he writes:-- [Cf: ST 12-05-95 para. 10] p. 246, Para. 5, [1895MS].

"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. 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. 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." [Cf: ST 12-05-95 para. 11] p. 246, Para. 6, [1895MS].

No change in the law has been made from the beginning. It is the same as it was before the fall of Satan; and in the heavenly courts the angelic family obey the law of God as they did when the foundation of the earth was laid, when the morning stars sang together, and all the sons of God shouted for joy. By Mrs. E. G. White. [Cf: ST 12-05-95 para. 12] p. 247, Para. 1, [1895MS].

In the prayer of Christ for his disciples, he said concerning them: "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 [in spiritual union]; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: ST 12-12-95 para. 01] p. 247, Para. 2, [1895MS].

The glory of Christ is his character, and his character is an expression of the law of God. He fulfilled the law in its every specification, and gave to the world in his life a perfect pattern of what it is possible for humanity to attain unto by cooperation with divinity. In his humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character. God's law is an exponent of his character, an expression of his holiness; but, viewed by him who has fallen through sin, it is a voice of condemnation, a ministration of death. It is not in the province of law to pardon the transgressor; for "by the law is the knowledge of sin." "By the law shall no flesh be justified." No ray of hope shines forth from the law to the sinner, and its transgressor can find no answer from the law to his anxious inquiry, "What shall I do to be saved?" "How shall I be just with God?" [Cf: ST 12-12-95 para. 02] p. 247, Para. 3, [1895MS].

But through Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, becoming the connecting link between humanity and divinity, between earth and heaven. He is the only refuge for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the Son of God the inexpressible goodness of God is

revealed; for in him mercy and truth meet together, righteousness and peace kiss each other. "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 in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by me." [Cf: ST 12-12-95 para. 03] p. 247, Para. 4, [1895MS].

In answer to the request of Philip, "Lord, show us the Father, and it sufficeth us," Jesus said: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works." The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed himself to men; he stooped to take upon him our nature, and in his Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature." [Cf: ST 12-12-95 para. 04] p. 247, Para. 5, [1895MS].

In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he can attain; for Christ is he who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I AM" to the world. As we contemplate the glory of the divine character as revealed in Christ, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man. [Cf: ST 12-12-95 para. 05] p. 248, Para. 1, [1895MS].

The work of God in the creation of man needed no undoing. There was nothing imperfect, nothing incomplete. He spake and it was done. The very dust of the ground from which man was formed was pure, and the breath of life which God breathed into his nostrils was holy. He was placed in Eden, the garden of God, and its atmosphere was undefiled, and from the beams of the sun in the heavens which blessed and cheered the earth, to the fountains and streams that watered the garden, all was holy, all was clothed with spotless purity and unexcelled loveliness, and was in harmony with the character of the Father and the Son, by whom the worlds were made, and in whom was life, and the life is the light of men. [Cf: ST 12-12-95 para. 06] p. 248, Para. 2, [1895MS].

But in the transgression of man both the Father and the Son were dishonored. Man committed sin, and sin is the transgression of the law,

which is holy, just, and good. Through sin the temple of God which he had builded for his own indwelling and glory, was reduced to ruin, was fallen and in decay. Satan beguiled the holy pair to their own destruction, and introduced an element of character that was antagonistic to God and to their fellow-creatures. Before the entrance of sin, the hearts of God's children had been filled with love toward their Creator, and they were in harmony with his will; but upon yielding to the tempter a warring element began to work in the human agent. Even the earth itself shows the curse of transgression, and signs of enmity appear. Darkness covers the earth like the pall of death, and will continue to shroud the glory of God until death is swallowed up in victory. [Cf: ST 12-12-95 para. 07] p. 248, Para. 3, [1895MS].

In the creation of God before the entrance of sin, every part of nature was in perfection; God had nothing to take down as unnecessary to his plan. He needed to set into operation no power by which to dispossess; he needed to inaugurate no opposing force. But through the calamity of sin, the work of disintegration was begun, and the beautiful temple of God's building was defiled and laid in ruins. God no longer was a dweller in the heart of man. To oppose and bring to naught the work of the enemy, the promise was given, "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 12-12-95 para. 08] p. 248, Para. 4, [1895MS].

In the councils of heaven, hope was furnished for the fallen race. Jesus Christ offered his life as a ransom for the lost, as the price by which he might purchase the right to re-create the sinner, and form again the image of God in the soul. Fallen man was to be renewed in the divine likeness. He was to be uplifted, to be pardoned and redeemed, not by the law, but by Jesus Christ, our Righteousness. Angels fly through the midst of heaven, proclaiming the glad tidings that a ransom has been found, and that the treasures that have been hidden from ages and generations in Christ, are to be displayed before a wondering universe. [Cf: ST 12-12-95 para. 09] p. 248, Para. 5, [1895MS].

In Christ is found a resource that has never before been called out. Clothing his divinity with humanity, with the wealth of the treasures of heaven at his command, he was to come to our world to counteract the ruin that Satan has wrought. What a scene was that when angels, cherubim, and a seraphim rejoiced as they hastened through the heavenly courts, proclaiming that a ransom had been found, and that God could be just, and yet be the justifier of him who believes in the ransom that had been provided! The law could be magnified and made honorable, and yet fallen man could be restored to more than his former dignity and glory, and exalted as an overcomer of the Satanic hosts. Every one who should believe in Jesus, should be recreated to walk in newness of life, and from the ruins that Satan had wrought through sin, should arise in purity and holiness the fallen temple of the Lord. Man was to be reconstructed, to be formed after the image of Jesus Christ, the Wisdom of God. "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." By Mrs. E. G. White. [Cf: ST 12-12-95 para. 10] p. 249, Para. 1, [1895MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" Here is a plain, decided question, asked before a large company, among whom were those who were watching to catch any word from the lips of Christ that they might turn against him. Jesus understood just how to adapt himself to the situation, and he asked a question of the lawyer that placed upon him the responsibility of answering his own inquiry. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 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: RH 01-01-95 para. 1] p. 249, Para. 2, [1895MS].

Christ gave this lesson to those who claimed to be expositors of the law of God. From his explanation it was evident that conformity to their rigorous ceremonies, the outward show of religion, would not make them fit subjects for the kingdom of heaven. The principles which must be wrought out in the life are supreme love to God and impartial love to men. The lawyer answered his own question by declaring that the law must be practiced. But did Christ say to him, "This *preach*, and thou shalt live"?--No; "This *do*, and thou shalt live." The lawyer found himself a lawbreaker, and was convicted under the searching lesson that Christ gave them; for while he understood the righteousness of the law, he failed to show the mercy that the law enjoined. While he understood the letter of the law, he had not been a doer of its precepts. Convicted of his sin, repentance was demanded; but instead of repenting, he sought to justify his course by asking Christ, "Who is my neighbor?" [Cf: RH 01-01-95 para. 2] p. 249, Para. 3, [1895MS].

The Lord presented the case of a poor man who had been wounded and left by robbers to die by the wayside. The priest and the Levite who had passed by on the other side were in that very company who listened to the words of Christ, and their actions were presented before them in their true colors. The priest and the Levite were passing along the road from Jerusalem to Jericho, and by chance they came upon this poor wounded man; but the Lord took occasion by this circumstance to test and prove them. The Lord saw the man had been assailed by the robbers, who, being possessed with Satanic attributes, had wounded and bruised and robbed their fellowman, and had left him helpless and dying, caring not what became of him. They would have killed him, had they not feared

that they would be discovered, so they hurried away with their spoil. Christ says that not a sparrow falls to the ground without our Heavenly Father's notice; but here was a man who had been greatly injured by his fellowmen, and would not God look upon his affliction? Had those who injured him, respected and obeyed the law of God, they would have loved their neighbor as themselves. They could not have treated him as they did. But acting out the impulses of their sinful, corrupt nature, as though there were no law to forbid their cruelty, they cared neither for God nor for their neighbor, and left the wounded man to die by the wayside. [Cf: RH 01-01-95 para. 3] p. 250, Para. 1, [1895MS].

The Lord brought a priest, to whom was committed the work of ministering in behalf of the people, over the road where the sick and suffering man lay in a dying condition. A faithful priest is to be pitiful, to be imbued with the Spirit of God, filled with mercy, compassion, and love toward all. If put to the test, he will reveal the true nature of his character, and make it manifest before the universe of heaven whether he is fit for the sacred office. The angels look upon the distress of God's family upon the earth, and they are prepared to cooperate with human agents in relieving oppression and suffering. They will cooperate with those who "break every yoke," who "bring the poor that are cast out to thy house;" who, "when they see the naked, that thou cover him; and that thou hide not thyself from thine own flesh." [Cf: RH 01-01-95 para. 4] p. 250, Para. 2, [1895MS].

To leave the suffering neighbor unrelieved, is a breach of the law of God. God brought the priest along that way, in order that with his own eyes he might see a case that needed mercy and help; but the priest, though holding a holy office, whose work it was to bestow mercy and to do good, passed by on the other side. His character was exhibited in its true nature before the angels of God. For a pretense he could make long prayers, but he could not keep the principles of the law in loving God with all his heart and his neighbor as himself. The Levite was of the same tribe as was the wounded, bruised sufferer. All Heaven watched as the Levite passed down the road, to see if his heart would be touched with human woe. As he beheld the man, he was convicted of what he ought to do; but as it was not an agreeable duty, he wished he had not come that way, so that he need not have seen the man who was wounded and bruised, naked and perishing, and in want of help from his fellowmen. He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side. [Cf: RH 01-01-95 para. 5] p. 250, Para. 3, [1895MS].

Enshrined in the pillar of cloud, the Lord Jesus had given special direction in regard to the performance of acts of mercy toward man and beast. While the law of God requires supreme love to God and impartial love to our neighbors, its far-reaching requirements also take in the dumb creatures that cannot express in words their wants or sufferings. "Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift them up again." He who loves God will not only love his fellowmen, but will regard with tender compassion the creatures which God has made. When the Spirit of God is in man, it leads him to relieve rather than to create suffering. [Cf: RH 01-01-95 para. 6] p. 251, Para. 1, [1895MS].

After the Lord had laid bare the indifference and disregard of the priest and Levite toward their fellowman, he introduced the good Samaritan. He journeyed along the way, and when he saw the sufferer, he had compassion on him; for he was a doer of the law. This had been an actual occurrence, and was known to be exactly as represented. Christ presented these cases, and inquired which one of the travelers had been a neighbor to him who fell among thieves. As a teacher of the law who had not practiced the principles of the law, the lawyer stood self-convicted while hearing of the exercise of mercy on the part of a Samaritan whom they despised. The Samaritans had been excommunicated from the church, and the Jews were educated to cast contempt upon them, and yet it was one of this hated people who had acted out the principles of the law. Christ laid open before them their cruel selfishness and hardheartedness; for while teaching the precepts of the law of God, they were not obeying the invisible Leader and Instructor. But the Samaritan, who was one of a despised people, cared for his suffering brother, and did not pass by on the other side. He treated his neighbor as he would desire to be treated were he in a similar condition. [Cf: RH 01-01-95 para. 7] p. 251, Para. 2, [1895MS].

By this parable the duty of man to his fellowman is forever settled. We are to care for every case of suffering, and to look upon ourselves as God's agents to relieve the needy to the very uttermost of our ability. We are to be laborers together with God. There are some who manifest great affection for their relatives, for their friends and favorites, who yet fail to be kind and considerate to those who need tender sympathy, who need kindness and love. With earnest hearts, let us inquire, Who is my neighbor? Our neighbors are not merely our associates and special friends, they are not simply those who belong to our church, or who think as we do. Our neighbors are the whole human family. We are to do good to all men, and especially to those who are of the household of faith. We are to give to the world an exhibition of what it means to carry out the law of God. We are to love God supremely, and our neighbors as ourselves. Mrs. E. G. White. [Cf: RH 01-01-95 para. 8] p. 251, Para. 3, [1895MS].

Those who love Christ will be imbued with the Holy Spirit, and whether they be at home or afar off, they will do missionary work. It is essential to devise plans, to advance money for the progress of the cause of God, but even more than this is required. Personal effort must be put forth to interest souls in the church, to attract the children and the youth. Missionaries must visit families, and become acquainted with every member of the home-circle, so working that they will awaken an interest in everyone to love the truth. This kind of work will not be in vain, but will leave results that will be as lasting as eternity. This is true home missionary work. [Cf: RH 01-08-95 para. 1] p. 251, Para. 4, [1895MS].

At present there is not the interest that should be manifested toward those for whom Christ died. The youth are passed by, and because no one seems to have an interest in them, they become reckless and irreligious. Those who love God ought to feed both the sheep and the lambs. They are God's agents to do this very work. With busy hands, with sensitive hearts, with tongues that are as the pen of a ready writer, they are to win the unconcerned and unbelieving, and inspire their brethren and sisters with a missionary spirit. They are not to say "go on," but "come on." As yet not one hundredth part of the

efforts that should be made have been made in our large cities to diffuse the light of truth, yet the Lord holds the church accountable for the souls of those who are in darkness, who have not yet heard the warning message. [Cf: RH 01-08-95 para. 2] p. 252, Para. 1, [1895MS].

There is altogether too much self-indulgence, too much investing of money in houses, in adornments, in buying unnecessary things for display; and souls are perishing out of Christ. Men, women, and youth, according to their capacity, should be engaged in some part of the Lord's vineyard. Now is our time and opportunity; we are now in the midst of our God-given probation, in which we are to develop character after Christ's order. [Cf: RH 01-08-95 para. 3] p. 252, Para. 2, [1895MS].

A mere profession of faith does not make us Christians. The vital question is, Have we the mind of Christ? Our Heavenly Father gave Christ to our world as a sin bearer, in order that he who would believe in him should not perish, but have everlasting life. Having made so priceless a donation to men, will he not with Christ freely give us all things? In the gift of his Son, all heaven was opened up, that its priceless treasures might enrich men and women of faith. The love of God has been revealed to the hearts of believers, that they should diffuse the light of heaven, and not spend their time and money in lands and their cultivation, and in taking pleasure in the things which their imaginations might picture as being desirable, as did the inhabitants of the Noachic world. [Cf: RH 01-08-95 para. 4] p. 252, Para. 3, [1895MS].

Let every believer act his faith, and thus give a testimony to the unbelieving world that he does believe that the end of all things is at hand. "Ye are my witnesses, saith the Lord." Self is not to figure so largely in the plans of those who claim to believe the truth. The truth for this time is a testing truth, which should stimulate the mind, purify the soul, and sanctify the desires. Its reality should be demonstrated in saving those who are perishing out of Christ. God's work is to be done in his way and his Spirit. In various places small companies are to consecrate themselves to God, body, soul, and spirit; and laying hold of the throne of God by faith they are to work zealously, keeping their souls in the love of God. The vital current of his love will make itself felt, and will be recognized as from heaven in the good works of his people. Those little companies who know the truth, with one voice should bid their minister go to the lost sheep of the house of Israel. Each one should seek to do individual work for another. Not one who has tasted the goodness, the mercy, and the love of God, can be excused from working for the souls of others. [Cf: RH 01-08-95 para. 5] p. 252, Para. 4, [1895MS].

What a large amount of the talents that God has given to his people are now bound up and buried in the earth; but let every slothful man, woman, or youth who is not employing his talents by putting them out to the exchangers, remember that he will lose the precious treasure, God's gift to him. Talents that are not improved by men will be taken from them, and given to those who will make use of the heaven-intrusted capability. The people of God should realize the fact that God has not given them talents for the purpose of enriching themselves with earthly goods, but in order that they may lay up in store a good foundation against the time to come, even for eternal life. [Cf: RH 01-08-95 para.

6] p. 253, Para. 1, [1895MS].

Let the churches say to those who preach the word: "Go into the cities and villages, and preach the warning. You are God's watchmen on the walls of Zion, and however much we should be gratified to have your labors, we shall not hold you with us. We shall draw for ourselves from the treasure house of heaven by living faith. We shall not take upon ourselves the work of sermonizing, but we will fear God and serve him, and speak often one to another. Not one of us shall be guilty of seeking the supremacy, or of cherishing a burning zeal for speechifying; but in humility of mind, we shall speak often one to another of our individual experiences in our daily life, and shall present the precious things we have found in the word of God by digging for it as for hidden treasure. We shall work in simplicity, and shall pray much, that as sharp sickles our prayers may follow God's delegated sowers and reapers as they go forth into the harvest field. [Cf: RH 01-08-95 para. 7] p. 253, Para. 2, [1895MS].

In this kind of work the church will flourish in the Lord. They will have a growing experience in learning how to work, and how to honor God with their self-denial, gifts, and offerings. They will learn how to help those who are weak, and lame, and deficient. By being witnesses for Christ, by their example in the faithful discharge of every duty, making manifest the fact that they are good servants, serving the Lord in singleness of heart, they will reveal to all that they are living out the truth which they profess to believe. In letting their light shine in the home missionary work, they will accomplish great results. Their earnest zeal will encourage the messenger for God as he labors for the conversion of sinners, proclaiming to the unbelieving the message of warning, and bidding men, women, youth, and children to escape from the wrath of God that is coming upon all who do not love and obey the truth. Will not the large and small churches awake to their God-given responsibilities? Will they not love God in deed and in truth and their fellowmen as themselves? Will not they open the door of their hearts to Jesus, that he may come in and abide with them, and as a heavenly guest accompany them wherever they shall go, that they may introduce him to others? Shall not the people of God show forth the praises of Him who has called them out of darkness into his marvelous light! To be a child of God means to be perfectly obedient to his words, to learn of Christ, and to teach others that which you have been taught. To be a child of God means to be constantly receiving grace, and constantly imparting it to others. You will then understand what these words mean, "grace for grace." [Cf: RH 01-08-95 para. 8] p. 253, Para. 3, [1895MS].

The young man who came to Jesus asked what he should do that he might inherit eternal life. Jesus told him to keep the commandments, and enumerated several of the precepts of the law. The young man said, "All these things have I kept from my youth up; what lack I yet?" The first four commandments enjoin upon man the duty of loving God supremely, and the last six present the requirement of loving our neighbors as ourselves. How many are truly, sincerely, and wholeheartedly doing this? The Lord is coming in a little while, and are we performing the duties that result from righteousness? Love is the basis of godliness. No man has love to God, no matter what his profession may be, unless he has unselfish love for his brother. As we love God because he first loved us, we shall love all for whom Christ died. We shall not feel

like letting the soul who is in the greatest peril and in the greatest need, go unlabored for and uncared for. We shall not feel like holding the erring off, or letting them alone to plunge into further unhappiness and discouragement, and to fall on Satan's battleground. But the spirit that has largely pervaded the church is an offense to God. Everyone who has been free to condemn, to dishearten, and to discourage; who has failed to give tender kindness, sympathy, and compassion to the tempted and the tried, will in his own experience be brought over the ground which others have passed, and will feel what others have suffered because of his want and sympathy, until he shall abhor his hardness of heart and open the door for Jesus to come in. The converting power of God must come to every soul who has any connection with the work and cause of God, that each one may be filled with the love and compassion of Christ, or many will never see the kingdom of heaven. The mutual admiration that is manifested among special friends will not abide the test of trial; for it is not of a holy character. When Christ abides in the soul, he will be revealed in the uplifting of those who most need uplifting. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is everyone who is the property of God. We have not seen the good Samaritan largely represented in our churches, or in our offices of publication. We have not seen the men who are reckoned to be God-fearing, manifesting tender compassion for needy souls who are straying away from Christ. Many who claim to have been God's servants have been indifferent, unfeeling, and hard. O that all who claim to be serving God would be baptized with the tenderness, the compassion of Christ, in order that they may feel for those who need words of love and acts of compassion! Mrs. E. G. White. (*To be continued.*) [Cf: RH 01-08-95 para. 9] p. 254, Para. 1, [1895MS].

The people of God who profess to be keeping his commandments are but a few in comparison to those whom the world loves and honors. Those who obey the teachings of Christ must bear the cross, and know what self-renunciation means. Those who have a true Christian experience will have the heart and mind of Christ. Those who come in contact with Sabbath-keepers should be the better for their association; for if they live out the commandments of God, they are representatives of the Father and the Son. Many who have filled responsible positions of trust, have failed to practice the keeping of the commandments of God. The very ones they could have helped, they have passed by, as the priest and the Levite passed by the wounded and bruised stranger who had been left to die by the wayside. The very ones who needed the power of the divine Healer to cure their wounds, have been left uncared for and unnoticed. Many have acted as though it were 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. This is how the Lord regards it. "He that gathereth not with me scattereth abroad." Jesus said, "Whatsoever ye would that men should do to you, do ye even so to them." [Cf: RH 01-15-95 para. 1] p. 254, Para. 2, [1895MS].

To practice the principles of love which Christ taught by precept and example, will make the experience of everyone who follows him, like the experience of Christ. Such souls will labor with Christ, seeking to uplift and bless their fellowmen. If we desire healthfulness of soul, a

sunny experience, we must put into practice the rules given us in Isaiah 58. When those who are connected with the sacred work of God in all our institutions, shall open the door of their hearts, Jesus will come in; for a long time he has been knocking for an entrance. When he is permitted to enter, the sunshine of his righteousness will pervade the soul; but "he that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase." [Cf: RH 01-15-95 para. 2] p. 255, Para. 1, [1895MS].

Souls are perishing out of Christ. I inquire, Who are earnestly making personal efforts to seek the straying ones? Who will seek to roll back every reproach from the sacred truth of God? The voice of Christ is heard giving the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Shall we who claim to know by experience what is the blessing to be obtained in coming to Christ, lead others to Jesus? Shall any one who professes to love God, and to love the truth, be cold, unsympathetic, and hardhearted toward those who stumble, toward those who err, and fail to give them a helping hand when they need help? By their neglect of the erring, by their unsympathetic words and indifferent deportment, some show themselves to be of that class that pass by on the other side. Some pour out words of gall and bitterness in censure, in reproach of the erring, and it is like pouring vitriol into an open wound, instead of pouring in the healing oil. O let us be witnesses for Christ, testifying to the power of his grace by representing him in character! We are to work along Christ's lines, and if we fail to do this, our experience will be marred, and our character will be defective. We are to be continually laboring together with Christ, seeking to turn the darkness of benighted souls into day. By our words, by our actions we are to let Heaven's light shine upon them, and do nothing that will cut off one ray of the light of Christ, "which is the Light, which lighteth every man that cometh into the world." [Cf: RH 01-15-95 para. 3] p. 255, Para. 2, [1895MS].

Many professed Christians have interposed themselves between Christ, the Sun of Righteousness, and the world. In place of diffusing light, peace, hope, and comfort, they diffuse darkness, discouragement, and hopelessness. Every poor, tried soul needs light, needs tender, sympathizing, hopeful words. Every widow needs the comfort of helpful and encouraging words that others can bestow. Orphans who are lent to Christians in trust for God, are too often passed by and neglected, and yet they are bought with a price, and are just as valuable in the sight of God as we are. They may be ragged, uncouth, rough, destitute, cold, and hungry; yet as Gods' property, Christians should have a lively interest in them. They are members of the household of God, for whom Christians are responsible. "Their souls," saith God, "will I require at thy hands." They must be cared for, they must receive special attention. You cannot expend your means in a better way than by opening your doors to make homes for them. When the Lord sees that you are faithful in doing what you can to relieve human misery, he will move upon others to provide means to care for those who need help. Those who enlarge their hearts in this kind of work, do no more than their duty. Christ is our example. He was the Majesty of heaven, yet he did more for our fellowmen than any of us can possibly do. "Ye are laborers together with God." Let not one needless expenditure be made for the gratification of pride and vanity. Put your mites and your larger sums in the bank of heaven, where they will accumulate. Many who have had

precious opportunities to wear the yoke of Christ in this most precious line of work, have refused to submit to the yoke. It has not been pleasant to practice unselfishness, and they have neglected to make the cases of the poor and unfortunate their own. They do not heed the injunctions of Christ, and improve every talent that the Lord has given them, cooperating with heavenly intelligences in gathering souls who will serve, honor, and glorify the name of Christ. [Cf: RH 01-15-95 para. 4] p. 255, Para. 3, [1895MS].

There is a great work to be done in our world, and as we approach the close of earth's history, it does not lessen in the least degree; but when the perfect love of God is in the heart, wonderful things will be done. Christ will be in the heart of the believer as a well of water springing up unto everlasting life. But those who manifest indifference to the suffering ones of humanity will be charged with indifference to Jesus Christ in the person of his suffering saints. Nothing saps spirituality from the soul more quickly than to inclose it in selfishness and self-caring. Those who indulge self and neglect to care for the souls and bodies of those for whom Christ has given his life, are not eating of the bread of life, nor drinking of the water of the well of salvation. They are dry and sapless, like a tree that bears no fruit. They are spiritual dwarfs, who consume their means of self; but "whatsoever a man soweth, that shall he also reap." [Cf: RH 01-15-95 para. 5] p. 256, Para. 1, [1895MS].

Christian principles will always be made visible. In a thousand ways the inward principles will be made manifest. Christ abiding in the soul is as a well that never runs dry. Where he abides, there will be an overflowing of beneficence. There will be acts of love for the needy, and provision will be made for the destitute. "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; 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 (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 [the living human agency] thanksgiving to God." [Cf: RH 01-15-95 para. 6] p. 256, Para. 2, [1895MS].

How many through selfish plans, rob God of the praise and the thanksgiving due to his holy name, because they would hold the goods lent them in trust, and fail to relieve the necessities of their brethren who are in poverty and distress. They do not break the yoke of oppression. Many rob God in tithes and in offerings, so that there is no meat in his house. The Lord says of them, They have "gone away from mine ordinances, and have not kept them." Listen to the voice of God, speaking to every church, to every family, to every individual: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? 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." How many are in this position, who, while they are professing

to serve God, are diligently serving themselves and dishonoring the God whose representatives they claim to be? They say, "I do not see that it is my duty to give to the Lord a certain portion of all my income, and I do not feel condemned in not giving it." [Cf: RH 01-15-95 para. 7] p. 256, Para. 3, [1895MS].

Wherein have we robbed God? The Lord answers through his servant the prophet. Listen to his words, which you must meet in the judgment. You will have to meet a revelation of the good you might have done in acts of charity, in giving back to God all that he claimed. Open your hearts, that you may be impressed with the words of the Lord. "Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts." Mrs. E. G. White. (Concluded next week.) [Cf: RH 01-15-95 para. 8] p. 257, Para. 1, [1895MS].

It is a serious thing to embezzle the Lord's goods, to practice robbery toward God; for in so doing the perceptions become perverted and the heart hardened. How barren is the religious experience, how clouded is the understanding, of one who loves not God with pure, unselfish love, and who fails, therefore, to love his neighbor as himself. Though precious opportunities are often presented, he does not accept them, and refuses to wear the yoke of Christ, to be a laborer together with God. Those who follow their selfish, natural inclination, do not make their hearts an abiding place for Christ. They fail to bless others with means that God has lent to them in trust, in order that they may be his almoners; and instead of dispensing it to the poor, like the slothful servant they bury it in lands or in stocks, or give it to their relatives, and the Lord receives neither interest nor principal. The last great day will reveal to them and to the whole universe what good might have been done, had they not followed their selfish inclinations, and thus robbed God in tithes and offerings. They might have placed their treasure in the bank of heaven, and preserved it in bags that wax not old; but instead of doing this, they expended it upon themselves and their children, and seemed to feel afraid that the Lord would get any of their money or their influence, and thus they met with eternal loss. Let them contemplate the consequence of withholding from God. The slothful servant, who puts not out his Lord's money to usury, loses an eternal inheritance in the kingdom of glory. [Cf: RH 01-22-95 para. 1] p. 257, Para. 2, [1895MS].

The Lord says, "Return unto me, and I will return unto you." Do not, like the slothful servant, ask, Wherein shall I return? wherein have I robbed thee? God has laid out the truth plain and clear before everyone who has embezzled his Lord's goods. God is in earnest with us. We make desperate efforts to accumulate money, and there may be flattering appearances of our success; but God says, I will blow upon it, I will scatter their substance as the wind scattereth the chaff. [Cf: RH 01-22-95 para. 2] p. 257, Para. 3, [1895MS].

Those who believe in Christ as a personal Saviour will grow in healthful experience, because they fulfill the conditions laid down in Isaiah 58. The Lord 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? 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 Lord our righteousness"]; the glory of the Lord shall be thy reward." Consider these words, ye complaining, downcast, discontented, homesick souls. Here is the prescription that the prophet Isaiah was commanded of the Lord to present to you for the healing of the spiritual and bodily maladies. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." I am thy Redeemer, the Holy One of Israel. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity [not exalting yourself, not thinking yourself very wise and prudent, while censuring and oppressing those who meet with trials and misfortunes; not grieving others by unfeeling, reproachful words and actions]; 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." O how many souls are starving for words of tenderness, for words of brotherly kindness, for words of hope, of faith, of forgiveness, of Christlike love, that will not quench the last spark of hope: "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 01-22-95 para. 3] p. 257, Para. 4, [1895MS].

Let us consider that all these rich blessings are for those who keep the commandments of God. What more can we desire? What richer reward can we ask? "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." [Cf: RH 01-22-95 para. 4] p. 258, Para. 1, [1895MS].

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindness. For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the

end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." [Cf: RH 01-22-95 para. 5] p. 258, Para. 2, [1895MS].

The Lord Jesus came to our world to seek and to save that which was lost. He said, "I am not come to call the righteous, but sinners to repentance." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How earnestly we should believe in Christ as our personal Saviour, cultivating an intense desire to use every God-given faculty, every God-intrusted capability of means and influence, to present a crucified and risen Saviour to those who are in darkness. What a pity it is that so many professed Christians are infatuated and deluded with the flattering prospect of becoming rich, in order to make a display and to glorify self before the world. Let every follower of Christ become a living epistle, known and read of all men. Where Christ abides in the heart, there will be deep yearnings of soul for the salvation of those who do not believe in him. Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. Let your words and your example be a continual sermon, making manifest the fact that you are laying up your treasure above, that your life is hid with Christ in God, and that it is your hope to appear with Christ, who is your life, when he shall appear in glory. [Cf: RH 01-22-95 para. 6] p. 258, Para. 3, [1895MS].

"Whosoever therefore will be a friend of the world is the enemy of God." Let this be your theme for both precept and example; for conformity to the world and harmony with Christ cannot be maintained. Worldly maxims and worldly practices sap spiritually from heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. But how dwelleth the love of God in the soul of him who assimilates to the world? No man can serve the world and Jesus Christ at the same time. There is an irreconcilable antagonism between Christ and the world. Everyone who loves Jesus has a solemn work to do for the world; for "ye are laborers together with God." Christ sought to save the world, not by conformity to it, but by revealing to the world the transforming power of the grace of God to mold and fashion the human character after the likeness of the character of Christ. To go over to the world in our practices will not influence the world to change its principles and practices. With an eye single to the glory of God, we are to live above the world, and yet in every way we are to seek to let the heavenly light shine forth in Christlike actions, and thus exert a powerful influence to save sinners. The moment a professed Christian goes over the line, and follows the fashions of the world, he becomes an idolater, and a stumblingblock to sinners. You can draw the world with you only as you wear Christ's yoke; but you can have no influence for good upon the world in lowering yourself to its low level. Remember Christ gave himself to save you, and you can do no less than give yourself to save souls for whom Christ died. Mrs. E. G. White. [Cf: RH 01-22-95 para. 7] p. 259, Para. 1, [1895MS].

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are

his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Since we can be saved only through the grace of God, which is a free gift, why is it that man will to his own hurt, lift himself up in pride and take glory to himself for his supposed good works? The divine favor, the grace of God bestowed upon us through Jesus Christ, is too precious to be given in exchange for any supposed meritorious work on the part of finite, erring man. Man has nothing in himself. The most exalted does not originate from man, but is the endowment of his Creator, and can purchase nothing from God. Gold and silver cannot buy the favor of God; for the wealth of the world is the intrusted talent of the Lord. Let no one think that costly offerings to benevolent enterprises will elevate him in the sight of God, or purchase for him the favor of Heaven, or procure for him a place in the mansions which Jesus has gone to prepare for those who love him. The precious blood of Christ is wholly efficacious. "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." "Ye are not your own, for ye are bought with a price." [Cf: RH 01-29-95 para. 1] p. 259, Para. 2, [1895MS].

The resurrection of Christ from the dead was the Father's seal to the mission of Christ. It was a public expression of his entire satisfaction in the atoning work. He accepted the sacrifice that Jesus had made on our behalf. It was everything that God required, perfect and complete. No human being by any work of his own could piece out the work of Christ. When on the cross Jesus uttered the cry, "It is finished!" glory and joy thrilled heaven, and discomfiture fell upon the confederacy of evil. After that triumphant cry, the world's Redeemer bowed his head and died and to all appearance the Captain of our salvation was conquered; but by his death he was a conqueror, and he has opened the gates of eternal glory so that all who believe in him may not perish, but have everlasting life. [Cf: RH 01-29-95 para. 2] p. 259, Para. 3, [1895MS].

The sinner's only hope is to rely wholly upon Jesus Christ. "Whatsoever is not of faith is sin." Our acceptance with God is sure only through his beloved Son, and good works are but the result of the working of his sin-pardoning love. They are no credit to us, and we have nothing accorded to us for our good works by which we may claim a part in the salvation of our souls. Salvation is God's free gift to the believer, given to him for Christ's sake alone. The troubled soul may find peace through faith in Christ, and his peace will be in proportion to his faith and trust. He cannot present his good works as a plea for the salvation of his soul. [Cf: RH 01-29-95 para. 3] p. 260, Para. 1, [1895MS].

But are good works of no real value? Is the sinner who commits sin every day with impunity, regarded of God with the same favor as the one who through faith in Christ tries to work in his integrity? The Scripture answers, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In his divine arrangement, through his unmerited favor, the Lord has ordained that good works shall be rewarded. We are accepted through Christ's merit alone; and the acts of mercy, the deeds of charity,

which we perform, are the fruits of faith; and they become a blessing to us; for men are to be rewarded according to their works. It is the fragrance of the merit of Christ that makes our good works acceptable to God, and it is grace that enables us to do the works for which he rewards us. Our works in and of themselves have no merit. When we have done all that it is possible for us to do, we are to count ourselves as unprofitable servants. We deserve no thanks from God. We have only done what it was our duty to do, and our works could not have been performed in the strength of our own sinful natures. [Cf: RH 01-29-95 para. 4] p. 260, Para. 2, [1895MS].

The Lord has bidden us to draw nigh to him and he will draw nigh to us; and drawing nigh to him, we receive the grace by which to do those works which will be rewarded at his hands. The reward, the glories of heaven, bestowed upon the overcomers, will be proportionate to the degree in which they have represented the character of Christ to the world. "He which soweth sparingly shall reap also sparingly." Thank God that it is our privilege to sow on earth the seed that will be harvested in eternity. The crown of life will be bright or dim, will glitter with many stars, or be lighted by few gems, in accordance with our own course of action. Day by day we may be laying up a good foundation against the time to come. By self-denial, by the exercise of the missionary spirit, by crowding all the good works possible into our life, by seeking so to represent Christ in character that we shall win many souls to the truth, we shall have respect unto the recompense of reward. It rests with us to walk in the light, to make the most of every opportunity and privilege, to grow in grace and in the knowledge of our Lord Jesus Christ, and so we shall work the works of Christ, and insure for ourselves treasure in the heavens. [Cf: RH 01-29-95 para. 5] p. 260, Para. 3, [1895MS].

Jesus says, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; 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 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. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "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." [Cf: RH 01-29-95 para. 6] p. 260, Para. 4, [1895MS].

From the testimony of Christ we can see that we are regarded by the Lord according to the kind of fruit we bring forth, the kind of works we perform; for they are an index of the way in which we regard Christ. "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." These were Christ's words during the last interviews he had with his disciples before his death. The fruits of the life testify to the state of the heart. Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." "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." "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [Cf: RH 01-29-95 para. 7] p. 261, Para. 1, [1895MS].

Christians are to be indeed the representatives of Jesus Christ; they are not to be pretenders. Shall the world form its conceptions of God by the course of those who only take the name of Christ, and do not his works? Shall they point to those who claim to be believers, but who are not believers at heart, who betray sacred trusts, and work the works of the enemy, and say, "O these are Christians, and they will cheat and lie, and they cannot be trusted"? These are not the ones who truly represent God. But God will not leave the world to be deceived. The Lord has a peculiar people on the earth, and he is not ashamed to call them brethren; for they do the works of Christ. They make it manifest that they love God, because they keep his commandments. They bear the divine image. They are a spectacle unto the world, to angels, and to men. They cooperate with heavenly intelligences, and the Lord is most honored and glorified by those who do the most good works. [Cf: RH 01-29-95 para. 8] p. 261, Para. 2, [1895MS].

True piety of heart is made manifest by good words and good works, and men see the works of those who love God, and they are led thereby to glorify God. The true Christian abounds in good works; he brings forth much fruit. He feeds the hungry, clothes the naked, visits the sick, and ministers to the afflicted. Christians take a heartfelt interest in the children that are about them, who, through the subtle temptations of the enemy, are ready to perish. Fathers and mothers, if you have guarded your own children from the wiles of the foe, look about you to save the souls of the children who have not such care. Have an interest in the souls of those for whom Christ died. There are youth all around us to whom the members of the church owe a duty; for Christ has died for them upon the cross of Calvary to purchase for them the gift of salvation. They are precious in the sight of God, and he desires their eternal happiness. The saving work of Christ is complete only when the members of the church do their part, arising and shining because their

light is come, and the glory of the Lord is risen upon them. Christ calls for voluntary cooperation on the part of his agents in doing earnest, consistent work for the salvation of souls. Mrs. E. G. White. [Cf: RH 01-29-95 para. 9] p. 261, Para. 3, [1895MS].

Christ was tempted of Satan on our account. He saw that it was not possible for man in his own strength to overcome the powerful foe, therefore he came in person from the courts of glory, and bore the test that Adam failed to endure. Christ resisted the manifold temptations of Satan on man's behalf, and through his name made it possible for man to overcome Satan on his own behalf. [Cf: RH 02-05-95 para. 1] p. 262, Para. 1, [1895MS].

When we are burdened, when we are pressed with temptation, when the feelings and desires of the natural heart are contending for the victory, we should offer up fervent, importunate prayer to our Heavenly Father in the name of Christ; and this will bring Jesus to our help, so that, through his all-powerful and efficacious name, we may gain the victory and banish Satan from our side. But we should not flatter ourselves that we are safe while we make but feeble efforts in our own behalf. The words of Christ should have weight with us: "Strive [agonize] to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." [Cf: RH 02-05-95 para. 2] p. 262, Para. 2, [1895MS].

Our danger does not arise from the opposition of the world; but it is found in the liability of our being in friendship with the world, and imitating the example of those who love not God or his truth. The loss of earthly things for the truth's sake, the suffering of great inconvenience for loyalty to principle, does not place us in danger of losing our faith and hope; but we are in danger of suffering loss because of being deceived and overcome by the temptations of Satan. Trials will work for our good, if we receive and bear them without murmuring, and will tend to separate us from the love of the world, and will lead us to trust more fully in God. [Cf: RH 02-05-95 para. 3] p. 262, Para. 3, [1895MS].

There is help for us only in God. We should not flatter ourselves that we have any strength or wisdom of our own; for our strength is weakness, our judgment foolishness. Christ conquered the foe in our behalf, because he pitied our weakness and knew that we would be overcome and would perish if he did not come to our help. He clothed his divinity with humanity, and thus was qualified to reach man with his human arm, while with his divine arm he grasped the throne of the Infinite. The merits of Christ elevate and ennoble humanity, and through the name and grace of Christ, it is possible for man to overcome the degradation caused by the fall, and through the exalted, divine nature of Christ, to be linked to the Infinite. It is dangerous for us to think that by any easy or common effort we may win the eternal reward. Let us consider how much it cost our Saviour in the wilderness of temptation to carry on in our behalf the conflict with the wily, malignant foe. Satan knew that everything depended upon his success or failure in his attempt to overcome Christ with his manifold temptations. Satan knew that the plan of salvation would be carried out to its fulfillment, that his power would be taken away, that his destruction would be certain, if Christ bore the test that Adam failed to endure. The temptations of Satan were most effective in degrading

human nature, for man could not stand against their powerful influence; but Christ in man's behalf, as man's representative, resting wholly upon the power of God, endured the severe conflict, in order that he might be a perfect example to us. [Cf: RH 02-05-95 para. 4] p. 262, Para. 4, [1895MS].

There is hope for man. Jesus says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The work before us is to overcome as Christ overcame. He fasted forty days, and suffered the keenest pangs of hunger. Christ suffered on our account beyond our comprehension, and we should welcome trial and suffering on our own account for Christ's sake, that we may overcome as Christ also overcame, and be exalted to the throne of our Redeemer. Let us consider the life and suffering of our precious Saviour in our behalf, and remember that if we are not willing to endure trial, toil, and conflict, if we are not willing to be partakers with Christ of his sufferings, we shall be found unworthy of a seat upon his throne. [Cf: RH 02-05-95 para. 5] p. 263, Para. 1, [1895MS].

We have everything to gain in the conflict with our mighty foe, and we dare not for a moment yield to his temptations. We know that in our own strength it is not possible for us to succeed; but as Christ humbled himself, and took upon himself our nature, he is acquainted with our necessities, and has himself borne the heaviest temptations that man will have to bear, has conquered the enemy in resisting his suggestions, in order that man may learn how to be conqueror. He was clothed with a body like ours, and in every respect suffered what man will suffer, and very much more. We shall never be called upon to suffer as Christ suffered; for the sins not of one, but the sins of the whole world were laid upon Christ. He endured humiliation, reproach, suffering, and death, that we by following his example might inherit all things. [Cf: RH 02-05-95 para. 6] p. 263, Para. 2, [1895MS].

Christ is our pattern, the perfect and holy example that has been given us to follow. We can never equal the pattern; but we may imitate and resemble it according to our ability. When we fall, all helpless, suffering in consequence of our realization of the sinfulness of sin; when we humble ourselves before God, afflicting our souls by true repentance and contrition; when we offer our fervent prayers to God in the name of Christ, we shall as surely be received by the Father, as we sincerely make a complete surrender of our all to God. We should realize in our inmost soul that all our efforts in and of ourselves will be utterly worthless; for it is only in the name and strength of the Conqueror that we shall be overcomers. [Cf: RH 02-05-95 para. 7] p. 263, Para. 3, [1895MS].

If we believe in the power of Jesus' name, and present our petitions to God in his name, we shall never be turned away. The Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The psalmist says, "He will regard the prayer of the destitute, and not despise their prayer." Our help cometh from God, who holds all things in his own hands. Our peace is in the assurance that his love is exercised toward us. If faith grasps this assurance, we have gained all; if we lose this assurance, all is lost. When we surrender all we have and are to God, and are placed in trying and dangerous positions, coming in contact with Satan, we should

remember that we shall have victory in meeting the enemy in the name and power of the Conqueror. Every angel would be commissioned to come to our rescue, when we thus depend upon Christ, rather than that we should be permitted to be overcome. But we need not expect to get the victory without suffering; for Jesus suffered in conquering for us. While we suffer in his name, while we are called upon to deny appetite, and to withdraw ourselves from lovers of pleasure, we should not murmur, but should rather rejoice that we are privileged in a very small degree to be partakers with Christ of the trial, the sacrifice, the self-denial, and the suffering that our Lord endured on our behalf, that we might obtain eternal salvation. [Cf: RH 02-05-95 para. 8] p. 263, Para. 4, [1895MS].

Nothing can be more helpless, nothing can be more dependent, than the soul that feels its nothingness, and relies wholly upon the merits of the blood of a crucified and risen Saviour. The Christian life is a life of warfare, of continual conflict. It is a battle and a march. But every act of obedience to Christ, every act of self-denial for his sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely along the narrow way. The road may be rough and thorny; the ascent may be steep and dangerous; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we may be called upon to hope; but with Christ as our Guide, we shall not lose the path to immortal life, we shall not fail to reach the desired haven at last. Christ himself has trod the rough pathway before us, and has smoothed the path for our feet. The narrow path of holiness, the way cast up for the ransomed of the Lord to walk in, is illuminated by Him who is the Light of the world. As we follow in his steps, his light will shine upon us; and as we reflect the light borrowed from the glory of Christ, the path will grow brighter and brighter unto the perfect day. [Cf: RH 02-05-95 para. 9] p. 264, Para. 1, [1895MS].

We may think it pleasant at first to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment; but we shall find that our happiness is poisoned and our life embittered by hopes that center in self. In following Christ we are safe; for he will not suffer the powers of darkness to hurt one hair of our heads. He will keep that which is committed to his trust, and we shall be more than conquerors through him that loved us. Mrs. E. G. White. [Cf: RH 02-05-95 para. 10] p. 264, Para. 2, [1895MS].

Christ says of his followers, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give it you." [Cf: RH 02-12-95 para. 1] p. 264, Para. 3, [1895MS].

Satan, the great apostate, has drawn the world to himself; but in the gift of the only begotten Son, the Father has provided that divine power shall work in opposition to the powers of darkness. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Satan has placed his seat on the earth, where should be the throne of God, and men prostrate themselves before the prince of evil, rendering

to him the homage that belongs alone to God. But the cross of Christ has been erected between earth and heaven, and Jesus, the Prince of life, says: "Through my love, I will draw the idolatrous hearts of men to myself. I will place myself in harmony with human nature, and will engage every holy influence and agency in the universe to array itself against the forces of evil." [Cf: RH 02-12-95 para. 2] p. 264, Para. 4, [1895MS].

The Lord of life and glory came and dwelt among men. Instead of withdrawing himself because of the sinfulness of man, instead of confining his labors to a few congenial spirits, and leaving those who knew him not, to the blindness and ignorance of their sinful hearts, as they deserved to be left, he came nearer to erring humanity. Though in him dwelt all the fullness of the Godhead bodily, he clothed his divinity with humanity, and established his dwellingplace on the earth, in order that he might demonstrate to men the infinite measure of God's love. He came to reveal to men to what extent the Son of God could submit to humiliation, self-denial, and suffering, in order to accomplish his divine purpose of working out the salvation of men. [Cf: RH 02-12-95 para. 3] p. 264, Para. 5, [1895MS].

The glory of Christ is his character, and it is the character of Christ that draws the hearts of men. Connected with the God of all power, divine sympathy draws minds into harmony with the divine, and imparts fresh impulses to human hearts. The love of Christ draws the hearts of those who contemplate his humiliation and suffering in the sinner's behalf. They are amazed at the spectacle of God becoming a sacrifice for the guilty, and though they cannot fathom the depths of his love, they submit to be drawn to him, and respond to his amazing love, exclaiming, "Thy gentleness hath made me great." [Cf: RH 02-12-95 para. 4] p. 265, Para. 1, [1895MS].

In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon human character. Receiving the truth, men become also recipients of the grace of Christ, and devote their sanctified human ability to the work in which Christ was engaged,--men become laborers together with God. It is to make men agents for God, that divine truth is brought home to their understanding. But I would inquire of the church, Have you answered this purpose? Have you fulfilled the design of God in diffusing the light of divine truth, in scattering abroad the precious jewels of truth? [Cf: RH 02-12-95 para. 5] p. 265, Para. 2, [1895MS].

What must be the thoughts of the angels of God as they look upon the church of Christ, and see how slow is the action of those who profess to be the followers of Christ, to impart the light of truth to the world which lies in moral darkness? Heavenly intelligences know that the cross is the great center of attraction. They know that it is through the cross that fallen man is to receive the atonement, and to be brought into unity with God. The councils of heaven are looking upon you who claim to have accepted Christ as your personal Saviour, to see you make known the salvation of God to those who sit in darkness. They are looking to see you making known the significance of the dispensation of the Holy Spirit; how that through the working of this divine agency the minds of men, corrupted and defiled by sin, may become disenchanted with the lies and presentations of Satan, and turn

to Christ as their only hope, their personal Saviour. Christ says: "I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain." As Christ's ambassador, I would entreat of all who read these lines to take heed while it is called today. "If ye will hear his voice, harden not your hearts." Without waiting a moment, inquire, What am I to Christ? and what is Christ to me? What is my work? What is the character of the fruit I bear? [Cf: RH 02-12-95 para. 6] p. 265, Para. 3, [1895MS].

Through the mediumship of truth the character is transformed, and fashioned after the divine similitude. Peter represents Christians as those who have purified their souls through obedience to the truth through the operation of the Holy Spirit. This is confessing Christ. Jesus says: "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." This statement will cause all who conscientiously desire to know the way of the Lord, to fear and tremble. They will carefully consider what it is to confess Christ. The only way to understand what is our duty is to study the Scriptures and to learn perfectly the lessons of Christ, and to make a good confession of faith, not with our lips only, but in spirit, words, and works. The Lord says, "Ye are my witnesses." We do not become witnesses for Christ by maintaining a mere form of godliness, but we are his witnesses when we make that confession of Christ which is approved and accepted of the Father. To make such a confession, we must represent Christ in a holy life and blameless conversation. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." But no one can confess Christ unless the Spirit of Christ abides within him as a living principle. The conversation and deportment will manifest what is in the heart, giving visible expression to the grace and truth within, or revealing the corruption and unbelief of the soul. [Cf: RH 02-12-95 para. 7] p. 265, Para. 4, [1895MS].

It is the Christian's business to shine. The professed follower of Christ is not fulfilling the requirements of the gospel unless he is ministering to others. He is never to forget that he is to let his light so shine before men that they, seeing his good works, may glorify their Father which is in heaven. His speech is to be always with grace, and in harmony with his profession of faith. His work is to reveal Christ to the world. Jesus Christ and him crucified is his inexhaustible theme, of which he is freely to speak, bringing out of the good treasure of his heart the precious things of the gospel. The heart that is filled with the blessed hope, that is big with immortality and full of glory, cannot be dumb. He who has a realization of the sacred presence of Christ, cannot speak light and trifling words; for his words are to be sober, a savor of life unto life. We are not to be children, tossed to and fro, but we are to be anchored in Jesus Christ, and to have something of solid worth of which to speak. Those with whom the Christian comes in contact have a right to know what has been revealed to the follower of Christ, and he is to make it known both by precept and example. The Christian is to publish the good news of salvation, and he is never to weary of the recital of God's goodness. He is continually to draw with Christ, and continually to draw from Christ, eating the flesh and drinking the blood of the Son of man, which Jesus declares are his words, that are spirit and life. Thus

he will always have a fresh supply of heavenly manna. Every Christian, high or low, rich or poor, learned or ignorant, is to talk of the kingdom of God, to speak of Christ and him crucified, to those who are in ignorance and sin. You are to speak to sinners; for you know not but God is moving upon their hearts. Never forget that great responsibility attaches to every word you utter in their presence. Ask yourself the question, How many have I spoken to with my heart filled with the love of Christ, concerning the unspeakable gift of God's mercy and Christ's righteousness? To how many of your friends, relatives, and neighbors, have you written, reaching out in unselfish love, that their souls may be saved? Christ said, "I have declared unto them thy name, and will declare it." Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 02-12-95 para. 8] p. 266, Para. 1, [1895MS].

What are you doing, my Christian brothers and sisters? Can you say that as far as it was in your power, you have declared, or represented, Christ and his love for fallen humanity to those who know him not? If you have confined your efforts mostly to those who are of the same faith as yourself, what about seeking those who are lost. If the curtain could be rolled back, you would see souls perishing in their sins, and the church idle, indolent, unsympathetic, absorbed in selfish interests, and caring not whether souls are saved or lost, so long as they themselves can have an easy time, and be secure in the hope of salvation. But no one will ever enter heaven who is not a laborer together with God. If you had any appreciation of the salvation brought to you at infinite cost, you would arouse, you would lay hold upon the strength of Jesus, you would lift up your voice like a trumpet, and show "my people their transgression, and the house of Jacob their sins." You would cry aloud, and spare not. You would work to the utmost of your capacity, reaching first one and then another. But you cannot do the work of God unless you are abiding in Christ. [Cf: RH 02-19-95 para. 1] p. 266, Para. 2, [1895MS].

Many parents seem asleep, or dead in trespasses and sins, and have lost all sense of their accountability to God. They will have to render an account as to why their children are unsaved, why they are rebels against God's government, and are allied with the hosts of darkness. It is their privilege to possess a greater influence over their households than the monarch on his throne possesses over his subjects; but they will have the influence of the Holy Spirit only as they surrender themselves to the rule of Christ. When they are brought under discipline to Christ themselves, and are his loyal subjects, they will have power to train and educate the members of their family to be obedient; and their requirements will be in harmony with the will of God and the Spirit of Christ. Like Abraham, they will command their households to keep the way of the Lord, to do justice and judgment. [Cf: RH 02-19-95 para. 2] p. 267, Para. 1, [1895MS].

Those who govern their families in the right way, will bring into the church an influence of order and reverence. They will represent the attributes of mercy and justice as standing hand in hand. They will reveal to their children the character of Christ. The law of kindness and love upon their lips, will not make their commands weak and without authority, and their injunctions will not be met with disobedience. Parents are standing in the place of God to their children, and unfaithful parents will have a sorrowful account to render to the God of heaven for their wicked indulgence of wrong in their children.

Through firmness and decision, they might have closed the door of temptation, which, because of their irresolution in dealing with the desires and requests of their children, they have left open, and made an easy entrance for the enemy to come in and to mold and fashion their children's character after his own similitude. When home duties are ignored and neglected, children grow up to bring their parents to shame. They go into society with perverse tempers, with untamed, ungoverned wills, and in their turn they mold the characters of others who are weak and foolish, and thus swell the ranks of Satan's army that wars against divine order and authority. [Cf: RH 02-19-95 para. 3] p. 267, Para. 2, [1895MS].

The parent who professes to be a Christian, and yet who has chosen to act the part that seemed easiest, and in so doing has given Satan a chance to solicit the minds of his children, and to subvert them in evil ways, will carry this same disposition into his church relations, and will act over the same course in connection with sacred interests. Those who become careless in their home duties, deny Christ in their characters, and they go from weakness to weakness. They neglect also their duties to their friends and neighbors, and lose all realization as to their responsibilities as soldiers of the Lord Jesus Christ. If they had kept the way of the Lord at any expense to their natural feelings, and had required obedience from their children, what a different picture would have been presented before the universe of heaven! [Cf: RH 02-19-95 para. 4] p. 267, Para. 3, [1895MS].

Faithful work done in the home, educates others to do the same class of work. The spirit of fidelity to God is like leaven, and when manifested in the church, will have an effect upon others, and will be a recommendation to Christianity everywhere. The work of whole-souled soldiers of Christ is as far-reaching as eternity. Then why is it that there is such a lack of the missionary spirit in our churches?--It is because there is a neglect of home piety. The Lord God of heaven is grieved because those who should be living agents, praying, "Thy kingdom come, thy will be done," are through their unconsecrated course of action, separating their children from Christ. They are not commanding their children after them as did Abraham, teaching them from babyhood upward through childhood and youth, to render obedience. [Cf: RH 02-19-95 para. 5] p. 267, Para. 4, [1895MS].

These matters have been laid open in clear lines before me, and I know that those who neglect to keep the way of the Lord, who do not require their children to be obedient and submissive, will have to repent and reform if they ever hear from the lips of the Master, "Well done, thou good and faithful servant." Is it not time for the people of God greatly to humble their hearts before God, and inquire by diligent searching of his word and by earnest prayer, as to what is the way in which he would have them walk? [Cf: RH 02-19-95 para. 6] p. 268, Para. 1, [1895MS].

Everyone should understand that every member of the human family sustains an important relationship to every other member of the human family, and forms a link in the great chain which binds man to his fellowmen. By the most sacred responsibilities, the Christian is bound to exercise his influence for Christ; and if he does this, he will love God with all his heart, and his neighbor as himself. If the Christian is to exert an influence on the side of Christ in the world, then how

much more should his influence be felt in his own home? The promise of God is to him and to his children, and he should see to it that his connection is so close with God, that nothing but hallowed influences may breathe within the family circle. Parents should seek to comprehend the fact that they are to train their children for the courts of God. When they are intrusted with children, it is the same as though Christ placed them in their arms and said, "Train these children for me, that they may shine in the courts of God." One of the first sounds that should attract their attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imagination encouraged in picturing the glories of the world to come. Christian parents, you are charged with the responsibility of presenting to the world the power and excellence of home religion. Let those who have erred in training their little ones, who have failed to represent Christ in their home life, now repent of their mistakes before it is everlastingly too late. Let Christian parents resolve that they will be loyal to God, and let them gather their children into their homes with them, and strike the doorpost with blood, representing Christ as the only one who can shield and save, that the destroying angel may pass over the cherished circle of the household. Let the world see that a more than human influence is at work in the home. Let parents maintain a vital connection with God, set themselves on Christ's side, and show by his grace what great good may be accomplished through parental agency. [Cf: RH 02-19-95 para. 7] p. 268, Para. 2, [1895MS].

God is love, God is life. It is the prerogative of God to redeem, reconstruct, and restore. Before the foundation of the world the Son of God was given to die, and redemption is the mystery that was "kept in silence from times eternal." Yet sin is unexplainable, and no reason can be found for its existence. No soul knows what God is, until he sees himself a sinner in the light from the cross of Calvary; but when in his great need, he cries out for a sin-pardoning Saviour, God is revealed to him as gracious and merciful, longsuffering, and abundant in goodness and truth. The work of Christ is to redeem, to restore, to seek, and to save that which was lost. If we are connected with Christ, we also are partakers of the divine nature, and are to be laborers together with God. We are to bind up the bruised and wounded soul, and if a brother or a sister has erred, we are not to join with the enemy in destroying and ruining, but to work with Christ to restore such a one in the spirit of meekness. [Cf: RH 02-26-95 para. 1] p. 268, Para. 3, [1895MS].

The foundation of our hope in Christ is the fact that we recognize ourselves as sinners in need of restoration and redemption. It is because we are sinners, that we have courage to claim him as our Saviour. Then let us take heed lest we deal with the erring in a way that would say to others that we have no need of redemption. Let us not denounce, condemn, and destroy as though we were faultless. It is the work of Christ to mend, to heal, to restore. God is love, in himself, in his very essence. He makes the very best of that which appears an injury, and gives Satan no occasion for triumphing by making the worst appear, or by exposing our weaknesses to our enemies. [Cf: RH 02-26-95 para. 2] p. 269, Para. 1, [1895MS].

It is the work of Satan to destroy, and the world is his agent to work

along these lines. The worldling is ever on the alert, watching a chance to criticise those who would serve God. Those who have not been transformed by the grace of Jesus Christ, are filled with a complaining, querulous spirit toward the servants of Jesus. Many despise the Sabbath of the fourth commandment, and if they can make it appear that those who are striving to obey the commandments of God are faulty, they strike an arrow at the people of God for the prince of accusers. The cruel thrusts of unbelievers will do little harm if those who profess to be servants of Christ will stand true to his words, and be doers of the word, and not hearers only. When unbelievers come to one of the servants of Christ with a complaint against some brother or sister in the church, let him remember that he is pledged to Jesus Christ to love and to respect and be faithful to them who are united with him in the bonds of Christian fellowship. The Christian is not to unite with false accusers of the brethren. He is not to take up a reproach against his neighbor, or in any way to second the work of the enemy by playing into his hands, and making his work a success. [Cf: RH 02-26-95 para. 3] p. 269, Para. 2, [1895MS].

The world must not be introduced into the church and married to the church. Through union with the world the church will become corrupt,-- "a cage of every unclean and hateful bird." The customs of the world must not have a place; for they will be open doors through which the prince of darkness will find access, and the line of demarkation will become indistinguishable between him that serveth God and him that serveth him not. Jesus presented a parable to his followers concerning a field in which it was supposed there was nothing sown but good wheat. But those to whom the field had been intrusted looked upon it with disappointment, for with the wheat came up also a crop of tares. They inquired of the owner, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" The owner of the field replied, "An enemy hath done this." [Cf: RH 02-26-95 para. 4] p. 269, Para. 3, [1895MS].

The world is the chief enemy of religion; for Satanic forces are continually at work through the world, and it is the object of Satan to bring the church and the world into such close fellowship that their aims, their spirit, their principles, shall harmonize, and that it will be impossible to distinguish between him who professes to serve God and him who serveth him not. The enemy works continually to push the world to the front, and to make it appear that those who do not serve Jesus, who do not believe in him, and who do not seek to be doers of his word, are superior in character to those who seek to follow in his footsteps. [Cf: RH 02-26-95 para. 5] p. 269, Para. 4, [1895MS].

It was the world that crucified the Lord of life and glory. Jesus was put to death to gratify the malice of the Jews, who were filled with the spirit and principles of the world. They hated the spotless Son of God, because the principles he presented did not harmonize with their ideas,--did not coincide with their ambitious aims. They hated him because he condemned all guile, frowned upon every unholy practice, and rebuked their self-seeking policy and love of supremacy. Pilate and Herod became friends in crucifying Jesus Christ. Notwithstanding Pilate had pronounced him innocent, he gratified the enmity of the Jews, by consenting to the death of one who was guiltless. Even the disciples of Christ were swayed from their allegiance to Christ by the enmity of the world. Judas betrayed his Lord for thirty pieces of silver, and Peter

denied him in his humiliation in the judgment hall. A few hours before, he had, with great firmness, assured his Master that though all men should deny him, he would not; but that he was ready to go with him to prison and to death. In his self-confidence he would not hear to the truth that he would deny his Master thrice ere the cock should crow. He was so self-confident that he would not receive the word of Christ as verity and truth. How little he knew himself! In the very hour when he should have watched with Jesus, lifting his heart to heaven in prayer, he denied his Master. When accused of being one of the disciples of Jesus, he declared that he knew not the man; and as the charge was made again and again, he finally emphasized his denial with cursing and swearing. Then Jesus turned and looked upon Peter. That glance was full of sadness and grief, but not of despair. It broke the heart of Peter, and sent him forth to weep bitterly in repentance of his sin. [Cf: RH 02-26-95 para. 6] p. 270, Para. 1, [1895MS].

The influence of the world did not prevail with Peter. He was converted, and after the resurrection of Christ, he was endowed with the Holy Spirit, and then with boldness charged the rulers with their guilt in putting Christ to death. He said, "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life." After his conversion, Peter showed that he was an entirely changed man. He was not the self-confident, boasting Peter that he had been before his conversion. And when the enemies of Christ threatened him, and charged him that he should not teach any more in the name of Jesus, and bring this man's blood upon them, their threatening did not intimidate the servant of Christ. He did not turn coward, but with the other apostles proclaimed the name of Christ until they were all shut up in prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." The command of the angel was opposed to the command of the authorities, and which should they obey? "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 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. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, . . . Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." [Cf: RH 02-26-95 para. 7] p. 270, Para. 2, [1895MS].

The world is not a friend to truth, and the servants of God must not allow themselves to be affected by the accusations of worldlings against those who love the truth. Let all the believers study the lessons that Christ has given. If complaints are made against a brother or a sister, let those who hear the report follow the Saviour's instruction, and go to the accused alone, and see if the matter cannot be explained. If there is real wrong existing, and he will not hear you, then take two or three others, and in the spirit of love and meekness, seeking God for wisdom, try to restore such a one. If this

method does not succeed in winning him from his evil ways, bring his case before the church. Unbelievers have no part to act in any of these dealings. They could not discern the motives or principles that believers are to follow in caring for their brethren, nor understand the relation that exists between those of like faith. As soldiers of Jesus Christ, we are under obligation to be true to one another. The followers of Christ are to keep step with their Leader, and never utter a complaint against a brother to an enemy of truth. Let there be no betrayal of sacred trusts. Give not the enemies of Christ cause to triumph or to take advantage of God's servants. Let the counsel of the people of God be with their own company. "The secret of the Lord is with them that fear him." Mrs. E. G. White. [Cf: RH 02-26-95 para. 8] p. 271, Para. 1, [1895MS].

"And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [Cf: RH 03-05-95 para. 1] p. 271, Para. 2, [1895MS].

The work of the minister is not finished when he leaves the pulpit. I have had presented before me the wrong on the part of the people of criticising ministers, and have also had presented before me the necessity on the part of ministers of thoroughness in dealing with those who need instruction both in our churches and schools. The duty of the gospel minister is plainly revealed in the word of God. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; through whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." [Cf: RH 03-05-95 para. 2] p. 271, Para. 3, [1895MS].

The qualifications of ministers should be just what Paul represents them to be, and were they thus qualified, we should see efficiency and fullness of labor, and every man presented perfect in Christ Jesus. "Whereunto I also labor, striving according to his working, which worketh in me mightily." The minister should be free from every unnecessary temporal perplexity, in order that he may give himself up to that culture that is essential for him who is handling sacred things. The minister's dress should be in accordance with the high character of the work he is doing. He should be much in prayer, and bring himself under discipline to God, that he may be self-controlled, inquiring at every step, Is this the way of the Lord? His language should be correct and no slang phrase nor cheap, low talk, should be heard from his lips. Let ministers and teachers reach the standard that is set forth in the Scriptures. Let them not neglect that which is looked upon as of little moment. Neglect of little things leads to

neglect in larger responsibilities. He that is faithful in that which is least, is faithful in that which is much. The actual discipline of life is made up of a training on little things. We are to train the thoughts, bind them about, and gird up the loins of the mind. The sanctification of soul, spirit, and body is the work of a lifetime. We are constantly to behold the Pattern, and continually grow in grace and the knowledge of the truth. Even in the least responsibility, in conversation concerning plans in business counsels, we should preserve our Christian decorum. Be very nice and pure and elevated in everything that concerns eternal interests. There should be no soiled covers on a table or stand where the Bible is opened before the people. Let everything be neat and modest, and in keeping with the character of the work which we have to do. When the ordinance of baptism is administered, the candidates for baptism should be provided with robes appropriate for the occasion. They should be well-shaped garments, and made of suitable material. The best of order should be preserved, and nothing clumsy or uncouth should be seen in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon those who are looking on, that it should have an elevating effect upon those who witness it, and not be placed on a level with common things. [Cf: RH 03-05-95 para. 3] p. 271, Para. 4, [1895MS].

The manner in which ministers conduct themselves in the pulpit and out of it and in ordinances connected with divine service, educates the people by its influence. In little acts the soul is trained and disciplined for eternity, and little things are of vast consequence in the uplifting and sanctification of the believer through the Spirit. The work of sanctification must go on, not by impulse, but by steady, healthful advances, progressing toward perfection. The members of our churches need educating, that they may manifest more reverence for the sacred service of God. This object should be kept before them in all countries. A broader, higher training should be given to our human powers, that we may do a better and more acceptable service for the Master. Ministers of God should make the most of their opportunities and advantages, that, as educators of the people, they may reach a high and holy standard. Let those who labor in word and doctrine strive to perfect themselves in the use of language. The voice is a great power, and yet many have not trained their voices in such a way that they may be used to their highest capacity. Jesus is our example. His voice was musical, and was never raised in high, strained notes while he was speaking to the people. He did not speak so rapidly that his words were crowded one upon another in such a way that it made it difficult to understand him. He distinctly enunciated every word, and those who heard his voice bore the testimony that "never man spake like this man." [Cf: RH 03-05-95 para. 4] p. 272, Para. 1, [1895MS].

Let no one for a moment think that he is prepared to graduate. We have much to learn in making our manners more acceptable, and in using our voices in highest usefulness. As light shines upon us, we should walk as children of light. He who occupies the position of an educator should set his mark high. The minister of the gospel should not devote all his attention to sermonizing; for he is to keep the church of God in order, and educate its members to conform to the divine model. The truth, when received into the heart, purifies the soul, and the religion of Jesus never makes its receiver coarse and rough and uncourteous. Truth has an elevating influence, and acts as a refiner. It is a constant educator, and molds and fashions the character after

the likeness of Christ, fitting the believer for the courts above. It is a grand principle that must be worked out in practical life. [Cf: RH 03-05-95 para. 5] p. 272, Para. 2, [1895MS].

There is no danger of belittling the mind by giving due attention to the little things of life. It is of great importance to give attention to acts of politeness, to the manifestation of tender regard for the brethren. There should be no neglect of speaking soft, peaceable, and encouraging words in the family circle. The habits of the home life stamp an impression upon the character, and if they are after a Christlike order, they will lead those who possess them to speak words that will be like fragrance, and ascend as precious incense to the throne of God. Where this is not the case, the presence of the angels is not felt in the home. Love, kindness, gentleness, forbearance, and longsuffering are not found, and the character is not garrisoned with right habits. [Cf: RH 03-05-95 para. 6] p. 272, Para. 3, [1895MS].

He who accepts the position of being a mouthpiece for God should consider it highly essential that he present the truth with all the grace and intelligence that he can acquire through discipline of the mind, and in such a manner that the truth will lose nothing by his presentation. Let no one consider it a little thing to speak in a thick voice and a clumsy manner, or to pitch the voice in a high, unnatural key, and talk loud and long, and thus abuse the organs of speech given to God, and make himself unacceptable to the people. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let every man have Christ abiding in him, "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." Mrs. E. G. White. [Cf: RH 03-05-95 para. 7] p. 273, Para. 1, [1895MS].

"Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." What is lying against the truth?--It is claiming to believe the truth while the spirit, the words, the deportment, represent not Christ but Satan. To surmise evil, to be impatient and unforgiving, is lying against the truth; but love, patience, and long forbearance are in accordance with the principles of truth. Truth is ever pure, ever kind, breathing a heavenly fragrance unmingled with selfishness. [Cf: RH 03-12-95 para. 1] p. 273, Para. 2, [1895MS].

If there is any one in the church who desires to be a teacher, who thinks himself called upon to instruct others, let him show a fitness for the position, not by his profession merely, not by his discourses alone, but by his spirit and life. Let him not indulge in evil surmisings, let him give no credence to hearsay, or be found reporting a tale of reproach to others while neglecting to learn whether the accusation is true or false. Let him show out of a good conversation his works with meekness of wisdom. [Cf: RH 03-12-95 para. 2] p. 273, Para. 3, [1895MS].

Those who delight to criticise their brethren, make manifest the fact that they pride themselves in their superior wisdom, because they discern stains upon the characters of their brethren that others have failed to see; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is

confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." The apostle has given us a description of the fruits' of pure and undefiled religion, and has also delineated the character of the fruits of that wisdom which descendeth not from above. My dear brethren and sisters, will you consider these truths, noting how opposite in character and tendency they are, and determine which kind you are cultivating? May the Lord open the eyes of our people to see clearly on which side they stand. Good fruits are without partiality and without hypocrisy. [Cf: RH 03-12-95 para. 3] p. 273, Para. 4, [1895MS].

When the grace of Christ is in the heart, tender compassion will be manifested for one another, and words and deeds of kindness will be done, not merely for the few who extol and favor you, but for those for whom Christ died. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish; for the faithful Witness says, "I know thy works." The thoughts of the heart are not hidden from him, and by our words and deeds we shall be judged in the last great day. God will not vindicate us if we manifest a harsh, denunciatory spirit, either toward our own brethren or toward those who are not of our faith. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind, to denounce others, to give expression to harsh, severe judgments, to entertain evil thoughts, is not the result of that wisdom which is from above, but is the sure evidence of an un sanctified ambition, after the order of that which caused the condemnation of Jesus. [Cf: RH 03-12-95 para. 4] p. 274, Para. 1, [1895MS].

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All those who abide in Christ will manifest the kind, forgiving courtesy that characterized his life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, and will exercise the gift of the grace of Jesus. They will be willing and ready to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their Heavenly Father. The enemy has been at work seeking to control the thoughts and affections of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envyings, evil surmisings, and pride, and manifest a fierce spirit that leads them to do works like those of the evil one. They have a love of authority, a desire for pre-eminence, a longing for a high reputation, a disposition to censure and revile others, and they wrap about themselves the garment of hypocrisy, calling their un sanctified ambition zeal for the truth. [Cf: RH 03-12-95 para. 5] p. 274, Para. 2, [1895MS].

He who opens his heart to the suggestions of the enemy, taking in evil surmisings, and cherishing jealousy, frequently misconstrues this evil-mindedness, calling it special foresight, discrimination, or discernment in detecting guilt and fathoming the evil motives of others. He considers that a precious gift has been vouchsafed to him, and he draws apart from the very brethren with whom he should be in harmony; he climbs upon the judgment seat, and shuts his heart against the one he supposes to be in error, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the

sparks of his own kindling. Let no one among you glory any longer against the truth by declaring that this spirit is a necessary consequence of dealing faithfully with wrongdoers and of standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of an unregenerated heart. Its originator is Satan himself. Let no accuser of others credit himself with discernment; for in so doing he clothes the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple of all these things that defile; for they are roots of bitterness. [Cf: RH 03-12-95 para. 6] p. 274, Para. 3, [1895MS].

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in a church who gives loose rein to unkind thoughts by speaking evil of the brethren, may stir up the worst passions of the human heart, and spread abroad a leaven of evil that will work in all who come into association with him. In this way the enemy of all righteousness gains the victory, and the result of his work is to make of no effect the Saviour's prayer when he pleaded that his disciples might be one as he is one with the Father. [Cf: RH 03-12-95 para. 7] p. 275, Para. 1, [1895MS].

While men and women who profess the name of Christ are blinded by erroneous ideas as to what constitutes Christian character, they are still exposed to the evil that exists in their own hearts, and cherish such unkindness, such prejudice and resentment, that Christ is excluded, and Satan takes the throne of the heart. Then the Devil and his angels exult. The wisdom which is from above leads to no such evil results. It is the wisdom of Christ,--"first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have peace and unity in our institutions and in the church, our selfish ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defects. [Cf: RH 03-12-95 para. 8] p. 275, Para. 2, [1895MS].

My brethren and sisters to whom these lines are addressed, I would ask you, Are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, excusing them for any error they may commit as you yourself wish to be excused? Or do you strive to exalt self, and to make it appear that your brethren and sisters are in the wrong? Are you willing to forgive those who you think have not done right? Ask yourself whether you would have done as well as they have done, were you in their place. Are you ready to answer the prayer of Christ by yielding your will in submission to his, in order that peace and harmony may be maintained in the church? [Cf: RH 03-12-95 para. 9] p. 275, Para. 3, [1895MS].

I know that this has not been the spirit which has been cherished by

all. Many have been altogether too willing to disparage others and justify themselves. They have upheld their course when it was decidedly contrary to the word of God, and their words of self-justification are registered against them in heavenly records, there to stand until they repent and confess their evil doings. [Cf: RH 03-12-95 para. 10] p. 275, Para. 4, [1895MS].

True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are? As long as you disparage others, you are not what God would have you to be, nor what you must be if you are ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evil speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and your tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God; they will not be given up to the control of Satan, that he may employ your members as instruments of unrighteousness. [Cf: RH 03-12-95 para. 11] p. 275, Para. 5, [1895MS].

Let the members of every family begin to work over against their own houses. Let them humble themselves before God. It would be well to have a trespass offering box in sight, and have all the household agreed that whosoever speaks unkindly of another or utters angry words, shall drop into the trespass offering box a certain sum of money. This would put them upon their guard against the wicked words which work injury, not only to their brethren, but to themselves. No man of himself can tame the unruly member, the tongue; but God will do the work for him who comes unto him with contrite heart in faith and with humble supplication. By the help of God, bridle your tongues; talk less, and pray more. [Cf: RH 03-12-95 para. 12] p. 276, Para. 1, [1895MS].

Never question the motives of your brethren; for as you judge them, God has declared you will be judged. Open your hearts to kindness to the cheering rays of the Sun of Righteousness. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of your brethren. Let not pride or selfish righteousness prevent you from making a frank and full confession of your wrongdoings. If you do not love those for whom Christ has died, you have no genuine love for Christ, and your worship will be as a tainted offering before God. If you cherish unworthy thoughts, misjudging your brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those who you think are doing wrong, you must have the spirit of meekness, of kindness, and be full of mercy and good fruits. Do not show partiality to one or more, and neglect other of your brethren because they are not congenial to you. Beware lest you deal harshly with those who you think have made mistakes, while others, more guilty and more deserving of reproof, who should be severely rebuked for their unchristlike conduct, are sustained and treated as friends. Mrs. E. G. White. [Cf: RH 03-12-95 para. 13] p. 276, Para. 2, [1895MS].

It will revive faith and encourage hope in the hearts of God's people to recount his past dealings with them. "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. 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 03-19-95 para. 1] p. 276, Para. 3, [1895MS].

This is the testimony we want to bear, and it is an uplifting testimony. It is the testimony the people need everywhere. Argumentative sermons do not soften and subdue the soul. Those who have been laborers together with God have had an experience of highest value, and this experience is needed at this time. The churches everywhere need the message borne by John. It should be borne to them by men who understand the reasons of our faith, who have had a practical experience in the past history of Seventh-day Adventists, and who have a knowledge of God and of Jesus Christ our Lord. We shall have no dark, shadowy testimony to bear if we walk in the light as he is in the light. We need to present to the people the way in which God has led us in the past, and to recount his wondrous works in behalf of his people. We need to "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." "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 people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people; but because the Lord loved you. . . . 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." [Cf: RH 03-19-95 para. 2] p. 276, Para. 4, [1895MS].

Those who have had a long experience in the cause of God should be highly esteemed of their brethren, and their counsels should be regarded as of great value. There has been a drifting away from the pillars of faith. It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and the lambs are not fed. Said Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There is marrow and fatness in the gospel. Jesus is the living center of everything. Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon until Christ is formed within, the hope of glory. [Cf: RH 03-19-95 para. 3] p. 277, Para. 1, [1895MS].

The Lord would have us look away from self and cease to depreciate others. Let us gather together that which our own experience has revealed to us of the preciousness of Christ, and present it to others as a precious gem that sparkles and shines. Thus will the sinner be attracted to him who is represented as the chief among ten thousand and the One altogether lovely. The cross of Calvary is a pledge to us of everlasting life. Faith in Christ means everything to the sincere believer. The merits of Jesus blot out transgressions, and clothe us with the robe of righteousness woven in the loom of heaven. The crown of life is presented before us as the honor to be given at the end of

the conflict. These precious truths are to be set forth in living characters. The Holy Spirit's work is to open them to the mind. Jesus said, "He shall receive of mine, and shall show it unto you." Has not this promise been verified in our experience? [Cf: RH 03-19-95 para. 4] p. 277, Para. 2, [1895MS].

The Lord is soon to come; there must be a refining, winnowing process in every church, for there are among us wicked men who do not love the truth. There is need of a transformation of character. Will the church arise and put on her beautiful garments, the righteousness of Christ? It is soon to be seen who are vessels unto honor. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." [Cf: RH 03-19-95 para. 5] p. 277, Para. 3, [1895MS].

Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain. Every soul that continues in sin in the face of the light now shining upon our pathway, will be blinded and accept the delusions of Satan. We are now nearing the close of this world's history. Where are the faithful watchmen on the walls of Zion, who will not slumber, but faithfully declare the time of night? Christ is coming to be admired in all them that believe. How painful it is to contemplate the fact that the Lord Jesus is being kept in the background. How few magnify his grace and exalt his infinite compassion and love. There will be no envy, no jealousy, in the hearts of those who seek to be like Jesus in character. [Cf: RH 03-19-95 para. 6] p. 277, Para. 4, [1895MS].

The gospel is now resolutely opposed on every hand. Never was the confederacy of evil greater than at the present time. The spirits of darkness are combining with human agencies to set them firmly against the commandments of God. Traditions and falsehoods are exalted above the Scriptures: reason and science above revelation; human talent above the teachings of the Spirit; forms and ceremonies above the vital power of godliness. We need the divine touch. [Cf: RH 03-19-95 para. 7] p. 278, Para. 1, [1895MS].

Yet Jesus says to his followers: "My peace give I unto you; not as the world giveth, give I unto you." It is our privilege to realize the preciousness of the Saviour as never before. Our Redeemer is a "Tried Stone." The experiment has been made, the great test has been applied, and with perfect success. In him is fulfilled all the purpose of God for the saving of a lost world. Never was a foundation subject to so severe a trial and test as this "Tried Stone." The Lord Jehovah knew what this foundation stone could sustain. The sins of the whole world could be piled upon it. The Lord's chosen were to be revealed, heaven's gates to be thrown open to all who would believe; its untold glories

were to be given to the overcomers. [Cf: RH 03-19-95 para. 8] p. 278, Para. 2, [1895MS].

"A Tried Stone" is Christ, tried by the perversity of man. Thou, O our Saviour, hast taken the burden; thou hast given peace and rest; thou hast been tried, proved by believers who have taken their trials to thy sympathy, their sorrows to thy love, their wounds to thy healing, their weakness to thy strength, their emptiness to thy fullness; and never, never has one soul been disappointed. Jesus, my Tried Stone, to thee will I come, moment by moment. In thy presence I am lifted above pain. "When my heart is overwhelmed, lead me to the Rock that is higher than I." [Cf: RH 03-19-95 para. 9] p. 278, Para. 3, [1895MS].

It is our privilege to enjoy sweet communion with God. Precious to the believer is his atoning blood, precious is his justifying righteousness. "Unto you therefore which believe he is precious." When I meditate upon his fountain of living power from which we may draw, I mourn that so many are losing the delight they might have had in considering his goodness. We are to be sons and daughters of God, growing into a holy temple in the Lord. "No more strangers and foreigners, but fellow citizens with the saints, and of the household of God. . . . Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." This is our privilege. How is Heaven amazed at the present condition of the church that could be so much to the world were every stone, in its proper place, a living stone to emit light. The stone that does not shine is worthless. That which constituted the value of our churches is not dead, lusterless stones; but living stones, stones that catch the bright beams from the chief cornerstone, even from the Sun of Righteousness,--the bright glory in which are combined the beams of mercy and truth that have met together, of righteousness and peace that have kissed each other. [Cf: RH 03-19-95 para. 10] p. 278, Para. 4, [1895MS].

If we are indeed followers of Christ, we must reach a higher standard. Heaven looks with pleasure upon him who worships God in spirit and in truth and in the beauty of holiness. All Heaven is employed in seeking to save that which is lost. But there are many who do not know that they are lost. They are far from spirituality; they have lost the presence of God; lost the true ideal of character and they copy the human instead of divine. All Heaven is active in seeking to surround man with light, to give opportunities to present the highest motives that man shall return to the service of God. The Redeemer of the world has conceived the lofty design of translating all who serve him in spirit and truth to his heavenly temple above. But in Christ's school we are ever learners; human opinions and authorities are not to be the controlling powers; for the lessons of Christ are spirit and life, and there are no limits to the rich mines of truth to be explored. [Cf: RH 03-19-95 para. 11] p. 278, Para. 5, [1895MS].

Are we Christians in deed and in truth? or are we such in name only? Christians are those who are growing up into a holy temple in the Lord. But "what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." This represents a constant growth in Christian character, growth in spiritual-mindedness. The church of Christ in the world is to be a

great power, and a name and praise in all the earth. Jesus has done everything to accomplish this. Now there is need of earnest, deep, sincere efforts to redeem the past unfaithfulness. Time, precious time, has been lost in wanderings and backslidings from God. Every character is to be weighed in the balances of the sanctuary; if the moral character and spiritual advancement do not correspond with the opportunities and blessings, "wanting" is written against the name. [Cf: RH 03-19-95 para. 12] p. 279, Para. 1, [1895MS].

The Light of the world is our leader, and the path has been growing brighter and brighter as we have advanced in the footsteps of Jesus. O that we may keep close to our Leader. He will fill every heart with divine love,--love to God and love for one another. How long will entreaties and warnings be given before they will be sufficiently valued to be heeded? Why not put away all selfishness, all sin, through the grace of our Lord Jesus Christ? Many are not on safe ground. They have not a clear title to an inheritance among the sanctified. But while the atoning blood is presented in our behalf, why not make earnest, thorough work, and be complete in Christ Jesus? [Cf: RH 03-19-95 para. 13] p. 279, Para. 2, [1895MS].

All who claim to be children of God should seek daily to understand why they believe by searching the Scriptures for themselves. Those who humbly study the character of Jesus will reflect his image more and more. The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it. [Cf: RH 03-19-95 para. 14] p. 279, Para. 3, [1895MS].

Many fail to meet their high responsibilities and privileges. O how long will this deadness and insensibility continue? How long will differences rend the church? The Lord Jesus is the one spiritual Head, and we are the members of his body. The church is represented as growing up "into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Cannot we pray over this matter more earnestly, that the Holy Spirit of God may quicken the discernment of his people to see that by putting away envy, evil surmisings, jealousy, they may answer the prayer of Christ, that his disciples might be one, as he is one with the Father? Can it be that the senses of those who claim to believe the truth are paralyzed? Do they not see that they deny Christ? Do they not understand that they scatter from him in acting as though it was a light matter to disagree and engage in controversy? Brother looks coldly upon brother, minister distrusts minister. The church seems to have lost the blending attribute of love, and its members unite no better than ropes of sand. And yet the great crisis of the day of God is at hand. [Cf: RH 03-19-95 para. 15] p. 279, Para. 4, [1895MS].

What is the reason of this selfishness and bigotry? What means this self-satisfaction, this disposition to tear down and not build up? The truth is not sanctifying the soul, bringing every thought into captivity to the obedience of Christ. Many cling to their independence, choosing their own way, but not the way and will of God. The truth is

believed in theory, but not received in the love of it, and the soul is left as cold as an iron wedge. Those who are sanctified by the truth will be one in Christ Jesus. The cleansing blood of the Lamb of God cements hearts together. The branches are united in the vine. [Cf: RH 03-19-95 para. 16] p. 280, Para. 1, [1895MS].

Trials are to come upon God's people and the tares are to be separated from the wheat. But let not Ephraim envy Judah any more, and Judah will no more vex Ephraim. Kind, tender, compassionate words will flow out from sanctified hearts and lips. It is essential that we be united, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and there will be unity of spirit. Mrs. E. G. White. [Cf: RH 03-19-95 para. 17] p. 280, Para. 2, [1895MS].

"Thy kingdom come. Thy will be done in earth, as it is in heaven." The whole life of Christ upon earth was lived for the purpose of manifesting the will of God on earth as it is in heaven. Said Christ, "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Christ does not acknowledge any caste, color, or grade as necessary to become a subject of his kingdom. Admittance to his kingdom does not depend upon wealth or a superior heredity. But those who are born of the Spirit are the subjects of his kingdom. Spiritual character is that which will be recognized by Christ. His kingdom is not of this world. His subjects are those who are partakers of the divine nature, having escaped the corruption that is in the world through lust. And this grace is given them of God. Christ does not find his subjects fitted for his kingdom, but he qualifies them by his divine power. Those who have been dead in trespasses and sins are quickened to spiritual life. The faculties which God has given them for holy purposes are refined, purified, and exalted, and they are led to form characters after the divine similitude. Though they have misapplied their talents and made them serve sin; though Christ has been to them a stone of stumbling and a rock of offense, because they stumbled at the word, being disobedient, yet by the drawing of his love they are led at last into the path of duty. Christ said, "I am come that they might have life, and that they might have it more abundantly." [Cf: RH 03-26-95 para. 1] p. 280, Para. 3, [1895MS].

Christ draws them to himself by an unseen power. He is the light of life, and he imbues them with his own Spirit. As they are drawn into the spiritual atmosphere, they see that they have been made the sport of Satan's temptations, and that they have been under his dominion; but they break the yoke of fleshly lusts, and refuse to be the servants of sin. Satan strives to hold them. He assails them with various temptations; but the Spirit works to renew them after the image of him who created them. They work out their own salvation with fear and trembling, knowing that it is God who worketh in them, to will and to do of his good pleasure. The human agents cooperate with the divine by putting forth earnest, holy endeavor. They realize that they have exchanged captains, and they take their directions from the lips of Jesus. As a servant looks to his master, and as a maid looks to her mistress, so these souls, drawn by cords of love to Christ, constantly look unto him who is the Author and Finisher of their faith. By beholding Jesus, by obeying his requirements, they increase in the

knowledge of God and of Jesus Christ whom he hath sent. Thus they become changed into his image from character to character until they are distinguished from the world, and it can be written of them: "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; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." [Cf: RH 03-26-95 para. 2] p. 280, Para. 4, [1895MS].

The qualities which shine with greatest luster in the kingdoms of the world, have no place in Christ's spiritual kingdom. That which is highly exalted among men, and brings exaltation to its possessor, such as caste, rank, position, or wealth, is not esteemed in the spiritual kingdom. The Lord says, "Them that honor me, I will honor." In Christ's kingdom men are distinguished according to their piety. Jesus said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 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: RH 03-26-95 para. 3] p. 281, Para. 1, [1895MS].

The kingdom of heaven is of a higher order than any earthly kingdom. Whether we shall have a higher position or a lower position, will not be determined by our rank, wealth, or education, but by the character of the obedience rendered to the word of God. Those who have been actuated by selfishness and human ambition, who have been striving to be greatest, who have been self-important, who have felt above confessing mistakes and errors, will have no place in the kingdom of God. Whether men will be honored as members of the royal family of God, will be determined by the manner in which they bear the test and proving of God that is brought to bear upon them in this life. Those who have not been self-denying, who have not manifested sympathy for the woes of others, who have not cultivated the precious attributes of love, who have not manifested forbearance and meekness in this life, will not be changed when Christ comes. The laws of Christ's kingdom are unalterable; for they have their foundation in his own unchangeable righteous character. Not one of his precepts will be weakened or altered in the slightest degree. Heaven and earth will pass away rather than one tittle of his law shall fail. There can be no amendment made to the law of God; for "the law of the Lord is perfect, converting the soul." Should the voice of the highest human authority announce an amendment or an addition to the law of God in any human legislature, such an announcement would be registered on the books of heaven as treason. It would be placed on the same list as the presumptuous claims of the first great rebel who was cast out from heaven. [Cf: RH 03-26-95 para. 4] p. 281, Para. 2, [1895MS].

In matters concerning the kingdom of Christ no compulsion or forcing of conscience is permitted. No blood is to be shed, no force of arms employed, no prison is to be opened for the incarceration of one who does not choose the kingdom of God and his righteousness. Christ will accept only of the voluntary service of the heart which has been sanctified through the truth. But if one of Christ's followers offend, his faults are not to be opened up to unbelievers, not to be brought

before earthly tribunals by his brethren. Those who are lawful and obedient are the only ones who are empowered by Christ to deal with the cases of the erring. Those who correct the erring should be divested of self, and have the mind of Christ. In every council where important decisions are made, heavenly agencies watch with intense interest. There is an unseen presence in the midst of the counselors, and the manifestation of harshness, of levity, of carelessness, of partiality, is registered as an offense against God. Self must be studiously kept under control, and not permitted to become a ruling power in these meetings of decision, or in meetings for the reproof of error, or for setting aside those who are manifestly injuring the church. [Cf: RH 03-26-95 para. 5] p. 281, Para. 3, [1895MS].

The character which we now manifest is deciding our future destiny. The happiness of heaven will be found by conforming to the will of God, and if men become members of the royal family in heaven, it will be because heaven has begun with them on earth. They have cherished the mind of Christ, and when the call comes, "Child, come up higher," the righteous will take every grace, every precious, sanctified ability, into the courts above, and exchange earth for heaven. God knows who are the loyal and true subjects of his kingdom on earth, and those who do his will upon earth as it is done in heaven, will be made the members of the royal family above. Mrs. E. G. White. [Cf: RH 03-26-95 para. 6] p. 282, Para. 1, [1895MS].

I have a most earnest interest in the work to be done among the colored people. This is a branch of work that has been strangely neglected. The reason that this large class of human beings who have souls to save or to lose, have been so long neglected, is the prejudice that the white people have felt and manifested against mingling with them in religious worship. They have been despised, shunned, and treated with abhorrence, as though crime were upon them, when they were helpless and in need, when men should have labored most earnestly for their salvation. They have been treated without pity. The priests and the Levites have looked upon their wretchedness, and have passed by on the other side. [Cf: RH 04-02-95 para. 1] p. 282, Para. 2, [1895MS].

What should be done for the colored race has long been a vexed question, because professed Christians have not had the Spirit of Christ. They have been called by his name, but they have not imitated his example. Men have thought it necessary to plan in such a way as to meet the prejudice of the white people; and a wall of separation in religious worship has been built up between the colored people and the white people. The white people have declared themselves willing that the colored people should be converted. They have no objection to this. They were willing that they should be grafted into the same parent stock, Christ, and become branches with themselves of the living Vine; yet they were not willing to sit by the side of their colored brethren, and sing and pray and bear witness to the truth which they had in common. Not for a moment could they tolerate the idea that they should together bear the fruit that should be found on the Christian tree. The image of Christ might be stamped upon the soul; but it still would be necessary to have a separate church and a separate service. But the question is, Is this in harmony with the moving of the Spirit of God? Is it not after the manner in which the Jewish people acted in the days of Christ? Is not this prejudice against the colored people on the part of the white people similar to that which was cherished by the Jews

against the Gentiles? They cultivated the idea until it became deep-rooted that the Gentile should not share the privileges of light and truth that were given to the Jews. They believed that the Jews alone should be recipients of heavenly grace and favor. Christ worked throughout his life to break down this prejudice. No human power alone could overcome it. This prejudice was created not by mere flesh and blood, but by principalities and powers; and in wrestling against it he was wrestling against the rulers of the darkness of this world, against spiritual wickedness in high places. [Cf: RH 04-02-95 para. 2] p. 282, Para. 3, [1895MS].

Again and again men have devised plans whereby to keep up the line of separation, and still bring the colored race within the influence of the gospel; but the Lord has blown upon the effort, and made it of none effect. The inquiry among us may be, "What shall we do?" "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." [Cf: RH 04-02-95 para. 3] p. 283, Para. 1, [1895MS].

We should take into consideration the fact that efforts are being made at great expense to send the gospel to the darkened regions of the world, to enlighten the savage inhabitants of the islands of the sea, to bring instruction to the ignorant and idolatrous; yet here in the very midst of us are millions of people who are practically heathen, who have souls to save or to lose, and yet they are set aside and passed by as was the wounded man by the priest and the Levite. Professedly Christian people are leaving them to perish in their sins. [Cf: RH 04-02-95 para. 4] p. 283, Para. 2, [1895MS].

There are two classes in our world. The Lord has sent out the message to those who are represented by the first class, who have had great privileges and opportunities, who have had great light and innumerable blessings. They have been intrusted by the Lord with the living oracles. They are represented by the class to whom the king sent an invitation to the marriage feast. Jesus said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that are bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made it light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests." [Cf: RH 04-02-95 para. 5] p. 283, Para. 3, [1895MS].

How few respond to the gracious invitation of Heaven. Christ is insulted when his messages are despised, and his gracious, winning, liberal invitation is rejected. Those that were bidden to the marriage feast at first, began to make excuses. They allowed minor things to occupy their attention, and lost their eternal interests out of their reckoning. While some made temporal interests their excuse, and were totally indifferent toward the messages and messengers, others manifested a spirit of determined hatred, and took the Lord's servants and entreated them spitefully, and slew them. A power from beneath moved upon human agencies who were not under the direct influence of the Holy Spirit. There are two distinct classes,--those who are saved through faith in Christ and through obedience to his law, and those who refuse the truth as it is in Jesus. It will be impossible for those who refuse Christ through the period of probation to become justified after the record of their lives has passed into eternity. Now is the time to work for the salvation of men; for probation still continues. Let national and denominational distinctions be laid aside. Caste and rank are not recognized by God and should not be by his workers. Those who esteem themselves superior to their fellowmen, on account of position or property, are exalting themselves above their fellowmen, but they are esteemed by the universe of heaven as the lowest of all. Let us take a lesson from the words of inspiration that reprove us for this spirit, and also give us great encouragement: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." [Cf: RH 04-02-95 para. 6] p. 283, Para. 4, [1895MS].

No human mind should seek to draw the line between the colored and the white people. Let circumstances indicate what shall be done; for the Lord has his hand on the lever of circumstances. As the truth is brought to bear upon the minds of both colored and white people, as souls are thoroughly converted, they will become new men and women in Christ Jesus. Christ says, "A new heart also will I give you," and that new heart bears the divine image. Those who are converted among the white people will experience a change in their sentiments. The prejudice which they have inherited and cultivated toward the colored race will die away. They will realize that there is no respect of persons with God. Those who are converted among the colored race will be cleansed from sin, will wear the white robe of Christ's righteousness, which has been woven in the loom of heaven. Both white and colored people must enter into the path of obedience through the same way. [Cf: RH 04-02-95 para. 7] p. 284, Para. 1, [1895MS].

The test will come not as regards the outward complexion, but as regards the condition of the heart. Both the white and the colored people have the same Redeemer, who has paid the ransom money with his own life for every member of the human family. If those to whom Christ first sends his invitation to the marriage supper, refuse to receive the message, he will send his messengers into the highways and hedges to compel the people to come in, by means of a message so full of the light of Heaven that they will not dare to refuse. The gospel was first to be brought to those to whom God had intrusted precious truths that he desired they should make known to others. He intrusted to them the responsibility of imparting the knowledge of God and of Jesus Christ

whom he had sent. The Lord wrought wondrously for the children of Israel. He finally sent to them his own Son, the Prince of Life, the Messiah to whom all their sacrifices and offerings pointed; but they would not receive him. They rejected the message he bore. They refused the Messiah in whom their hope centered; but when they refused to hear the messages, rejecting the invitation that he gave, the Lord turned to the Gentile world. Those who ought to have known God and Jesus Christ whom he had sent, who ought to have united with the Sent of God in giving the message to the heathen world, would not themselves receive the invitation, and could not therefore say to others, Come, for all things are now ready. The disciples of Christ were commissioned to proclaim the message of mercy to those in the highways and the byways of the Lord's great moral vineyard. "And the Spirit and the bride say, Come. And let him that heareth [believeth] say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Cf: RH 04-02-95 para. 8] p. 284, Para. 2, [1895MS].

The Lord has a work that must be done, not only for those who are in the highways and the byways, but for those in high positions of trust. Divine power is promised not to those who are strongest, but to those who are weakest. Those who are accounted the strongest and the most enlightened should go to the aid of those who are in most need of help and enlightenment. Everyone can become a laborer together with God, working with him for the salvation of the souls of the colored race. [Cf: RH 04-02-95 para. 9] p. 284, Para. 3, [1895MS].

It was when Moses stood before God, conscious of his inefficiency, that he was in the very condition in which the Lord could best reveal to him his saving grace. When he had become weak, Christ could reveal to him his power and majesty. The Lord could do little through him when he was the general of armies. He knew that he was the chosen of God, and that he would do a great and special work in delivering the Hebrew nation from bondage; but he sought to do his work in his own way, trusting in his zeal and violence. The Lord did not propose to do the work in this way. For forty years Moses was placed in the wilderness, to learn in the school of poverty, to learn in the walks of humble life, that he was weak, inefficient, helpless. He left the court of Egypt with a full knowledge of its fascinations, and had to come down to the simplicity of pastoral life. As a shepherd, it was necessary for him to look after the flock, to leave the ninety and nine in the valley, and to go in search of the wandering sheep. He had to climb the mountain steep, to search through the tangled brushwood, to look over the precipices, that he might find the lost. One day he saw a bush ablaze on the mountain, and stood wondering because the bush was not consumed. As he was gazing in astonishment, he heard a voice that seemed to come from the very center of the flame, saying, "Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Then the Lord gave Moses his commission, sending him to deliver Israel, the lost sheep of Israel in Egypt. Moses pleaded that he was inefficient, that Pharaoh would not believe his message nor hearken to his voice. He pleaded that the Hebrews themselves would not hearken to him, and would question the fact that the Lord had appeared to him. But the Lord said, "Certainly I will be with thee. . . . And the Lord said unto him, What is that in

thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent, and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand." The Lord revealed to him the fact that he could manifest such signs and miracles as would convince his people of the divine authority of the message and of the messenger that he sent. The Lord can do wonders, even with the simplest instrumentalities. [Cf: RH 04-02-95 para. 10] p. 285, Para. 1, [1895MS].

Every one whom the Lord calls should be distrustful of self, and have full trust in God. Moses went forth in the name of "I AM THAT I AM," without outward display or grandeur; yet the rod in his hand was a symbol of the divine power of Jehovah, and Moses was the instrumentality through whom God would deliver Israel from the bondage of tyranny. There is a work that must be done now by the children of God. For long years the colored race has been neglected, has been left in the slavery of sin, and they are as sheep that have no shepherd. Long ago much might have been done that has not been done. As a people we should do more for the colored race in America than we have yet done. In the work we shall need to move with carefulness, being endowed with wisdom from above. Mrs. E. G. White. [Cf: RH 04-02-95 para. 11] p. 285, Para. 2, [1895MS].

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that we through his poverty might be rich." The Captain of our salvation made himself of no reputation, and took upon him the form of a servant, in order that humanity might be allied to divinity. Man is to represent Christ. He is to be longsuffering toward his fellowmen, to be patient, forgiving, and full of Christlike love. He who is truly converted will manifest respect for his brethren; he will do as Christ has commanded. 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." Where the love of Christ abounds in the soul, there will be an expression of that love that will be understood by the world. [Cf: RH 04-09-95 para. 1] p. 286, Para. 1, [1895MS].

God would express his character in humanity; but the attributes of Christ can only be revealed through those who labor in love for the souls for whom Christ has died. God has given power to the human agent, which makes him accountable for the impressions which he makes on the minds of his fellowmen. I cannot say it is well with you when you have little concern as to what kind of impression you are making upon the minds and the characters of those with whom you associate. Those who work in a reckless, careless manner, and have no concern as to what becomes of those whom they deem to be erring, have false ideas as to what constitutes Christianity. Jesus says, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [Cf: RH 04-09-95 para. 2] p. 286, Para. 2, [1895MS].

Not all who name the name of Christ are one with Christ. Those who do not have the Spirit and the grace of Christ are none of his, no matter what may be their profession. By their fruits ye shall know them. The

customs and practices that are after the order of the world do not carry out the principles of God's law, and therefore do not breathe of his Spirit nor express his character. Christlikeness will be revealed only by those who are assimilated to the divine image. Only those who are being molded through the operation of the Holy Spirit are doers of the word of God, and express the mind and the will of God. There is counterfeit Christianity in the world as well as genuine Christianity. The true spirit of a man is manifested by the way in which he deals with his fellowman. We may ask the question, Does he represent the character of Christ in spirit and action, or simply manifest the natural, selfish traits of character that belong to the people of this world? Profession weighs nothing with God. Before it is everlastingly too late for wrongs to be righted, let each one ask himself, "What am I?" It depends upon ourselves as to whether we shall form such characters as will constitute us members of God's royal family above. [Cf: RH 04-09-95 para. 3] p. 286, Para. 3, [1895MS].

If we would become Christlike, we must study Christ's character. God has given capabilities to the human agent by which he is to cooperate with God, in blessing, uplifting, strengthening, and ennobling, not himself only, but others with whom he associates. This work of blessing others we shall do by giving men an example in our own lives of the spirit, ways, and works of Christ. When self controls, it works to discourage, to dishearten, and to drive souls away from their Saviour. Christ says, "He that gathereth not with me scattereth abroad." [Cf: RH 04-09-95 para. 4] p. 286, Para. 4, [1895MS].

It is necessary that we should closely examine ourselves, and inquire, Is this Christ's way? Would Christ pursue this course of action? What kind of impression am I leaving upon the minds of those with whom I am connected? Shall I pursue a course of action that will weaken the confidence of anyone with whom I deal, and cause him to think lightly of the Christianity that I profess? Shall I be uncourteous, unchristlike, unmerciful toward the purchase of the blood of Christ? I would speak words of warning to the brethren of our churches; for I fear that many are acting the part of the slothful servant who hid his Lord's talent in the earth. His sin was the sin of neglect, the sin of failing to improve the great treasures of knowledge that were committed to his trust. God has given precious light to his people with which to enlighten the world, and are not many treating it with indifference, and acting as though the heavenly gift was of little consequence? Christ said, "Ye are the light of the world." Who did he mean were the light of the world?--He meant those who are following in his footsteps. He says, "He that followeth me shall not walk in darkness, but shall have the light of life." It is those who are branches of the living Vine, who bear much fruit. They are sustained by the nourishment that flows from the parent stock. Those who abide in Christ will have the same spirit that he manifested, and be actuated by the same motives, and be pure, peaceable, and undefiled, yet they will be as burning and shining lights amid the moral darkness of the world. [Cf: RH 04-09-95 para. 5] p. 287, Para. 1, [1895MS].

Fair-weather disciples will not answer to the Lord's call in the time of peril toward which we are hastening. It will take those who not only hear but do the words of Christ, to be active disciples, "not slothful in business; fervent in spirit; serving the Lord." A new energy proceeding from beneath is taking possession of the whole synagogue of

Satan; and a new life descending from Heaven is taking possession of every human agent who is consecrated, devoted, and who is seeking to work the works of God. The Lord can do great things through simple instrumentalities when they are devoted to his service. The Lord said to Moses, "What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand." [Cf: RH 04-09-95 para. 6] p. 287, Para. 2, [1895MS].

Let those who minister in word and doctrine mix faith with earnest prayer, and seek to put to use every ray of light that comes from the written word. The voice of God calls from heaven and demands the use of every intrusted capability. Every talent is to be used to its uttermost. If ever there was a time when men and women should have an assurance that they are co-partners with Christ in the saving of the world, it is now. Ask yourself, Am I a faithful steward of the grace of God? Am I burying the light, failing to improve the talent that has been lent me to trade upon? The way in which we use God's intrusted capability is deciding our own future destiny, and settling the question as to whether or not we shall be intrusted with greater gifts, even with eternal riches. [Cf: RH 04-09-95 para. 7] p. 287, Para. 3, [1895MS].

Precious light is shining in order that we all may become doers of the word of Christ, and may diffuse the light of truth to others. As you see the standard of what you ought to be set before you, review your past experience, and remember that whoso confesseth and forsaketh his sins shall find mercy. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." For Christ's sake your sins may be forgiven, and may go beforehand to judgment to be "blotted out, when the times of refreshing shall come from the presence of the Lord." But do not sleep now on the very brink of the eternal world. Obtain the experience where you will hate the things which you once loved, and love that which you once hated; where you will count all things but loss for the excellency of the knowledge of Christ. [Cf: RH 04-09-95 para. 8] p. 288, Para. 1, [1895MS].

Do not live a life of uncertainty. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. . . . Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." Every human agent knows for himself whether his feet are tending toward the city of our God, or tending toward the darkness of the shadow of death. There are many who claim to be Christians who are as spurious coin. They are traveling in the broad road of selfishness and sin. But he who rests upon the merits of a crucified and risen Saviour, who has received Christ by faith, has the promise that he is the son of 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." As sons of God, we are partakers of the divine nature. We know what true light is, and know the power of the grace of Christ. We have the faith that works by love and purifies

the soul. Mrs. E. G. White. [Cf: RH 04-09-95 para. 9] p. 288, Para. 2, [1895MS].

On one occasion the disciples came to Jesus with the question: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to who believe in Christ, are not simply those who are young in years, but little children in Christ. There is a warning contained in these words lest we shall selfishly neglect or hold in contempt our weak brethren; lest we shall be unforgiving and exacting and judge and condemn others, and thus discourage them. "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. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 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." [Cf: RH 04-16-95 para. 1] p. 288, Para. 3, [1895MS].

The work of Christ is here plainly presented, and his followers are expected to do a similar work. They must use their God-given talents to save that which was lost. It is not the saint but the sinner that needs compassion, for whom we must labor earnestly and perseveringly. The angels have special charge of weak and trembling souls, those who have many defects, many objectionable traits of character. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is counted as if done to Jesus himself; for Jesus identifies his interest with that of the souls he has purchased at an infinite cost. Angels are ever present where they are most needed. They are with those who have the hardest battles to fight, with those who must battle against inclination and hereditary tendencies, whose home surroundings are the most discouraging. True followers of Christ will be laborers together with God. They will seek for harmony, for peace, for oneness in Christ Jesus. Let no one venture to work with Satan to discourage souls who have much to contend against. Let them not by word or by deed push them upon Satan's battlefield. [Cf: RH 04-16-95 para. 2] p. 289, Para. 1, [1895MS].

Jesus assures us that he came to our world to save those that were lost, those that were dead in trespasses and sins, those who were strangers and enemies to God. Shall those to whom Christ has shown mercy and bestowed forgiveness, neglect or despise those whom Jesus is seeking to take home to his heart of infinite love? It is the work of Christ to bring back to God those who have strayed from him, and he

requires every member of the church to work together with him in returning the wanderer to the fold. If those who are unforgiving and merciless would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance, and, self-condemned, they went out one by one. [Cf: RH 04-16-95 para. 3] p. 289, Para. 2, [1895MS].

Brethren and sisters, if you are workers together with God, you will not only seek to help those whom you fancy, but you will also seek to help those who most need your help to correct their errors. Many in the church have not the Spirit of Christ; for they neglect the very work that he has given them to do. Unless the converting power of God is felt on their poor hearts, they will not be rich in good works. Jesus thus illustrates the work that devolves upon those who claim to believe on his name: "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [Cf: RH 04-16-95 para. 4] p. 289, Para. 3, [1895MS].

What a wonderful lesson of mercy, forbearance, patience, and love is this! As the shepherd cares for the sheep of his flock, so Jesus cares for perishing souls that are helpless in sin and liable to be destroyed by the arts and snares of Satan. Jesus represents himself as the good Shepherd who knows his sheep by name. He gave his life for them, and he goes to seek them before they go to seek him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous not to grieve the weak, or cause them to stumble by a hard, unforgiving, accusing spirit, but will seek to encourage and strengthen them. [Cf: RH 04-16-95 para. 5] p. 289, Para. 4, [1895MS].

We greatly need to fall on the Rock and be broken; then the melting, subduing love of Jesus will be in our hearts. We shall then follow the example of Jesus, the Majesty of heaven, and work in cooperation with the angels, and not be like the Pharisees, who were unsympathetic, proud, and hardhearted. God is not willing that even the lowest and most degraded soul should perish. In what light, then, can you regard the neglect of those who need your help? [Cf: RH 04-16-95 para. 6] p. 290, Para. 1, [1895MS].

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary your whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act in a way that is pleasing to you, when in the sight of God your course is more displeasing than theirs. You do not seek to establish that unity which Christ desires should exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? And yet Jesus says, "By this shall all men know

that ye are my disciples, if ye have love one to another." [Cf: RH 04-16-95 para. 7] p. 290, Para. 2, [1895MS].

How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word! How many of you speak words which cannot produce union, but only heartache and discouragement! How many give cause for anger and are themselves angry without a cause! Jesus, the world's Redeemer, has laid down a rule to prevent such unhappy conditions, but how many of you in our churches and in our institutions have followed the directions of Christ? "If thy brother shall trespass against thee [tell it to everyone you meet?], go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." [Cf: RH 04-16-95 para. 8] p. 290, Para. 3, [1895MS].

When a person comes to a minister or to men in positions of trust with complaints against a brother or a sister, let the minister ask, "Have you complied with the rules our Saviour has given?" And if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. In the name and Spirit of Jesus, refuse to take up a report against your brother or your sister in the faith. If members of the church go contrary to these rules, they make themselves subjects for church discipline, and should be under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been treated with strange indifference. The church has either neglected her work entirely in the matter of correcting evil, or has done it with harshness and severity, thus wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging the motives of others, as though Christ had revealed to men the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done, has left churches and institutions almost inefficient and Christless. [Cf: RH 04-16-95 para. 9] p. 290, Para. 4, [1895MS].

Jesus adds to the lesson these words: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." After the rules of Christ have been followed out to the letter, the assurance is given that the decisions of the church will be ratified in heaven. This gives a solemn significance to the action of the church. No hasty action from impulse should be taken to cut off names from the church books or to place a member under censure, until the case has been investigated according to the Bible rule in every particular. The word of God shows that it is necessary for church officers to be free from prejudice and selfish motives, and that they should have the sympathy and the love of Jesus. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and to deal unkindly and unjustly with souls that are the purchase of Christ's blood. The decisions of unjust judges will be of no account in the court of heaven. They will not make an innocent man guilty nor change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they

were to lord it over their brethren, they will render decisions which Heaven cannot ratify. Mrs. E. G. White. [Cf: RH 04-16-95 para. 10] p. 291, Para. 1, [1895MS].

Christ announced himself as the light of the world, and John declared: "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." The disciples listened eagerly to every word that fell from the lips of their Master, and never did they feel more satisfied concerning his Messiahship than when he stood before the angry Pharisees, priests, rabbis, and rulers. With frowning countenances they urged him to speak of many things, hoping to entangle him by their opposition. But he met their statements one after another in a calm, solemn, and earnest manner, and presented ideas to them of so lofty a character that human language seemed inadequate to express his divine meaning. It seemed as though he were laying his hand on the throne of God. The hearts of his disciples were deeply moved. Though he stood as a man clothed in humble garments, his Majesty was revealed before his scornful and contemptuous opponents as he asserted his true relation with God. His words were full of power as he presented his divine claim, piling evidence upon evidence, and bringing forward such positive arguments that many were constrained to believe. [Cf: RH 04-23-95 para. 1] p. 291, Para. 2, [1895MS].

Christ was the foundation of the whole system of Jewish worship, and in it was shadowed forth the living reality,--the manifestation of God in Christ. Through the sacrificial system men could see Christ's personality and look forward to their divine Saviour. But when he stood before them, representing the invisible God,--for in him dwelt "all the fullness of the Godhead bodily,--they were not able to discern his divine character because of their want of spirituality. Their own prophets had foretold him as a Deliverer. Isaiah had declared: "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." But though his character and mission had been so plainly delineated, though he came unto his own, his own received him not. Occasionally divinity flashed through humanity, the glory escaped through the disguise of the flesh, and brought forth an expression of homage from his disciples. But it was not until Christ ascended to his Father, not until the descent of the Holy Spirit, that the disciples fully appreciated the character and the mission of Christ. After the baptism of the Holy Spirit they began to realize that they had been in the very presence of the Lord of life and glory. As the Holy Spirit brought the sayings of Christ to their remembrance, their understanding was opened to comprehend the prophecies, to understand the mighty miracles which he had wrought. The wonders of his life, in all its sacredness, greatness, and glory, passed before them, and they were as men wakened from a dream. They realized that "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," They seemed of much less importance in their own eyes, after their awakening to the fact that Christ had been among them, than they did before they realized this. They never

wearied of rehearsing every item which had come under their notice in connection with his words and works. They were often filled with remorse at their stupidity and unbelief and misapprehension as they recalled his lessons of instruction which they had but dimly understood when he had spoken them in their presence, and which now came to them as a fresh revelation. The Scriptures became a new book to them. [Cf: RH 04-23-95 para. 2] p. 291, Para. 3, [1895MS].

The Lord has enjoined upon all the searching of the Scriptures. It is the duty of every soul to seek diligently in order to know what is truth. The disciples remembered that Christ had said, "Sanctify them through thy truth; thy word is truth." The word was to be their guide and director. As the disciples searched Moses and the prophets which testified of Christ, they were brought into fellowship with the Deity, and learned anew of their great Teacher, who had ascended to heaven to complete the work which he had begun upon earth. They recognized the fact that in him dwelt knowledge which no human being could comprehend unaided by divine agency. They needed the help of Him whom many kings, prophets, and righteous men had foretold. They were filled with amazement as they realized that Christ had actually come from God to a sinful world to save the fallen sons and daughters of Adam. They read and reread the prophetic delineations of his work and character. [Cf: RH 04-23-95 para. 3] p. 292, Para. 1, [1895MS].

How dimly they had comprehended the prophetic Scriptures! How dull they had been in taking in the great truths which testify of Christ! But what human mind could comprehend the mystery of his incarnation, the dual character of his nature, when they looked upon so humble a personage, one so void of human grandeur, who walked as a man among men! Their eyes were holden so that they did not fully recognize the divinity in the garb of humanity. But after they were illuminated with the Holy Spirit, how they longed to see him again, and to place themselves as learners at his feet! How they wished that they might come to him, and have him explain the Scriptures which they could not comprehend! How attentively would they listen to his words! What had Christ meant when he said, "I have yet many things to say unto you, but ye cannot bear them now"? How eager they were now to know it all! They were grieved that their imagination was so feeble, that their ideas were so wide of the mark, that they had so failed to comprehend the true reality! A herald had been sent of God to proclaim the coming of Christ and to call the attention of the Jewish nation and of the world to his mission and work, that men might make preparation for his reception. The wonderful personage whom John proclaimed had been among them for thirty years, and they had not really known him as the One sent of God. Remorse took hold of their souls because the prevailing unbelief of the Jewish nation had leavened their opinions and darkened their understanding. How many times they were filled with desire to understand something that he could have unfolded to their minds; but they had slighted their privileges and failed to improve their opportunities. Jesus, the Light of this dark world, had been shining amid its moral darkness, and they had failed to comprehend the source of his beams! [Cf: RH 04-23-95 para. 4] p. 292, Para. 2, [1895MS].

They asked themselves why they had pursued such a course as made it necessary for Christ to say 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?" Why had they not

recognized their Master in him who had taught them marvelous truths? for "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." They often rehearsed the conversations of Christ, and said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" Why did we allow earthly considerations and the opposition of priests, rulers, and rabbis to confuse our senses, so that we did not comprehend the fact that a greater than Moses was among us, that One wiser than Solomon was instructing us? How dull were our ears! How feeble was our understanding! [Cf: RH 04-23-95 para. 5] p. 292, Para. 3, [1895MS].

Thomas would not believe until he had thrust his finger into the wound made by the Roman soldiers. Peter had denied Christ in the days of his humiliation, suffering, and rejection. These painful remembrances came before them in clear, distinct lines. They had been with him, but they had not known nor appreciated him. But how these things now stirred their hearts as they realized their unbelief! With what assurance they went forth to proclaim a crucified and risen Saviour! All fear of Jewish authorities was gone. They felt no timidity; for they realized that the Sun of Righteousness was shining upon this dark world. They realized that the central source of all the world's light was made known to them, and that they were blessed in comprehending that which worldly-wise men, with all their boasted science, theology, and philosophy, did not comprehend. The light and life of the world could be understood better by a handful of uneducated fishermen, who had experienced the love of God through Jesus Christ, than by those who were lifted up in self in their supposed intellectual greatness. [Cf: RH 04-23-95 para. 6] p. 293, Para. 1, [1895MS].

But how sad a thing it was for Heaven to look upon,--a world seared and marred with the curse of sin, covered with gross darkness, and yet insensible of the healing beams of the Sun of Righteousness! Christ asserted that the Pharisees, priests, and rulers chose darkness rather than light, because their deeds were evil. They cared not to acknowledge Christ, because it brought them into close contact with the Father, who would not tolerate sin, selfishness, and hypocrisy. Christ's mission was not to explain the complexity of his nature, but to give abundant light to those who would receive it by faith. Fallen men who should believe on him would receive the full advantage which could be produced through the mysterious union of humanity and divinity. "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." Mrs. E. G. White. [Cf: RH 04-23-95 para. 7] p. 293, Para. 2, [1895MS].

In his sermon on the mount, Christ presented to the people the fact that personal piety was their strength. They were to surrender themselves to God, working with him with unreserved cooperation. High pretensions, forms, and ceremonies, however imposing, do not make the heart good and the character pure. True love for God is an active principle, a purifying agency. The scribes and the Pharisees appeared

to be very punctilious in living out the letter of the law; but Christ 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." What a startling declaration was this! It made manifest the insufficiency of legal or natural religion, and showed the need of moral renovation and the necessity of divine enlightenment. The Jewish nation had occupied the highest position; they had built walls great and high to inclose themselves from association with the heathen world; they had represented themselves as the special, loyal people who were favored of God. But Christ presented their religion as devoid of saving faith. It was a combination of dry, hard doctrines, intermingled with sacrifices and offerings. They were very particular to practice circumcision, but they did not teach the necessity of having a pure heart. They exalted the commandments of God in words, but refused to exalt them in practice; and their religion was only a stumblingblock to men. The old bottles were found unfit to contain the new wine, and new bottles must be provided for the new wine. Thus it was with priests and rabbis, scribes and Pharisees; they were as old bottles that could not contain the new wine of the kingdom of Christ. Although they had hitherto held undisputed authority in religious matters, they must now give place to the great Teacher, and to a religion which knew no bounds and made no distinction of caste or position in society, or of race among nations. But the truth taught by Christ was designed for the whole human family; the only true faith is that which works by love and purifies the soul. It is as leaven that transforms human character. The truth brought into the soul temple cleanses it of moral defilement; but where there is no change in the characters of those who profess to believe it, it is evident that it is not taken into the soul temple, and is simply no truth to those who advocate it. Such are under a deception. [Cf: RH 04-30-95 para. 1] p. 293, Para. 3, [1895MS].

The gospel of Christ means practical godliness, a religion which lifts the receiver out of his natural depravity. He who beholds the Lamb of God, knows that he takes away the sins of the world. True religion would result in an entirely different development of life and character than that seen in the lives of the scribes and the Pharisees. Jesus presented the true nature of religion in comparing his followers to the "salt of the earth." He said: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Salt that has lost its savor well represents the condition of the Pharisees and the effect of their religion upon society. Again Christ spoke of his people as "the light of the world." He said: "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." While Christ taught the value of humility, and condemned all the ostentation and self-exaltation which characterized the Jewish religion, he also distinctly set forth the fact that his grace and love cherished in the heart will be revealed in the character. If cherished in the soul they will be made manifest in outward conduct. Those who believe in Christ as their personal Saviour will love him, and through his Spirit and grace they will cooperate with him, giving themselves without reserve to his service. They will submit to him to be educated and disciplined for his kingdom. [Cf: RH 04-30-95 para. 2] p. 294, Para. 1, [1895MS].

Christ is our living example. He kept his Father's commandments. In his sermon on the mount he stripped human inventions and exactions from the holy precepts of the law, and revealed its true principle, showing that they were holy, just, and good. "The law of the Lord is perfect, converting the soul;" and this law is the foundation of his spiritual kingdom, the transcript of the divine character. If his disciples could reach no higher standard than that which was reached by the scribes and Pharisees, they could not enter into his kingdom. The condition of entrance to his kingdom was imitation of his life by obedience to his commandments. A religion like that of the Pharisees possessed no value and could not be accepted, for it possessed no saving power. [Cf: RH 04-30-95 para. 3] p. 294, Para. 2, [1895MS].

The people of God are to preserve the world from complete corruption by their own moral characteristics; but if they lose their moral qualities, they have no value to restore the world from its state of moral pollution. He who preserves his saving qualities and exercises them in benefiting humanity, is shedding forth the light of truth and cooperating with Christ. But those who lose their spirituality, whose love waxes cold because of the iniquity that abounds, have a sickly piety, and are as salt when it has lost its savor. Their energy and efficiency are gone. [Cf: RH 04-30-95 para. 4] p. 294, Para. 3, [1895MS].

The religion of the Jews had been perverted from its original nature and purpose. The Lord had given them light and knowledge to preserve them from the iniquity abounding on every hand, but they had erected partitioning walls to keep them in exclusion from every other people, and this was not under the direction of God. God does not give light that it may be hidden selfishly, and not penetrate to those who sit in darkness. Human agents are God's appointed channel to the world. Instead of being instructed to hide their light, the Saviour says to men, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The statements which Christ made in reference to practical godliness were misinterpreted by the Pharisees; for Christ did away with all their maxims, injunctions, and precepts, because they made of no effect the commandments of God. They had burdened the law with the rubbish of tradition, and in removing it from the commandments, they claimed that he was doing away with the law of God. But Christ himself was the foundation of the whole Jewish system of religion. He rolled away from the minds of scribes and Pharisees the supposition that they were making, that he did not teach the law of God. He met their unspoken thoughts, and said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He was to fulfill every specification of the law, to obey every requirement, to redeem Adam's transgression, and to establish his kingdom upon the commandments of God. He said, "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." [Cf: RH 04-30-95 para. 5] p. 294, Para. 4, [1895MS].

The maxims, doctrines, and traditions of men had served to eclipse the dignity of the law before the world. They had dwelt upon forms, and the carrying out of specific, minute injunctions, and this had influenced men to depreciate the law. Though Christ did away with their multitudinous exactions, he explicitly declared that not one jot or

tittle of the law should ever fail. He had come to exalt the law, to magnify the law and make it honorable. He revealed its true character by sweeping away the rubbish that had hidden it from the view of men. He sought to relieve the minds of men of the idea that the exactions of the law were stern and inexorable. The intolerable burdens which the Pharisees had urged upon the people made them regard the law as anything else than a law of liberty. They quoted the words of former rabbis to uphold their maxims and traditions, and felt bitter hatred toward Christ, whom they termed a meddler and an intruder. [Cf: RH 04-30-95 para. 6] p. 295, Para. 1, [1895MS].

Satan held almost undisputed sway over the earth when Christ came to do the work of redeeming. He was the light of the world to shine amid the moral darkness; for darkness had covered the earth, and gross darkness the people. Of them it could be said: "Your iniquities have separated between you and your God, and your sins have hid his face from you; . . . for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And 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; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." Mrs. E. G. White. [Cf: RH 04-30-95 para. 7] p. 295, Para. 2, [1895MS].

The course to be pursued toward the erring is plainly marked out in the Scriptures. Paul writes: "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." To convince one of his errors is most delicate work; for erroneous modes of action or thinking, by being constantly indulged, become second nature, and the moral taste is confirmed in evil. It is very hard for those who err to see their faults. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation for the one who recognizes that he has faults; but many who recognize their errors when they are plainly pointed out, are yet too proud to confess that they are wrong. In a general way they will admit that they are human, and therefore liable to err; but such confessions count nothing with God. [Cf: RH 05-07-95 para. 1] p. 295, Para. 3, [1895MS].

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "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: RH 05-07-95 para. 2] p. 296, Para. 1, [1895MS].

It is not safe to do as did Saul,--walk contrary to the Lord's commands, and then say, "I have performed the commandment of the Lord," stubbornly refusing to confess the sin of disobedience. It was Saul's stubbornness that made his case hopeless, and yet how many venture to follow his example. The Lord in mercy sends words of reproof to save the erring, but they will not submit to be corrected. They insist that they have done no wrong, and thus resist the Spirit of God. The Lord declared this principle through his prophet: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." [Cf: RH 05-07-95 para. 3] p. 296, Para. 2, [1895MS].

It is very discouraging to labor for those who stubbornly refuse to acknowledge their transgressions. When their wrong course is pointed out to them as being dangerous both to themselves and to others, they excuse their actions, laying the blame on circumstances, or heaping the censure which justly belongs to them upon others. They are filled with indignation that any one should regard them as sinners, and the one who reproves them is looked upon as a personal enemy who has done them a personal injury. The very ones who are blind to their own faults are often quick to note the faults of others, quick to criticise their words, and condemn them for something they have or have not done. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man whom Christ represents as seeking to remove the mote from his brother's eye, while he has a beam in his own eye. The Spirit of God makes manifest and reproves sin that is concealed in darkness, sin that, if cherished, will increase and ruin the soul; but those who are willing to be self-deceived resist reproof, and will not yield to the influence of the Spirit of God. Yet they are quick to correct others; and in dealing with the erring, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, and manifest the tenderness and love of Jesus. They are sharp and rasping, and utter words of reproof in a wicked spirit. [Cf: RH 05-07-95 para. 4] p. 296, Para. 3, [1895MS].

Every unkind criticism of others, every word of self-esteem, is "the putting forth of the finger, and speaking vanity." The lifting up of self in pride, as if you were faultless, the magnifying of the faults of others, is an offense to God. It is breaking the law which says, "Thou shalt love thy neighbor as thyself." The injunction is given, "Be kindly affectioned one to another." We have no right to withdraw our confidence from a brother because some evil report comes to our ears, some accusation is made or supposition is suggested that he has done wrong. Frequently the evil report that is brought to us is made by those who are at enmity with God, those who are joining the enemy in his work of accusing the brethren. Those who are unmindful of the Saviour's words, "Take heed therefore how ye hear," allow their unsanctified ears to hear wrong, their perverted senses to imagine wrong, and their evil tongues to report wrong. [Cf: RH 05-07-95 para. 5] p. 296, Para. 4, [1895MS].

Many who are accusers of the brethren will not come out openly and talk with those who they think are in error, but will go to others, and, under the mask of friendship for the erring, will cast reflections upon them. Sometimes these accusers will openly agree with those whom they covertly seek to injure. They will state as facts, accusations which are only suppositions, and fail to give those whom they accuse a definite statement of what they suppose to be their errors, so that they give them no chance to answer the charges against them. [Cf: RH 05-07-95 para. 6] p. 297, Para. 1, [1895MS].

It is contrary to the teachings of Christ to make accusations against another, and give him no chance to clear himself in the matter. To act in this way is to pursue the subtle course which Satan has always pursued. Those who do these things have set themselves up as judges, through admitting evil thoughts. He who engages in this work communicates to those who listen to him a measure of his own spirit of darkness and unbelief. He sows in the minds of others seeds of bitterness and suspicion, and plants enmity in the hearts of those with whom he associates against one whom God has delegated to do his work. If the servant of God makes a mistake, it is seized upon, magnified, and reported to others, and in this way many are led to take up a reproach against their neighbor; they watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous. [Cf: RH 05-07-95 para. 7] p. 297, Para. 2, [1895MS].

When the sinner, in view of all his transgressions, exercises faith in God, and believes that he is pardoned because Christ has died as his sacrifice, he will be filled with gratitude to God, and will have tender sympathy toward those who, like himself, have sinned and are in need of pardon. Pride will find no place in his heart. Such faith as this will be a deathblow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault and to display to the sinner an unforgiving spirit? Everyone who has real faith in God will crush pride under his feet. A view of the goodness and the mercy of God will lead to repentance, and will create a desire to possess the same spirit. He who receives the Spirit of God will have clear discernment to see the good there is in the characters of others, and will love those who need the tender, pitying sympathy of forgiveness. The repenting sinner sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sin. He wants the same work to be done for his associates; for true faith brings the soul into sympathy with God. [Cf: RH 05-07-95 para. 8] p. 297, Para. 3, [1895MS].

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, Satanic criticism, acuteness in suspecting and charging souls with evil intentions, who are less guilty than themselves. Like the enemy of God, they are accusers of the brethren. Whatever their position and experience, they need to humble themselves before God. How can they pray, "Forgive us our trespasses, as we forgive those who trespass against us"? [Cf: RH 05-07-95 para. 9] p. 297, Para. 4, [1895MS].

"With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when he was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. Mrs. E. G. White. [Cf: RH 05-07-95 para. 10] p. 298, Para. 1, [1895MS].

"The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." [Cf: RH 05-14-95 para. 1] p. 298, Para. 2, [1895MS].

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, in evil thinking, and evil speaking, because he is too cowardly or too indolent to speak plainly to his brethren and sisters according to Christ's rule, and faithfully to correct existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above. Let us be careful that we do not pass sentence of condemnation upon one who we do not feel is congenial to us, because he does not meet our ideas and praise and exalt us. Christ would have his church strong in unity. Let us all praise God that we are not to be judged according to man's finite discernment, which is very liable to be perverted. [Cf: RH 05-14-95 para. 2] p. 298, Para. 3, [1895MS].

Jesus said: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Remember, there is a witness in every assembly, one who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and Satanic. A record of your words, the manner of your spirit, and the result of your action is borne up to heaven, and you cannot afford to be inattentive in this matter. The apostle says: "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." "Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door." [Cf: RH 05-14-95 para. 3] p. 298, Para. 4, [1895MS].

Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhanded manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you. If you had the Spirit of Christ, you would not notice slights and make much of fancied injuries. Your mind would be occupied in contemplating the love of Jesus, and devising methods by which souls might be won to Jesus. Ordained elders and

ministers need spiritual discernment, in order that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in a true Christian spirit, if each one, when aggrieved, would go to the offending member as Christ has enjoined him to do, and seek in kindness to correct the wrong, many a grievous trial would be averted, and souls that are lost to the cause would be saved. But how many resort to every other expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail. [Cf: RH 05-14-95 para. 4] p. 298, Para. 5, [1895MS].

Christ says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "Take my yoke upon you." Shall we do this? Shall we wear the yoke of Christ? Shall we be renewed in the spirit of our mind, and daily cultivate humility and childlike simplicity, and be willing to be the least of all and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and most of Jesus will be greatest in the kingdom of heaven. [Cf: RH 05-14-95 para. 5] p. 299, Para. 1, [1895MS].

It becomes all who expect to see Jesus as he is, to follow him daily, in order that their characters may be molded after the divine image. When our hearts reflect his likeness, we shall not judge unrighteously; we shall honor those whom God honors; and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven, will manifest a forgiving spirit toward others, and will show an earnest love for their souls. [Cf: RH 05-14-95 para. 6] p. 299, Para. 2, [1895MS].

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. Make use of the milder means most perseveringly, and even if they do not succeed, wait patiently; never hurry the matter of cutting off a member from the church. Pray for him, and see if God will not move upon the heart of the erring. Discipline has been largely perverted. Those who have had very defective characters themselves have been very forward in disciplining others, and thus all discipline has been brought into contempt. Passion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been strangely neglected. If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches. May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of his children, and compel them to cry unto God in their distress. The Lord will surely hear their cry, and will judge for these things. [Cf: RH 05-14-95 para. 7] p. 299, Para. 3, [1895MS].

Those who are unfeeling and hardhearted do greater harm to themselves than they do to others, for they deceive themselves by their own spirit and course. Selfishness leads the one who exaggerates every little offense, and attaches great importance to that which is said of himself, which leads him to attribute guilt to one who is ignorant of having done wrong. Selfishness works in the unsanctified heart, and leads men to depreciate those who do not highly esteem them and show

them the honor which they think is their due. The lessons which Christ has given us are to be studied and incorporated into our religious life every day. He says: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "When ye stand praying, forgive, if ye have aught against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." [Cf: RH 05-14-95 para. 8] p. 299, Para. 4, [1895MS].

Through the acceptance of hearsay evidence the enemy obtains great advantage in council and committee meetings. Those who would stand for the right if they knew what it was, are led astray by the evil surmisings of others in whom they have confidence. Their prayers are thus hindered, their faith is paralyzed and unkind thoughts, unholy suspicions, alienate them from their brethren. Thus God is dishonored, and souls are imperiled. [Cf: RH 05-14-95 para. 9] p. 300, Para. 1, [1895MS].

When an effort is made to ascertain the truth in regard to those who have been represented as in the wrong, their accusers are frequently unwilling to grant them the benefit of a doubt as to the reliability of the evil reports. They seem determined that their accusations shall stand just as they have stated them, and they treat the accused as guilty without giving them a chance to explain. But when accusers manifest so fierce a determination to make a brother or a sister an offender, and cannot be made to see or feel that their own course has been wrong, it is evident that the transforming power of the enemy has been upon them, and that he has caused them to reflect his attributes. [Cf: RH 05-14-95 para. 10] p. 300, Para. 2, [1895MS].

Satan well knows that the combined strength of Satanic agencies with that of evil men is but weakness when opposed to a band of faithful, united servants of the great King, though in number they may be few. In order to overcome the people of God, Satan will work upon the elements in the character which have not been transformed by the grace of Christ, and through these unsanctified characteristics, he will seek to bring about disunion among the people of God. Unless these persons who become agents of Satan are converted, their own souls will be lost, and the souls of those who have looked up to them as men led of God will be destroyed with them, because they are partakers with them of their sins. Satan endeavors to create suspicion, envy, and jealousy, and thus lead men to question those things that it would be for their soul's interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. And if this spirit is allowed to prevail, it will demoralize our churches and institutions. [Cf: RH 05-14-95 para. 11] p. 300, Para. 3, [1895MS].

When an evil report comes to our ears, before giving it credence, let us go to the one accused, and ask, with all the tenderness of a Christian, if he is guilty. A few words spoken in brotherly kindness may make manifest the fact that the reports were either wholly without foundation, or that the evil was greatly magnified. Before passing unfavorable judgment upon another, we should go to the one who we think has erred and tell him our fears, having our own souls subdued by the pitying love of Jesus. It may be that some explanation can be made that will remove our unfavorable impressions. [Cf: RH 05-14-95 para. 12] p. 300, Para. 4, [1895MS].

Christ prayed that his disciples might be one, even as he is one with the Father. Everyone who claims to be a child of God should labor for this oneness. When the union exists for which Christ prayed, his followers will be a holy and powerful people. But if they let love die out of their souls, and accept the accusations of Satan's agents against the children of God, they will become servants of sin and allies of the adversary of God and of man. Let them heed the instruction of the apostle and cultivate the love of which he speaks. He says: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Mrs. E. G. White. [Cf: RH 05-14-95 para. 13] p. 300, Para. 5, [1895MS].

The directions that Moses gave concerning the passover feast are full of significance, and have an application to parents and children in this age of the world. "Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." [Cf: RH 05-21-95 para. 1] p. 301, Para. 1, [1895MS].

The father was to act as the priest of the household, and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the doorpost with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God, and to do a work that is represented by the feast of the passover. It is perilous to leave this solemn duty in the hands of others. This peril is well illustrated by an incident that is related concerning a Hebrew family on the night of the passover. The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was to be sprinkled upon the lintel and side posts of the door so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the firstborn. With what anxiety she saw the evening approach when the destroying angel was to pass by. She became very restless. She called her father to her side, and asked, "Have you marked the doorpost with blood?" He answered, "Yes; I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here." The night came on, and again and again the child called her father, still asking, "Are you sure that the doorpost is marked with blood?" Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants. As midnight approached, her pleading voice was heard saying, "Father, I am not sure. Take me in

your arms, and let me see the mark for myself, so that I can rest." The father conceded to the wishes of his child; he took her in his arms and carried her to the door; but there was no blood mark upon the lintel or the posts. He trembled with horror as he realized that his home might have become a house of mourning. With his own hands he seized the hyssop bough, and sprinkled the doorpost with blood. He then showed the sick child that the mark was there. [Cf: RH 05-21-95 para. 2] p. 301, Para. 2, [1895MS].

Are parents placing the mark of God upon their households in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into others' hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, and that the seal of God is placed upon them? They do not restrict their children's desires, referring them to a "thus saith the Lord." Many suppose that the Sabbath school influence will be all-sufficient, and that the Sabbath school teacher will instruct and educate their children in such a way as to lead them to Christ. Fathers and mothers place their responsibility in the hands of others, and thus perilously neglect their own households. [Cf: RH 05-21-95 para. 3] p. 301, Para. 3, [1895MS].

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men [men of responsibility] which were before the house. [Cf: RH 05-21-95 para. 4] p. 302, Para. 1, [1895MS].

I am much distressed because there is such manifest neglect in the home in the matter of training the children and the youth. Even in professedly Christian homes, where fathers and mothers would be supposed to be diligent students of the Scriptures, in order that they might know every specification and restriction in the word of God, there is manifest neglect of following the instruction of the word, and of bringing up the children in the nurture and admonition of the Lord. Professedly Christian parents fail to practice piety at home. How can fathers and mothers represent Christ's character in the home life when they are content to reach a cheap, low standard? The seal of the living God will be placed upon those only who bear a likeness to Christ in character. [Cf: RH 05-21-95 para. 5] p. 302, Para. 2, [1895MS].

If parents would fulfill the conditions upon which God has promised to be their strength, they would not fail of receiving his blessing in

their households. "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." [Cf: RH 05-21-95 para. 6] p. 302, Para. 3, [1895MS].

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 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." "And also all that generation were gathered unto their fathers; and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies." [Cf: RH 05-21-95 para. 7] p. 303, Para. 1, [1895MS].

The reason why the children of Israel forsook Jehovah was that the generation rose up that had not been instructed concerning the great deliverance from Egypt by the hand of Jesus Christ. Their fathers had not rehearsed to them the history of the divine guardianship that had been over the children of Israel through all their travels in the wilderness. The Lord Jesus had given special instruction from the pillar of cloud, bringing before parents the responsibility of teaching their children the statutes and the commandments of God. They were to present to their children tokens of the power of God, and to perform ceremonies that would provoke inquiry, and give them an opportunity of repeating the works of God in dealing with his people. But the parents failed to act the part that God had assigned them in diligently teaching their children, so that they might have been intelligent in regard to the works of God in leading his people through the wilderness. Had the parents been true to their trust, the children would have seen the mercy and goodness of the Lord Jesus Christ; but

the parents neglected the very work that the Lord had charged them to do, and failed to instruct them in regard to God's purpose toward his chosen people. They did not keep before them the fact that idolatry was sin, and that to worship other gods meant to forsake Jehovah. If parents had fulfilled their duty, we should never have the record of the generation that knew not God, and were therefore given into the hands of the spoilers. [Cf: RH 05-21-95 para. 8] p. 303, Para. 2, [1895MS].

In the New Testament we are exhorted to be warned by the example of the Hebrews in neglecting their duty and in departing from the living God. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The failures and mistakes of ancient Israel are not as grievous in the sight of God as are the sins of the people of God in this age. Light has been increasing from age to age, and the generations that follow have the example of the generations that went before. The Lord does not change, and a sin which he condemned in former generations should be avoided by us. We should heed the admonition that has been given in the past, and lay hold of the promises that are made for the encouragement of the obedient. If we are learning lessons in obedience, following the path of faith and virtue, we have a living connection with God, and he will be our strength and support, our front guard, and our rearward. The same conditions must be fulfilled by us now as were by those who received rich blessings in former days. The reason we do not have more of the blessing of the Lord is that the professed people of God serve him with divided hearts, as verily as did ancient Israel. They profess to be worshipers of God, but many as verily worship idols as did the Hebrews. [Cf: RH 05-21-95 para. 9] p. 303, Para. 3, [1895MS].

With every generation increased light has shone, and we are responsible for the use that we make of this light. Those who pretend to serve God, and yet cherish selfishness, who seek to fulfill ambitious projects, are lovers of pleasures, lovers of self, and are as much more sinful than was ancient Israel as the light is greater which shines upon their pathway. They have the past experience in the history of the disobedience of Israel, and they know the result of their neglect of duty. They have heard warnings from God as to how to avoid the mistakes and errors of his ancient people, in order that they may escape the results of their own course of action, and they are more inexcusable in their course of sin than was ancient Israel. Many feel astonished that the Israelites should have manifested such ingratitude when God had manifested such love and care for them. They think that they would not be guilty of taking such a course; but let the question be turned upon ourselves. How much gratitude do we render to God for his lovingkindness and tender mercy? How easy it is for us to forget God and Jesus Christ whom he has sent! We each come under the condemnation that rests upon ancient Israel, when we neglect to give thanksgiving to God for his daily mercies to us. When the leper returned to give glory to God, Christ asked, "Were there not ten cleansed? but where are the nine?" Is there only one in ten who returns to give glory to God? Is this the proportion who return with overflowing hearts to render praise and thanksgiving for the mercy and lovingkindness of our Heavenly Father? Mrs. E. G. White. [Cf: RH 05-21-95 para. 10] p. 304, Para. 1, [1895MS].

The world's Redeemer frequently went away alone to pray. On one occasion his disciples were not so far away but that they could hear his words. They were deeply impressed by his prayer; for it was charged with vital power that reached their hearts. It was very unlike the prayers which they themselves had offered, and unlike any prayers which they had heard from human lips. After Jesus had joined them again, they said to him, "Lord, teach us to pray, as John also taught his disciples." [Cf: RH 05-28-95 para. 1] p. 304, Para. 2, [1895MS].

"If we would offer up acceptable prayer, we should realize that in our petitioning we are in the audience chamber of the Most High. We should cultivate solemn thoughts, realizing that we are coming into close connection with our Creator. It means much to pray to our Heavenly Father. We come to lay our imperfect tribute of thanksgiving at his feet in acknowledgment of his love and mercy, of which we are wholly undeserving. We come to make known our wants, to confess our sins, and to present to him his own promises. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [Cf: RH 05-28-95 para. 2] p. 304, Para. 3, [1895MS].

Jesus gave instruction to his disciples as to how they should pray: "When thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." They do not receive their reward from God, but from men, from whom they seek their reward. They feel a certain satisfaction in publicly proclaiming their piety, and this is their reward. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them. For your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen." [Cf: RH 05-28-95 para. 3] p. 304, Para. 4, [1895MS].

What a contrast there is between this model prayer of Christ and the prayers formulated by human teachers! How brief, how expressive, how rich, how comprehensive! Praise and supplication are here mingled. Jesus has given to men a prayer in which every expression is full of meaning, to be studied and brought into practical life. The greatest mind may be charmed with its comprehensiveness, and the humblest intellect can understand its utterances. It is a prayer that expresses the essential subjects that we need to present to our Heavenly Father. Parents may teach this prayer to their children, and the Spirit may impress young minds with its truth. The children may gather the fact from this that our precious Saviour so loved them that he did not leave them in ignorance as to how to pray, but gave them a model prayer which they may present to God in simplicity and sincerity of heart. Christ will hear the prayer that he himself has taught to his disciples. Many times a day we may go as suppliants to God, and repeat this prayer with assurance that it will not fall to the ground. [Cf: RH 05-28-95 para.

4] p. 305, Para. 1, [1895MS].

It is not the work of any mortal to seek to particularize and explain all that is comprehended in the Lord's prayer. The wisdom of the greatest Teacher the world ever knew, is not to be darkened and mystified by words. Christ has given the prayer, and we should individually study its meaning, and be careful not to pervert its childlike simplicity. In the Lord's prayer, solidity, strength, and earnestness are united with meekness and reverence. It is an expression of the divine character of its Author. [Cf: RH 05-28-95 para. 5] p. 305, Para. 2, [1895MS].

The Lord Jesus says, "After this manner therefore pray ye." But how few heed the words of Christ and pray after this manner! Is it not best for Christians to be doers of the words of Christ, and not hearers only? We are not always to be confined to the utterance of these exact words. The Lord frequently pours upon his servants a spirit of prayer and of earnest supplication, and directs their attention to certain things embraced in certain parts of the prayer. But how many tedious prayers are offered in our churches, that are more like giving the Lord a lecture than like presenting to him a petition. It would be better if these petitioners confined themselves to the prayer that Christ gave his disciples, rather than to pray in a tedious, ceremonious manner. Long prayers in a congregation are tedious to those who listen, and do not prepare the hearts of the people for the sermon which is to follow. The prayer of Christ was in marked contrast to these long prayers with their many repetitions. The Pharisees thought that they would be heard for their much speaking, and they made long, tedious, drawn-out prayers. They lifted up their hearts in pride, and cultivated a sense of their own superiority; but this made them appear very foolish in the sight of God, who knew their motives, and understood the selfishness and arrogance of their hearts. The Lord knew that when opportunity offered, they did not hesitate to practice fraud; they used false weights and balances, and took advantage of the widow and the fatherless. He knew that they devoured widows' houses by charging exorbitant interest, and he could measure their pretentious claims to piety. They dared to parade their good deeds before the people, and for a pretense made long prayers, extolling and glorifying their own righteousness, which was as valueless in the sight of God as filthy rags. Let men take heed that they do not make religious exhibitions before the world of such a character that they will be a stumblingblock to sinners. [Cf: RH 05-28-95 para. 6] p. 305, Para. 3, [1895MS].

The model prayer of Christ is in marked contrast to the prayers of the heathen. In all false religions, ceremonies and forms have been substituted for genuine piety and for practical godliness. Dead formalism characterizes the devotion of those who have lost vital godliness. Prayer is made a mockery, and those who engage in it without feeling the spirit of their needs, can receive no reward of God. He who would pray should enter into the meaning of his prayer, putting heart and soul into his request. Let the Lord's prayer be the real expression of your needs. Often to repeat this form of prayer will not be termed vain repetition. But even the Lord's prayer may become a mere form. Prayer, how misunderstood, how perverted it has been! How few realize how solemn a thing it is to approach the throne of God. Angels bow before that throne with veiled faces, yet men who are stained by sin rush heedlessly into the divine presence. Let us remember that the holy

angels approach the throne of God in reverence and holy fear. It is because men do not know God or Jesus Christ whom he has sent, that they take improper attitudes and utter improper words in their petitions. Instead of coming in contrition before God, men come without reverence in the family circle and in the congregation of the people. How many come to the season of prayer full of self-importance, and their prayers sound more as if they thought they must give the Lord information, than as if they expected to receive something from his hand. They do not approach God as humble suppliants, realizing that they are dependent upon him for life and health, for food and clothing, and for every temporal and spiritual blessing. They misinterpret the apostle's words when he tells us to come boldly to the throne of grace. Many come into the presence of God without reverence or humility, acting more like bold, forward children than like meek and lowly followers of Christ. This is not the manner of boldness that the Scriptures advocate. The boldness that is here pointed out, is that which is born of faith in the word of Christ when he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is the boldness that comes when you realize that you do not need to dwell upon your own unworthiness and walk in the shadow that Satan would cast between your soul and God. It is proper that you should feel your weakness and soul's great need, and it is at this very time that you may come to God in full assurance of faith, claiming the promise that the weary and the heavy laden shall find rest unto their souls. The boldness is confidence in God, not self-confidence. But all rashness, all irreverence, is to be far from those who would offer acceptable prayer. Then we may heed the words of one who speaks for God, when he says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." [Cf: RH 05-28-95 para. 7] p. 306, Para. 1, [1895MS].

While we are to offer our petitions with confidence in God's promises, we are not to be rash, to practice circus-like maneuvering in the name of prayer. This is not acceptable to God or beneficial to those who hear. It is simply a performance of an erring, finite being who is unacquainted with the pure, chaste, elevated character of Christianity. We are to come before God in calm confidence; but let no one imagine that it argues that a man is fervent in spirit because he screams and groans and works himself up into a passion of feeling. We are to present our requests to God in faith, asking for the very things which we know that we need. When we have a sense of what God is, we shall realize our own unworthiness; but we shall also have confidence toward God, knowing what is his character of mercy and love. We shall come into his presence through the merits of Christ, and through him have boldness and confidence. We may plead the promises of God without the fear of being presumptuous. [Cf: RH 05-28-95 para. 8] p. 306, Para. 2, [1895MS].

Christ reproved the scribes and the Pharisees because of their self-righteous prayers; and prayers of this order, that are made to be heard of men, call down no blessing from God. The Pharisees rehearsed the good works which they had done, in order that men might hear them, and they made a pretense of thanking God that they were better than other men. They flattered themselves, and did not come with a broken heart and contrite spirit. They made no acknowledgment of sin. Nothing good came from the treasure of their hearts in expressing love and gratitude to God. Filled with self-righteousness, they felt in need of nothing,

and regarded themselves as having attained the standard. There was no humility of soul in presenting themselves before God. But humility is always recognized by him who has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Mrs. E. G. White. [Cf: RH 05-28-95 para. 9] p. 307, Para. 1, [1895MS].

We have before us a great work, and it is essential that we depart from every evil way, and serve God in the beauty of holiness, as though living in his presence. Let us put away all cheap talk, all suspicions and jealousies, all evil surmising, and work according to our several abilities. Let us cherish no thought as to who shall be accounted greatest. He who keeps his heart open to the bright beams of the Sun of Righteousness will ever be prepared to diffuse light. Let us walk in the light of Christ's righteousness, and pursue such a course as will make us faithful shepherds of the flock. The Spirit and grace of Christ must vitalize our daily experience, and cause us to assimilate the divine image, cleansing, refining, uplifting, supporting, and ennobling us until we shall have the mind of Christ, and learn meekness and lowliness of heart from the greatest Teacher that the world ever knew. By revealing a high and holy character we may make manifest to the world the fact that God loves us even as he loves his only begotten Son. [Cf: RH 06-04-95 para. 1] p. 307, Para. 2, [1895MS].

Let every one of us seek to be Christlike. The world is in great need of representatives of Christ. They need lives like the divine life, in order that they may have some tangible proof of the power of Christianity to uplift humanity in this world of sin and corruption. As laborers together with God, we should make our plans daily with an eye single to the glory of God. We should appreciate the condescension and love of Jesus in giving us finite beings the great privilege of bearing the yoke of Christ. We are to put on the Lord Jesus Christ, and work in his spirit, manifesting his grace, his love, his gentleness. We are to fear to indulge the spirit of self-sufficiency or to cherish the desire to be thought the greatest. The Lord knows every heart. He looks beneath the surface. He sees into the true inwardness of the soul temple, and he will manifest himself to everyone who will use the gift of his grace to bless others, and not for the purpose of exalting himself. Every ability, every power, is received from God. The human agent can originate nothing. If we are meek and lowly of heart, we may link ourselves with the forces of heaven, and be strong because Christ is strong, be great because Christ is great. We may hang our helpless souls upon Jesus, and be complete in him. The resolutions that are formed when the heart is deeply moved by the love of Christ will be high and holy, and will lead to the formation of wise plans of action. Put ye on the Lord Jesus Christ, and walk in his counsels. Superficial piety will lead to self-sufficiency. [Cf: RH 06-04-95 para. 2] p. 307, Para. 3, [1895MS].

There are some people who are crippled in mind, who struggle with morbid peculiarity, who have had a wrong education, which colors all their labors. Every path of duty which they tread is tinged with their own defects. Unless they control these difficulties, humbly relying upon Christ as their only sufficiency, they will walk in continual uncertainty. They will resist the Holy Spirit in its influence upon their minds, and will not yield to its power. To him that hath shall be given. Those who receive the divine light will be molded in spirit and character by its holy influence; but those who choose their own way,

and follow their own inclinations, will extinguish the light. Jesus said, "Walk while ye have the light, lest darkness come upon you." [Cf: RH 06-04-95 para. 3] p. 308, Para. 1, [1895MS].

O that all would look to Jesus and find in him all that precious love and affection which they fail to find in any human being! There are souls all around us starving for love, yearning for kindly, tender, appreciative words. But in Christ discontent will be healed by immeasurable love. The soul can find satisfaction in Christ. Jesus says, "If any man thirst, let him come unto me, and drink." Again he says: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Losing sight of ourselves, and looking unto Jesus, we obtain brighter and more glowing views of God. Our hearts are melted by contemplating his great love in giving us Jesus, his priceless gift. We receive Jesus, as we appreciate the love of God. [Cf: RH 06-04-95 para. 4] p. 308, Para. 2, [1895MS].

"Behold the Lamb of God, which taketh away the sin of the world!" We see in him the perfection of wisdom, might, truth, and righteousness. With grateful wonder we repeat the words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Each individual may say, "He so loved me, that he gave me Jesus. I receive him as my personal Saviour. He is the God of forgiveness, the God of compassion and love. I receive his precious gift, he is mine and I am his." The more we behold the character of Christ, the more lovable it appears; then why is there so much silence everywhere? Why are not the praises of God heard from every voice? When we contemplate the love of Christ, when we behold him and become changed into his image, gratitude and thanksgiving spring up. We exclaim, "Who shall not praise thee, O Lord, and glorify thy name?" [Cf: RH 06-04-95 para. 5] p. 308, Para. 3, [1895MS].

The law of God, which so many cannot bear to hear, is the proclamation of his pure and holy character. It was because God loved mankind that he gave men his holy precepts. They are a testimony of his character, and are holy, just, and good. They bring a good report of God to the world, by presenting his holy character to mankind. "Let everything that hath breath praise the Lord." Shall we not be able to persuade the silent lips and voices to sing his praises? The time will come when all will praise him. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." O let us begin to sing the songs of heaven here, and then we can join the heavenly company above. [Cf: RH 06-04-95 para. 6] p. 308, Para. 4, [1895MS].

Righteousness within is testified to by righteousness without. He who is righteous within is not hardhearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to

strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. [Cf: RH 06-04-95 para. 7] p. 309, Para. 1, [1895MS].

We need missionaries, but we fear to call men to the missionary field, who, though they appear to have ability, are not fitted for the work, because they are not devoted, humble, pious men. They may go forth to far countries; but because of their lack of consecration to God, they are not self denying, and therefore they make a failure of the work. How long will it be before men will learn to be wise, before they will have the mind of Christ? Missionaries should be shepherds to seek and save that which was lost. There are men who have been chosen as counselors in our churches whom God has not chosen for such positions. They are hardhearted and unfeeling; but when God places men as caretakers of his flock to work in the interests of his kingdom, he chooses men who have hearts of flesh, who have not an education that will spoil them for dealing with human minds. The love of Christ pervades the soul and creates a kindly atmosphere. They watch for souls as those who must give account. They do not follow inclinations and give up to selfish indulgence. They have a living zeal for the work of Christ; they do their work with fidelity, and their influence leavens those with whom they associate. As soon as they hear of a field, whether it be nigh at hand or afar off, they feel like saying, "Here am I; send me." Mrs. E. G. White. [Cf: RH 06-04-95 para. 8] p. 309, Para. 2, [1895MS].

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Are the churches that have been organized in our cities doing that which is appointed them of God? How many cities in the United States and in other countries have not yet been entered, or if entered, have scarcely received what can be called missionary labor. The work that is done for those who know the truth, and yet who do not feed on Christ, would be better devoted to carrying the truth to the cities of our world. Who is willing to go to these cities, and, clothed in the meekness of Christ, work for the Master? Will anyone presume to lay hands upon those who are willing to engage in house-to-house labor, and say, "You must not go unless we send you"? God is calling for workers, and the end of all things is at hand. If one tithe of the labor that has been expended upon our churches had been devoted to those who are perishing in ignorance, living in sin, many would have repented long ago. [Cf: RH 06-11-95 para. 1] p. 309, Para. 3, [1895MS].

The precious, saving truth has been repeated over and over again to our church members, while right in the cities where our churches are organized, there are souls perishing for the want of knowledge that the members of our churches could impart. Aggressive warfare is scarcely known. If believers were wide awake, were watching for opportunities to diffuse light, they would find plenty of work to do. The earnestness, the sobriety, the revelation of the sense of solemn responsibility which rests upon the followers of Christ, would count strongly in favor of the truth. Those who are self-sacrificing Christians will make an

impression upon their neighbors by living a life of practical godliness. They will earnestly labor in the Master's service, showing forth the praises of him who has called them out of darkness into his marvelous light. They will obey the instruction of Christ, "Let your light so shine before men, that they will see your good works, and glorify your Father which is in heaven." Every member of the church should learn how to communicate light to others who sit in darkness. Let everyone watch for souls "as they that must give account." [Cf: RH 06-11-95 para. 2] p. 309, Para. 4, [1895MS].

I address Christians who live in our large cities: God has made you depositaries of truth, not that you may retain it, but that you may impart it to others. You should visit from house to house as faithful stewards of the grace of Christ. As you work, devise, and plan, new methods will continually present themselves to your mind, and by use the powers of your intellect will be increased. A lukewarm, slack performance of duty is an injury to the soul for whom Christ has died. If we would find the pearls buried in the debris of the cities, we should go forth ready to do the work required by the Master. Some may work quietly, creating an interest, while others speak in halls. It is true that Satan will scheme in every possible way so as to benumb the senses, blind the eyes, and close the ears of men against the truth; but notwithstanding this, go to work. Labor from house to house, not neglecting the poor, who are usually passed by. Christ said, "He hath anointed me to preach the gospel to the poor," and we are to go and do likewise. [Cf: RH 06-11-95 para. 3] p. 310, Para. 1, [1895MS].

The cities in America, in this country, and in other countries, are not worked as they should be, and yet we are admonished to be laborers together with God. Instead of this, many churches, collectively and individually, have been so far removed from God, so separated from his Spirit, that they have left souls to perish all around them, while they have been calling for workers to labor in the church. This labor has been granted them, and the impenitent and the sinner have been robbed of the messages which the Lord would have given to them. If the church were a living, working organization, having life in itself, its members would experience travail for souls. Individual members of the church would strive to impart the light of the knowledge of the truth to those who have never been enlightened by the truth. When the human agent puts himself in living connection with God, the Holy Spirit will work in him "both to will and to do of his good pleasure." A vital connection is kept up between the church in heaven and the church on earth, and it is manifest that we are God's husbandry, God's building. It has been a mistake to have so many meetings in Battle Creek. One third of the time spent in ministerial institutes would have accomplished more toward the salvation of souls, because the ministers would have gone out from these meetings freighted with the precious light which had been shining from the word of God. Time would have been given for the laborers to set the truth before thousands in destitute fields. Many who have never heard the truth as it is in Jesus, would have been convicted and converted, and as a result many souls would have been added to the church, of "such as should be saved." [Cf: RH 06-11-95 para. 4] p. 310, Para. 2, [1895MS].

There has been so much preaching to our churches, that they have almost ceased to appreciate the gospel ministry. The time has come when this order of things should be changed. Let the minister call out the

individual church members to help him by house-to-house work in carrying the truth into regions beyond. Let all cooperate with the heavenly intelligences in communicating truth to others. What though it be in weakness? It is Christ that speaks to the heart; it is he that creates an interest where there has been no desire to hear. [Cf: RH 06-11-95 para. 5] p. 310, Para. 3, [1895MS].

Let the worker present the truth in faith, believing in Jesus as his only efficiency. Let him reverently, devoutly, earnestly, and prayerfully grasp God's promise, and press his petitions before the throne of grace. As he feels a sense of his helplessness and weakness, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Holy Spirit will cause the word spoken to act as a two edged sword; and the hearers will see that the messenger is presenting the truth as a reality. They will realize that he knows what practical, experimental religion is. If the worker has been in the audience chamber of the Most High, if he has reverently, trustfully, opened his heart to God, that he might work through him, the people will not fail to be impressed with his teaching. When the worker depends wholly upon the higher Power, the God who seeth in secret will hear the supplication of the hungering soul, and will supply his grace richly. When we yoke up with Christ, we may leave the whole weight of the load upon Jesus, moving forward with a living faith, knowing that he will not fail nor be discouraged. When this method is followed, the laborer, through the grace of Christ, will bear such a testimony that the people will be brought into communication with him who has said, "Where two or three are gathered together in my name, there am I in the midst of them." They will be led to say, "This is none other but the house of God, and this is the gate of heaven." O let the messengers of God cry aloud for the Holy Comforter; let the weary and heavy laden, the doubting soul, believe, only believe, that God is a present help in every time of need. "The Spirit itself beareth witness with our spirit, that we are the children of God." O, let the longing soul, seeking after a knowledge of God and Jesus Christ whom he has sent, realize that the living God is our present and eternal strength. We cannot advance in the work, we cannot grow up to the full stature of men and women in Christ Jesus, until methods are adopted to secure all the working force in our churches to reach souls where they are. The leaven of truth must first be introduced by positive effort before it will work. [Cf: RH 06-11-95 para. 6] p. 311, Para. 1, [1895MS].

The centering of so many interests in Battle Creek is saying to the people, "Come here, to the center, to the heart of the work." This leaves other portions of the Lord's vineyard without any organized effort. It is our duty to bring light to places where there is no light, to cultivate the parts of the vineyard that have been let go to waste. I beseech you to look abroad over the United States, and to consider prayerfully, unselfishly, the many localities throughout the Union that are in need of help; and, realizing, that God's eye is upon you, "Go ye into all the world, and preach the gospel to every creature." [Cf: RH 06-11-95 para. 7] p. 311, Para. 2, [1895MS].

There has been too much spiritual energy expended in the church at Battle Creek. Those who have listened to the precious truth that has been pouring forth in such a free manner as it has there, have generally failed to receive or to appreciate the light given. They have

failed to communicate what they have received. The persons who have been attending the ministerial institutes, have had presented before them line upon line, and precept upon precept; here a little, and there a little. But they have failed to receive any great benefit, because they have not imparted the light to others. The great outlay caused by these institutes, which have been held so often, would have brought far better returns if expended in maintaining the ministers in some part of God's neglected vineyard where there are no Sabbath-keepers. If the large churches settled in some of our cities were scattered to the four quarters of the globe, they might reveal how much the truth they have appropriated has to do with the shaping of individual character, and many eyes would be opened to behold the light of the truth. As they saw the great ignorance existing among the people, they would realize that there is work, solid, earnest work, for all in the neglected portions of the Lord's vineyard. If they were sons and daughters of God indeed, they would see that there is need of decided effort to reach the heathen in America as well as in heathen lands. The gospel is to go to every nation, tongue, and people, and ministers are not to devote their labors so entirely to the churches which know the truth. Both ministers and people lose much by following this method of labor. It is by engaging in earnest work, by hard, painful experience, that we are enabled to reach the men and the women of our cities, to call them in from the highways and the byways of life. But many of our people are surfeited with the privileges they have enjoyed, and have lost the sense of the value of human souls. [Cf: RH 06-11-95 para. 8] p. 311, Para. 3, [1895MS].

O, it makes me so sad to see that so little is being done in our cities. We should not confine our labors to some specially favored locality, but put forth well organized effort in different parts of the field. Then let the workers assemble together, give their experience, and counsel and pray together. If this method is followed, they will find abundance of work to do. These workers need not necessarily be ordained ministers, but must be such as have an earnest desire to labor for the salvation of perishing souls. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 06-11-95 para. 9] p. 312, Para. 1, [1895MS].

If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the Conference until the interest becomes so extensive that they cannot manage it without ministerial help. Christ's manner of working is the best in all cases. He sent out his disciples two and two, with a definite message. His instruction to them was, "As ye go, preach, saying, The kingdom of heaven is at hand." Our message is no less definite. We may declare just as positively that "the kingdom of heaven is at hand." We should extend the invitation, "Come; for all things are now ready," to every nation, tongue, and people. The message declaring that the Lord of glory is soon coming in the clouds of heaven is to go "to every creature." [Cf: RH 06-18-95 para. 1] p. 312, Para. 2, [1895MS].

The life of Christ is to be revealed in humanity. Man was the crowning act of the creation of God, made in the image of God, and designed to be a counterpart of God; but Satan has labored to obliterate the image of God in man, and to imprint upon him his own image. Man is very dear

to God, because he was formed in his own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite, or by any other sinful practice, the body which is designed to represent God to the world. The medical missionary can do a great amount of good by educating the people how to live. [Cf: RH 06-18-95 para. 2] p. 312, Para. 3, [1895MS].

In order to understand the value which God places upon man, we need to comprehend the plan of redemption, the costly sacrifice which our Saviour made to save the human race from eternal ruin. Jesus died to regain possession of the one pearl of great price. When we see those who profess to be Christians, living for self, doing nothing for the Master, can we believe that they are yoked up with Christ? There are no lazy or slothful people in the ranks of the true followers of Christ. The life of God's children is a life of self-denial, of self-sacrifice, a life of humility. Those who are not partakers of his sufferings cannot hope to share in his glory. Those who are not co-laborers with him, cannot receive the approval bestowed upon the faithful servant. It is to those who have received a knowledge of the truth, and have let their light shine upon others, that Christ says, "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." We are to be judged according to the manner in which we use the knowledge of the truth which has been presented to us. The Lord gave his only begotten Son to ransom us from sin. We are his workmanship, we are his representatives in the world, and he expects that we shall reveal the true value of man by our purity of life, and by the earnest efforts put forth to recover the pearl of great price. Our character is to be modeled after the divine similitude, and to be reformed by that faith that works by love and purifies the soul. The grace of God will beautify, ennoble, and sanctify the character. The servant of the Lord who works intelligently will be successful. Our Saviour said, "Greater works than these shall ye do; because I go unto my Father." What are these "greater works"? If our lips are touched with the living coal from off the altar, we shall reveal to the world the wonderful love manifested by God in giving Jesus, his only begotten Son, to the world, "that whosoever believeth in him should *not perish*, but have everlasting life." [Cf: RH 06-18-95 para. 3] p. 312, Para. 4, [1895MS].

The mystery of the incarnation of Christ, the account of his sufferings his crucifixion, his resurrection, and his ascension, open to all humanity the marvelous love of God. This imparts a power to the truth. The attributes of God were made known through the life and works of Christ. He was the representative of the divine character. The agony of Christ in the garden of Gethsemane, his betrayal, his rejection by the Jewish nation, his trial, the suffering inflicted by scourging and by obliging him to bear his cross,--every incident should be indelibly imprinted upon the minds of men. Each separate event was an important chapter in the working out of the redemption of the world. [Cf: RH 06-18-95 para. 4] p. 313, Para. 1, [1895MS].

In his ministry on earth, Jesus revealed the love of God for fallen man. After his crucifixion and resurrection, he appeared unto his disciples and again talked with them, opening to them the Scriptures concerning himself. He showed them that every specification of the

prophecies had been fulfilled in his life, his suffering, and his death. This was to be an evidence to them of the great love of God for man, an assurance to them of the power which should attend them in their future labors. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [Cf: RH 06-18-95 para. 5] p. 313, Para. 2, [1895MS].

When Christ permitted himself to be put to death, his disciples were greatly disappointed, "for as yet they knew not the Scripture, that he must rise again from the dead." On the day of his resurrection, two of his disciples, as they walked toward Emmaus, were reasoning on these things. When we honestly seek to understand the revelation of God, Christ is ready to come to our help. As these two "communed together and reasoned, Jesus himself drew near, and went with them. . . . And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Later on he appeared to the disciples in Jerusalem, and opened "their understanding, that they might understand the Scriptures, and 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 to 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. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." [Cf: RH 06-18-95 para. 6] p. 313, Para. 3, [1895MS].

They now saw that the prophecies had been literally fulfilled. They could search the Scriptures and accept their teachings with a faith and assurance which they had never known before. The divine Teacher was indeed all that he claimed to be. The prophecies relating to Christ and his mission were no longer a mystery to his disciples, but a living reality; and as they told their experience to the world, as they exalted the love of God, the divine assurance which they manifested was an evidence to men that they had received the gift of the Holy Ghost. Men's hearts were melted and subdued. The promise, "Greater works than these shall ye do; because I go unto my Father," was fulfilled. Christ, the Messiah, had come. The Saviour of the world had died, that all might have life, eternal life. It was no more a matter of faith with them that he was a Teacher sent of God. They realized that although he was clothed with humanity, he was of divine origin. With what burning language they clothed their ideas as they addressed the multitude on the day of Pentecost. They declared: "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God

exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this [the baptism of the Holy Ghost] which ye now see and hear. . . . Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." [Cf: RH 06-18-95 para. 7] p. 314, Para. 1, [1895MS].

This assuring testimony could not have been given before the crucifixion of Christ, but he had promised, "Greater works than these shall ye do; because I go unto my Father." Christ had ascended to his Father. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." The scenes of the rejection and crucifixion, the resurrection and ascension of Christ, were a living reality to them. They laid hold on the promise of Christ to some purpose. He had said, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The record says: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." Mrs. E. G. White. [Cf: RH 06-18-95 para. 8] p. 314, Para. 2, [1895MS].

"As my Father hath sent me, even so send I you." We are to bear as definite a testimony to the truth as it is in Jesus, as did Christ and his apostles. Trusting in the efficiency of the Holy Spirit, we are to testify of the mercy, goodness, and love of a crucified and risen Saviour, and thus be agents through whom the darkness will be dispelled from many minds, and cause thanksgiving and praise to ascend from many hearts to God. There is a great work to be done by every son and daughter of God. Jesus says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." In his prayer for his disciples, he says that he not only prayed for those in his immediate presence, but "for them also which shall believe on me through their word." Again he said, "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." Thus we see that Christ has prayed for his people, and made them abundant promises to insure success to them as his co-laborers. He said, "Greater works than these [those he did] shall ye do; because I go unto my Father." [Cf: RH 06-25-95 para. 1] p. 314, Para. 3, [1895MS].

O what great privileges belong to those who are believers and doers of the words of Christ! It is a knowledge of Christ as the sin bearer, as the propitiation for our iniquities, that enables us to live a life of holiness. This knowledge is the safeguard for the happiness of the human family. Satan knows that without this knowledge we should be

thrown into confusion and divested of our strength. Our faith in God would be gone, and we should be left a prey to every artifice of the enemy. He has laid subtle plans by which to destroy man. It is his purpose to cast his hellish shadow, like the pall of death, between God and man, in order that he may hide Jesus from our view, so that he may cause us to forget the ministry of love and mercy, cut us off from further knowledge of God's great love and power to usward, and intercept every ray of light from heaven. [Cf: RH 06-25-95 para. 2] p. 315, Para. 1, [1895MS].

Christ alone was able to represent the Deity. He who had been in the presence of the Father from the beginning, he who was the express image of the invisible God, was alone sufficient to accomplish this work. No verbal description could reveal God to the world. Through a life of purity, a life of perfect trust and submission to the will of God, a life of humiliation such as even the highest seraph in heaven would have shrunk from, God himself must be revealed to humanity. In order to do this, our Saviour clothed his divinity with humanity. He employed the human faculties, for only adopting these could he be comprehended by humanity. Only humanity could reach humanity. He lived out the character of God through the human body which God had prepared for him. He blessed the world by living out in human flesh the life of God, thus showing that he had the power to unite humanity to divinity. [Cf: RH 06-25-95 para. 3] p. 315, Para. 2, [1895MS].

Christ said: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." O how dimly the exalted work of the Son of God is comprehended! He held the salvation of the world in his hands. The commission given to the apostles is also given to his followers in this age. "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Our Saviour has "all power . . . in heaven and in earth," and this power is promised unto us. "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." Even though a church may be composed of poor and uneducated and unknown persons, yet if they are believing, praying members, their influence will be felt for time and for eternity. If they go forth in simple faith, relying upon the promises of the word of God, they may accomplish great good. If they let their light shine, Christ is glorified in them, and the interest of his kingdom are advanced. If they have sense of their individual accountability to God, they will seek for opportunities to work, and will shine as lights in the world. They will be examples of sincerity and of zealous fervor in working out God's plan for the salvation of souls. The poor, the unlearned, if they choose, may become students in the school of Christ, and he will teach them true wisdom. The life of meek, childlike trust, of true piety, true religion, will be effective in its influence upon others. Persons who are highly educated are likely to depend more upon their book knowledge than upon God. Often they do not seek a knowledge of God's ways by wrestling earnestly with him in secret prayer, laying hold upon the promises of God by faith. Those who have received the heavenly unction will go forth with a Christlike spirit, seeking an opportunity to engage others in conversation, and to reveal to them the knowledge of God and of Jesus Christ whom he has sent, whom to know is life eternal. They will become living epistles, revealing the Light of the world to mankind.

[Cf: RH 06-25-95 para. 4] p. 315, Para. 3, [1895MS].

Christ has given "to every man his work." He expects every man to do his work with fidelity. High and low, rich and poor, all have a work to do for the Master. Everyone is called to action. But if you do not obey the voice of the Lord, if you do not do his appointed work in firm reliance upon Christ as your sufficiency, if you do not follow his example, "unfaithful, slothful servant" will be registered against your name. Unless the light which has been given you is communicated to others, unless you let your light shine, it will go out in darkness, and your soul will be left in awful peril. God speaks to everyone who knows the truth, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Communicate the knowledge of the truth to others. This is God's plan to enlighten the world. If you do not stand in your allotted place, if you do not let your light shine, you will become enshrouded in darkness. God calls upon all the sons and daughters of the heavenly family to be fully equipped, so that at any period they can step into the ranks ready for action. The heart made tender and sympathetic by the love of Jesus will find the precious pearls designed for the casket of the Lord Jesus. [Cf: RH 06-25-95 para. 5] p. 316, Para. 1, [1895MS].

The Lord's vineyard is a more extensive one than the present working force is able properly to cultivate. Therefore it is necessary that everyone should labor to the full extent of his ability. Whosoever refuses to do this, dishonors the Lord of the vineyard, and if he continues inactive, the Lord will disown him. As the human agent endeavors to labor, God works in him and by him. When the Lord sees that little real effort for the conversion of souls is put forth in regions beyond, when he sees that golden opportunities are lost, and that the spiritual physician is devoting his energy and skill to those who are whole, neglecting the maladies of those who are ready to die, he is not pleased. He cannot pronounce the "well done" upon such work; for it is not hastening but hindering the progress of his cause, when rapid advancement is most necessary. Time and energy and means are devoted to those who know the truth, instead of being used to enlighten the ignorant. Our churches are being tended as though they were sick lambs by those who should be seeking for the lost sheep. If our people would minister to other souls who need their help, they would themselves be ministered unto by the Chief Shepherd, and thousands would be rejoicing in the fold who are now wandering in the desert. Instead of hovering over our people, let every soul go to work to seek and to save the lost. Let every soul labor, not in visiting among our churches, but in visiting the dark places of the earth where there are no churches. [Cf: RH 06-25-95 para. 6] p. 316, Para. 2, [1895MS].

In places where the standard of truth has never been lifted, more souls will be converted as a result of the same amount of work than ever before. The Lord Jesus has all power in heaven and in earth. If you will draw upon it, combining the strength of Heaven with your own, precious souls will be converted. The presence of the Holy Spirit is vouchsafed to all. Christ, our Mediator, renews our strength by the power of his presence. Every agency is to be set in operation, not to work for the churches, but to work for those who are in the darkness of error. When souls are converted, set them to work at once. And as they labor according to their ability, they will grow stronger. It is by meeting opposing influences that we become confirmed in the faith. As

the light shines into their hearts, let them diffuse its rays. Teach the newly converted that they are to enter into fellowship with Christ, to be his witnesses, and to make him known unto the world. None should be forward to enter into controversy, but they should tell the simple story of the love of Jesus. All should constantly search the Scriptures for the reason of their faith, so that, if asked, they may give "a reason of the hope that is in them, with meekness and fear." The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus. They would find an unfailing helper in him who has promised to save all who come unto him. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 06-25-95 para. 7] p. 316, Para. 3, [1895MS].

"Go ye into all the world, and preach the gospel to every creature." In order that you may do this, pray, pray in faith, for that knowledge and wisdom and grace which the Lord Jesus alone can give you; and when you receive it, communicate to others. Thus souls will be saved, and there will be rejoicing in heaven. "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." A living church is one that is engaged in earnest work for the Master. Christ's prayer to his Father was that through the sanctification of the truth his disciples might be one in him. They are to deny self. They are to consecrate every ability to his service; through patience, goodness, mercy, sympathy, and love representing our Saviour to the world. Through the influence of the Holy Spirit, all are to labor for the unity of love, that they may bring others to the knowledge of the truth. The Christlike devotion of those who stand in the wondrous light that shines from Calvary will recommend the followers of Christ and his service to the world. [Cf: RH 07-02-95 para. 1] p. 317, Para. 1, [1895MS].

May the Lord give the missionary spirit to his church. Then the workers will go into the harvest field, pleading with our Heavenly Father that his Holy Spirit may go with them, that they may hold forth the words of life to those who are hastening to death. There are those in all our cities who have not had the truth presented to them; who have not heard the warning message of the Lord's soon coming; who have not heard that the end of all things is at hand. Unless messengers go to them in the Spirit of Christ, how shall these people hear the gospel invitation? How shall they know that their sins may be forgiven through the mercy of a crucified and risen Saviour? Aggressive warfare must be entered upon with a devoted, self-sacrificing spirit that many know nothing about. As opportunities offer, as doors open, and the word of life is brought to the people, opposition to the truth will start into operation. The door that is open to the missionary will also be open to the opposer of truth. But if the truth is presented as it is in Jesus, the hearers are responsible for its rejection. [Cf: RH 07-02-95 para. 2] p. 317, Para. 2, [1895MS].

Those who will not accept the last solemn message of warning sent to our world, will pervert the Scriptures; they will attack the character, and make false statements in regard to the faith and doctrines of the advocates of Bible truth. Every possible means will be employed to

divert the attention. Shows, games, horse races, and various other kinds of amusement will be set in operation. An intense power from beneath will stir them up to oppose the message from heaven. [Cf: RH 07-02-95 para. 3] p. 317, Para. 3, [1895MS].

What shall be done to meet our responsibilities? How shall we make proper use of the opportunities presented? There must be prayer, earnest, humble prayer; there must be determined wrestling with God for the endowment of his Holy Spirit. "Put me in remembrance," says the Lord; "let us plead together; declare thou, that thou mayest be justified." Take your Bibles and present the promises of God before the throne of grace. He says: "Ask, and it shall be given you. . . . For everyone that asketh receiveth. . . . 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?" Believe that the Lord does just as he says he will. Go to work in faith. Hold fast to every point of vantage ground gained. However strong the opposition may be, there must be no weakening. Hold fast by faith. Work and pray, watch and wait, hope and trust, leave everything to God. He can thresh mountains with a worm. [Cf: RH 07-02-95 para. 4] p. 317, Para. 4, [1895MS].

The church that would prove successful in the Master's service must be an aggressive one. Its members must not allow their interest in the work to flag. Heavenly intelligences are ready to cooperate with the human agent to press forward the work. At whatever cost press the battle to the gates of the enemy, yea, storm the very citadel. Do not allow yourselves to fail nor to be discouraged. Christ's authority is supreme, his power is invincible. Through the Holy Spirit the Lord works with the human agent. "He hath anointed us to preach good tidings unto the meek; he hath sent us to bind up the broken hearted, 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." The Sun of Righteousness has arisen; Christ is waiting to clothe his people with the garments of salvation. And "he shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law." "His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Cf: RH 07-02-95 para. 5] p. 318, Para. 1, [1895MS].

The Lord does not wish to have one true soldier of the cross remain in ignorance or darkness. He calls us up, high up above the earth, that he may show us the vast confederacy of evil that is arrayed against us. He would remind us that "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." But he assures all who are engaged in this warfare that they are fighting under the "Captain of the Lord's host," and that the angels of heaven are assisting them in their struggle for the "crown that fadeth not away." Let us rally under the banner of Prince Immanuel, and in the

name and strength of Jesus press the battle home. [Cf: RH 07-02-95 para. 6] p. 318, Para. 2, [1895MS].

There are souls perishing. They must know the terms of salvation. They must be taught that the conditions of acceptance are the same now as they were in Adam's day,--obedience to all God's commandments. Many appear to be entombed in the darkness of ignorance, intrenched behind an invincible barrier, full of error taught them by priest and ruler; but bear in mind that heavenly intelligences are working with the human agents. The Holy Spirit can pierce the stronghold of unbelief. Jesus is leading his army to the field of battle. Listen to his proclamation, "Be of good cheer; I have overcome the world." Our General leads to victory, for he is a mighty conqueror. Mrs. E. G. White. [Cf: RH 07-02-95 para. 7] p. 318, Para. 3, [1895MS].

God has given to "every man his work." He has not left the spiritual interests of the church wholly in the hands of the minister. It is not for the good of the minister, nor for the good of the individual members of the church, that the minister should undertake exclusive charge of the Lord's heritage. Each member of the church has a part to act in order that the body may be preserved in a healthful condition. We are all members of the same body, and each member must act a part for the benefit of all the others. All members have not the same office. As the members of our natural body are directed by the head, so as members of the spiritual body, we should submit ourselves to the direction of Christ, the living head of the church. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine. [Cf: RH 07-09-95 para. 1] p. 318, Para. 4, [1895MS].

The minister and the church members are to unite as one person in laboring for the up-building and prosperity of the church. Everyone who is a true soldier in the army of the Lord will be an earnest, sincere, efficient worker, laboring to advance the interests of Christ's kingdom. Let no one presume to say to a brother who is walking circumspectly, "You are not to do the work of the Lord; leave it for the minister." Many members of the church have been deprived of the experience which they should have had, because the sentiment has prevailed that the minister should do all the work and bear all the burdens. Either the burdens have been crowded upon the minister, or he has assumed those duties that should have been performed by the members of the church. Ministers should take the officers and members of the church into their confidence, and teach them how to labor for the Master. Thus the minister will not have to perform all the labor himself, and at the same time the church will receive greater benefit than if he endeavored to do all the work, and release the members of the church from acting the part which the Lord designed that they should. [Cf: RH 07-09-95 para. 2] p. 319, Para. 1, [1895MS].

All through our ranks, individual talent has been sadly neglected. A few persons have been selected as spiritual burden bearers, and the talent of other members has remained undeveloped. Many have grown weaker since their union with the church, because they have been practically prohibited from exercising their talents. The burden of

church work should be distributed among its individual members, so that each one may become an intelligent laborer for God. There is altogether too much unused force in our churches. There are a few who devise, plan, and work; but the great mass of the people do not lift their hands to do anything for fear of being repulsed, for fear that others will regard them as out of their place. Many have willing hands and hearts, but they are discouraged from putting their energies into the work. They are criticised if they try to do anything, and finally allow their talents to lie dormant for fear of criticism, when if they were encourage to use them, the work would be advanced, and workers would be added to the force of missionaries. The wisdom to adapt ourselves to peculiar situations, the strength to act in time of emergency, are acquired by putting to use the talents the Lord has given us, and by gaining an experience through personal work. A few are selected to hold responsible positions, and the work is divided up among these brethren. Many more who ought to have an opportunity to develop into efficient workers for the Lord, are left in the shadow. Many of those who stand in places of trust, cherish a spirit of caution, a fear that some move may be made which is not in perfect harmony with their own methods of labor. They require that every plan should reflect their own personality. They fear to trust another's methods. And why are they not to be trusted?--Because they have not been educated; because their leaders have not drilled them as soldiers should be drilled. Scores of men should be prepared to spring into action at a moment's warning, should an emergency occur which demanded their help. Instead of this, the people go to church, listen to the sermon, pay their tithes, make their offerings, and do very little else. And why?--Because the ministers do not open their plans to the people, soliciting the benefit of their advice and counsel in planning and their help in executing the plans that they have had a part in forming. [Cf: RH 07-09-95 para. 3] p. 319, Para. 2, [1895MS].

There are to be no secret societies in our churches. "All ye are brethren." The minister's work is the lay member's work as well. Heart should be bound to heart. Let all press forward, shoulder to shoulder. Is not every true follower of Christ open to receive his teachings? And should not all have an opportunity to learn of Christ's methods by practical experience? Why not put them to work visiting the sick and assisting in other ways, and thus keep the church in a workable condition? All would thus be kept in close touch with the minister's plans, so that he could call for their assistance at any moment, and they would be able to labor intelligently with him. All should be laborers together with God, and then the minister can feel that he has helpers in whom it is safe to trust. The minister can hasten this desirable end by showing that he has confidence in the workers by setting them to work. [Cf: RH 07-09-95 para. 4] p. 320, Para. 1, [1895MS].

Who is to blame for the deficiency in the churches? Who is to be censured because willing hands and zealous hearts have not been educated to labor in a humble way for the Master? There is much undeveloped talent among us. Many individuals might be laboring in towns and cities, visiting from house to house, becoming acquainted with families, entering into their social life, dining at their tables, entering into conversation by their firesides, dropping the precious seeds of truth all along the line. As they exercise their talents, Christ will give them wisdom, and many believers will be found

rejoicing in the knowledge of the truth as a result of their labors. Thousands might be getting a practical education in the work by this personal labor. [Cf: RH 07-09-95 para. 5] p. 320, Para. 2, [1895MS].

Neither Conference officer nor minister has a call from God to indulge distrust of God's power to use every individual who is considered a worthy member of the church. This cautiousness, so-called, is retarding almost every line of the Lord's work. God can and will use those who have not had a thorough education in the schools of men. A doubt of his power to do this is manifest unbelief; it is limiting the Omnipotent power of the One with whom nothing is impossible. O for less of this unsanctified, distrustful caution! It leaves so many forces of the church unused; it closes up the way so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages many from entering the work who would become efficient laborers together with God if they were given a fair chance. Those who would be laborers, who see the great necessity for consecrated workers in the church and in the world, should seek strength in the secret places of prayer. They should go forth to labor, and God will bless them, and make them a blessing to others. Such members would give strength and stability to the church. It is the lack of spiritual exercise that makes church members so weak and inefficient; but again I would ask, Who is to blame for the state of things that now exists? [Cf: RH 07-09-95 para. 6] p. 320, Para. 3, [1895MS].

God has given "to every man his work." Why is it that ministers and Conference officers do not recognize this fact? Why do they not manifest their appreciation of the help that individual members of the church could give? Let church members awake. Let them take hold and help to stay up the hands of the ministers and the workers, pushing forward the interests of the cause. There must be no measuring of talent by comparison. If a man exercises faith, and walks humbly with his God, he may have little education, he may be accounted a weak man, yet he can fill his appointed place as well as the man who has the finest education. He who yields himself most unreservedly to the influence of the Holy Spirit is best qualified to do acceptable service for the Master. God will inspire men who do not occupy responsible positions to work for him. If ministers and men in positions of authority will get out of the way, and let the Holy Spirit move upon the minds of the lay brethren, God will direct them what to do for the honor of his name. Let men have freedom to carry out that which the Holy Spirit indicates. Do not put the shackles upon humble men whom God would use. If those who now occupy positions of responsibility had been kept at one class of work year after year, their talents would not have developed, and they would not have been qualified for the positions they hold; and yet they make no special effort to test and develop the talents of those newly come into the faith. [Cf: RH 07-09-95 para. 7] p. 320, Para. 4, [1895MS].

Women who are willing to consecrate some of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. They should be set apart to this work by prayer and laying on of hands. In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of

strengthening and building up the church. We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work. Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness. [Cf: RH 07-09-95 para. 8] p. 321, Para. 1, [1895MS].

There is a world to be warned. Let not humanity presume to stand in the way, but rather let every man stand aside, and let God work by his Holy Spirit for the accomplishment of the redemption of his purchased possession. Some of these new workers may make mistakes, but let the older ones counsel with them and instruct them how to correct their methods. They should be encouraged to surrender themselves wholly to the Lord, and go to work in a humble way. Such service is acceptable to the Master, and he will supplement their efforts by the power of his Holy Spirit, and many souls will be converted. [Cf: RH 07-09-95 para. 9] p. 321, Para. 2, [1895MS].

Let every church awake out of sleep; let the members unite themselves together in the love of Jesus and in sympathy for perishing souls, and go forth to their neighbors, pointing them to the way of salvation. Our Leader has all power in heaven and in earth. He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work. Heavenly intelligences are combined with human instrumentalities in carrying forward the Lord's work. Angels have their places assigned them in connection with the human agents on earth. They will work through every person who will submit himself to labor in Heaven's ways; therefore, not one human being should be cast aside or left with no part to act. [Cf: RH 07-09-95 para. 10] p. 321, Para. 3, [1895MS].

The members of our large churches are not in the most favorable situation for spiritual growth or for development of efficient methods of labor. They are inclined to let others bear the burdens that the Lord designs all should have a part in carrying. Perhaps there may be a number of good workers, and these take up the work so spiritedly that the weaker ones do not see where they can get hold, so they settle down in idleness. It is a mistake for our people to crowd together in large numbers. It is not in harmony with God's plans. It is his will that the knowledge which we receive of the truth should be communicated to others; that the light which shines upon us should be reflected upon the pathway of those walking in darkness, so that we may lead others to the Lamb of God that taketh away the sin of the world. But where a large number are congregated together in one church, this work in a large measure is neglected, and the light of truth is often only reflected back and forth upon the church members; the world is left in darkness, the alarm is not sounded, the warning message from Heaven is not given. [Cf: RH 07-09-95 para. 11] p. 321, Para. 4, [1895MS].

The Lord has given "to every man his work," and he must have space to work. If one is ignorant of ways and means of carrying on the work, the Lord has provided a Teacher. Jesus said, "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." There is altogether too little said concerning the

sufficiency that God has provided for every soul that accepts the Lord Jesus Christ. [Cf: RH 07-09-95 para. 12] p. 322, Para. 1, [1895MS].

The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind. He is willing to do more, "more than we can ask or think." An inspired writer asks a question which should sink deep into every heart: "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?" Shall not every believer in the Lord Jesus Christ say, "Since God has done so much for us, how shall we not, for Christ's sake, show our love to him by obedience to his commandments, by being doers of his word, by unreservedly consecrating ourselves to his service?" [Cf: RH 07-09-95 para. 13] p. 322, Para. 2, [1895MS].

Where is the faith of those who claim to be the people of God? Shall they also be included among that number of whom Christ questioned, "When the Son of man cometh, shall he find faith on the earth?" Jesus died to redeem us from the curse of sin and from sin itself, and shall we render him only a feeble half of those powers which he has paid such an infinite price to ransom from the hands of the enemy of our souls? [Cf: RH 07-09-95 para. 14] p. 322, Para. 3, [1895MS].

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He in whom "dwelleth all the fullness of the Godhead bodily," descended to our world, humiliated himself by clothing his divinity with humanity, that through humanity he might reach the human family. While he embraces the human race with his human arm, he grasps the throne of God with his divine arm, thus uniting humanity to divinity. The Majesty of heaven, the King of glory, descended the path of humiliation step by step until he reached the lowest point possible for humanity to experience; and why? That he might be able to reach even the lowest of mankind, sunken in the very depths of degradation though they be, that he might be able to elevate them to the heights of heaven. He has promised, "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." Wonder of wonders! Man, a creature of the earth; dust, elevated to the throne of the King of the universe! Marvelous love! inexpressible, incomprehensible love! Mrs. E. G. White. [Cf: RH 07-09-95 para. 15] p. 322, Para. 4, [1895MS].

"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 has left nothing undone that could in any way work for the recovering of man from the toils of the enemy. He poured upon the disciples the Holy Spirit, in order that they might be enabled to cooperate with divine agencies in reshaping and remodeling human character. Of the Holy Spirit Jesus said, "He will reprove ["convince," margin] the world of sin, of righteousness, and of judgment." The Holy Spirit is not only to sanctify but to convict. No one can repent of his sins until he is convicted of his guilt. How necessary, then, it is that we should have the Holy Spirit with us as we labor to reach fallen souls. Our human abilities will be exercised in vain unless they are united with this heavenly agency. [Cf: RH 07-16-95 para. 1] p. 322, Para. 5, [1895MS].

Men have fallen low, they are sunk in depths of sinful degradation, and it is because of a lack of knowledge, of the want of connection with vitalizing truth, and because they are contaminated by the corrupting influence of error. In the work of saving men, men and angels are to work in harmony, teaching the truth of God to those who are unlearned therein, in order that they may be set free from the bonds of sin. Truth alone can make men free. The liberty that comes through a knowledge of truth is to be proclaimed to every creature. Our Heavenly Father, Jesus Christ, and the angels of heaven are all interested in this grand and holy work. To man has been given the exalted privilege of revealing the divine character by unselfishly seeking to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit, is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of his church, and it will glorify him the more to have every portion of that church engaged in the work for the salvation of souls. [Cf: RH 07-16-95 para. 2] p. 323, Para. 1, [1895MS].

Our Saviour is to be more distinctly recognized, and acknowledged as the all sufficiency of his church. He alone can perfect the faith of his people. There is to be no wrestling for the supremacy among us, no exalting of self. No, brethren, let us lift up Jesus, and we shall reap a rich harvest. "And I, if I be lifted up from the earth, will draw all men unto me." Lift him up, then; exalt the Holy One; proclaim him "the Desire of all nations," the "chiefest among ten thousand," the one "altogether lovely." Let every church of every clime take hold with an intense interest to help advance the cause. And while you labor for your own locality, pray for the general prosperity and upbuilding of the church throughout the vast harvest field. [Cf: RH 07-16-95 para. 3] p. 323, Para. 2, [1895MS].

There is more joy in heaven over one sinner that repents, than over the ninety and nine who suppose they need no repentance. When we hear of the success of the truth in any locality, let the whole church join in songs of rejoicing, let praises ascend to God. Let the name of the Lord be glorified by us, and we shall be inspired with greater zeal to become workers together with God. The Lord urges us to fulfill the injunction, "Go ye into all the world, and preach the gospel to every creature." But we need to leave more room for the working of the Holy Spirit, in order that laborers may be bound together and may move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, and to angels, and to men." Therefore each one should inquire with meekness and fear, What is my path of duty? Entire consecration to the service of God will reveal the molding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working by his Holy Spirit through human agents, remember that God has used the church and is using it to the glory of his own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for him. [Cf: RH 07-16-95 para. 4] p. 323, Para. 3, [1895MS].

Christ's prayer to his Father in behalf of his followers was not in the interest of a few; it embraced every believer in the Son of God. "Neither pray I," said Christ, "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." The words of this prayer are very precious. Notice what follows: "And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 07-16-95 para. 5] p. 324, Para. 1, [1895MS].

Of all persons on the earth the true Christian is the one that the world has the most need of. But while they remain in the world, they are not to be of the world. The Saviour prayed: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The religion of the Bible is to be revealed in this world, in order that souls may be led to discern Christ, the Light of the world. As light is revealed, by following that light we may escape from all darkness; for He has said, "He that followeth me shall not walk in darkness, but shall have the light of life." The rays of the Light of life shining from the Lord Jesus enable humanity to pick their ground, to wage successful warfare, and triumph over the powers of darkness. This glorious Light reveals the abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. Walking in its beams we find ready admittance there. [Cf: RH 07-16-95 para. 6] p. 324, Para. 2, [1895MS].

The great General is not only leading a few soldiers; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; they are marching on to a glorious victory. Every soldier is to put on the whole armor of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If the Lord's army will obey orders, they will find themselves influenced by the Holy Spirit to work the works of God. The battlefield is glorified with the light shining from the cross of Calvary. [Cf: RH 07-16-95 para. 7] p. 324, Para. 3, [1895MS].

The prayer of Christ; "that they may be one in us," should be responded to by every Christian. Each one should show an example of holy devotion, of unreserved consecration, to his service. They should be models of self-denying, self sacrificing laborers, after the example of Jesus, that God may be glorified on the earth, and that, beholding the love which binds the believers together, the world may realize that God has sent his Son to save them from their sins; and that, believing, many souls may be sanctified through the truth. [Cf: RH 07-16-95 para. 8] p. 324, Para. 4, [1895MS].

The promise of the gift of the Holy Spirit is not comprehended as it should be. The privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that his church shall lay hold by faith upon his promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that he is more willing to give the Holy Spirit to them that ask him, than parents are to give good gifts unto their children. Since it is possible for everyone to have the heavenly unction, "ye need not that any man teach

you," and there is no excuse for shunning responsibilities. No duty should be unwelcome, no obligation evaded. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Place more confidence in "Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The work of God is retarded by criminal unbelief in his power to use the common people to carry forward his work successfully. Because men cannot see every step forward distinctly marked out before them, they question, doubt, and hesitate, under the plea of caution. They will not walk by faith, but move by sight alone. O that frail man would realize that it is the General of the armies of heaven that is leading and directing the movements of his allies on earth. Christ himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. Every individual is to become an instrument in his hands to work for the salvation of souls. Not one who desires to labor for the Master is to be refused a place, if he is a true follower of Christ. Everyone has *his* responsibilities to bear in the cause of Christ. The efficiency of the Spirit of God will make effective the labors of all who are willing to submit to his guidance. Therefore, how careful every officer in the Lord's army should be that he does not interpose the commandments and rulings of men between the soldier and his Captain. "Without me," says Christ, "ye can do nothing." If the officers abide not in Christ, they can do nothing. How careful, how humble, should every soul be that is enrolled in the Lord's army; how meek and free from self-sufficiency should all his officers prove themselves to be. [Cf: RH 07-16-95 para. 9] p. 324, Para. 5, [1895MS].

The end of all things is at hand. God is moving upon every mind that is open to receive the impressions of his Holy Spirit. He is sending out messengers that they may give the warning in every locality. God is testing the devotion of his churches and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of Heaven are to be seen running to and fro, seeking in every possible way to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine, they receive more and more of the Spirit's power. The earth is lighted with the glory of God. [Cf: RH 07-16-95 para. 10] p. 325, Para. 1, [1895MS].

But O, sad picture! those who do not submit to the influence of the Holy Spirit soon lose the blessings received when they acknowledged the truth as from Heaven. They fall into a cold, spiritless formality; they lose their interest in perishing souls: they have "left their first love." And Christ says unto them, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." He will take his Holy Spirit from the church, and give it to others who will appreciate it. [Cf: RH 07-16-95 para. 11] p. 325, Para. 2, [1895MS].

There is no greater evidence that those who have received great light do not appreciate that light, than is given by their refusal to let

their light shine upon those who are in darkness, and devoting their time and energies in celebrating forms and ceremonies. Thoughts of the inner work, the necessary purity of heart, are not entertained. The absence of harmony with God becomes apparent. The light grows dim, goes out; the candlestick has been removed. There is much exercising of manmade authority by those to whom God has not given his wisdom because they did not feel the need of the wisdom from above. This wisdom, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy," is contrary to their disposition. They have not the ornament of a meek and quiet spirit, with which the believer in Jesus should be adorned. They do not represent the meek and lowly Carpenter of Nazareth. The set aside as of little value that which God has said "is of great price." Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 07-16-95 para. 12] p. 325, Para. 3, [1895MS].

As parents who profess to love the Lord Jesus Christ, we should see to it that the spirit of peace is in our households. God commands us to take our children and fashion them after the divine similitude. From their earliest life children should be taught to obey their parents, to respect their word, and to reverence their authority. But many allow Satan to take their children under control, and in their early life the spirit of Satan manifests itself in the little ones in passionate screams or in sullen manners. One child under the control of this evil disposition will disturb the whole household, and banish peace from its borders. Parents should take time to discipline their children. Our most precious time belongs to our own flesh and blood. Never let your child hear you say, "I cannot do anything with you." As long as we may have access to the throne of God, we as parents should be ashamed to utter any such a word. Cry unto Jesus, and he will help you to bring your little ones to him, and to keep them out of the power of the enemy. If Satan cannot succeed in ruling the fathers and the mothers, he will try with all his power to control the children, and make them rebel against God, and become disturbers of the peace of a family. [Cf: RH 07-16-95 para. 1] p. 325, Para. 4, [1895MS].

Parents, you have a solemn responsibility resting upon you. It is your duty to cooperate with Christ in aiding your children to form right characters. Jesus can do nothing without your cooperation. It is not mercy or kindness to permit a child to have its own way, to submit to its rule, and to neglect to correct it on the ground that you love it too well to punish it. What kind of love is it that permits your child to develop traits of character that will make him and everyone else miserable? Away with such love! True love will look out for the present and eternal good of the soul. [Cf: RH 07-16-95 para. 2] p. 326, Para. 1, [1895MS].

How much corruption we see in the world because parents neglect to do their duty, and sin lies at their door. Satan stands by exulting as you permit your children to pass into his hands. Do not indulge your children in evil ways, but from their very infancy let them see that you love the Lord, and that you mean to train them up as he would have you. Our blessed Saviour taught us to pray, "Our Father, which art in heaven. Hallowed be thy name." Do we realize what is the meaning of this prayer? Do we realize that we must hallow that name in our families, and that if we allow our children to manifest the attributes of Satan, that name is not hallowed in our households? If we want the

holy angels to take charge of our little ones, we must bring them up in the nurture and admonition of the Lord, and teach them to hallow the name of God. We teach them to say, "Thy kingdom come, thy will be done on earth as it is in heaven." But do you teach them the meaning of this prayer? Do you teach them that the kingdom of God must be seen in your household, and that the will of God must be done by them and you? Do you break the force of this petition by shaking them, by striking them in anger, by speaking harsh words, and by manifesting passion? Do not do this, but be merciful, kind, and tenderhearted. Let the will of the Lord be done in your family, not the will of the enemy. If mild measures will not avail, you must use the rod, you must give your children to understand that God must be honored in your house; but this work is sadly neglected. Do you wonder that God does not walk through the midst of us when we allow Satan to work his way in our households, and when we neglect the solemn obligations that God has placed upon us? Of what avail will be a list of church resolutions, if we have not the Spirit of God in our homes? Christ is watching to see who are training their families for the great family above. Suppose one of your little children whom you have failed to correct, should be taken away in one of its fits of temper, what would be the result? I leave you to answer the question. [Cf: RH 07-16-95 para. 3] p. 326, Para. 2, [1895MS].

What are we to do? Let us look carefully, and begin to catch up our dropped stitches. Let us break down the strongholds of the enemy. Let us mercifully correct our loved ones, and keep them from the power of the enemy. Do not be discouraged. Eternal interests are at stake. Do not feel downcast by the rebuke; for the Lord says, "As many as I love, I rebuke and chasten." The church needs men of a meek and quiet spirit, who are longsuffering and patient. Let them learn these attributes in dealing with their families. Let parents think a great deal more of their children's eternal interests than they do of their present comfort. Let them look upon their children as younger members of the Lord's family, and train and discipline them in such a way as will lead them to reflect the divine image. Mrs. E. G. White. [Cf: RH 07-16-95 para. 4] p. 326, Para. 3, [1895MS].

God has not appointed any man guide, nor made any man conscience for another; therefore let human hands be withheld from restraining his servants who feel the burden to enter his vineyard to labor. Let God work with his own chosen agents by his Holy Spirit. No human being is to sit in judgment upon his brother. Neither are any to feel that they can handle roughly the precious pearls for which Christ gave his life. The pearl, the precious human pearl, was found by Christ. Let man be warned; be careful how you treat the Lord's "peculiar treasure." All discourtesy, all pain, all neglect, which these souls suffer at your hands, is charged against you as inflicted upon Jesus Christ. They are not to be treated in a lordly, commanding manner. Laws and rules are being made at the centers of the work that will soon be broken into atoms. Men are not to dictate. It is not for those in places of authority to employ all their powers to sustain some, while others are cast down, ignored, forsaken, and left to perish. But it is the duty of the leaders to lend a helping hand to all who are in need. Let each work in the line which God may indicate to him by his Holy Spirit. The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements which the Lord has not advised nor instituted? The Lord does not ask permission of those in responsible positions when he wishes to use certain ones as his agents for the

promulgation of truth. But he will use whom he will use. He will pass by men who have not followed his counsel, men who feel capable and sufficient to work in their own wisdom; and he will use others who are thought by these supposedly wise ones to be wholly incompetent. Many who have some talent think that they are necessary to the cause of God. Let them beware lest they stretch themselves beyond their measure, and the Lord shall leave them to their own ways, to be filled with their own doings. None are to exercise their human authority to bind minds and souls of their fellowmen. They are not to devise and put in practice methods and plans to bring every individual under their jurisdiction. [Cf: RH 07-23-95 para. 1] p. 327, Para. 1, [1895MS].

Those who know the truth are to be worked by the Holy Spirit, and not themselves to try to work the Spirit. If the cords are drawn much tighter, if the rules are made much finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus. If men would act toward their fellowmen as to those whom Christ loves, if they would obey the commandment to "love thy neighbor as thyself," there would be sweet harmony among the brethren. How much better it would be if those who claim to be Christians would behave like Christians. How much better it would be if all would cease speaking of their own good works and ways, indulging their self-esteem; refrain from the putting forth of the finger, imagining evil, and using their influence to weaken, oppress, and destroy. If men will not come to the terms made by the leading workers, they will not entertain them, they do not care what results may follow their injustice. With them it is rule or ruin. God has not appointed any man to do such work. And no human being shall be permitted to prescribe my liberty or intrench upon the perfect freedom of my brethren, without hearing my voice lifted in protest against it. [Cf: RH 07-23-95 para. 2] p. 327, Para. 2, [1895MS].

God will move upon men of humble position in society, men who have not become insensible to the bright rays of light through so long contemplating the light of truth, and refusing to make any improvement or advancement therein. Many such will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from Heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord. [Cf: RH 07-23-95 para. 3] p. 328, Para. 1, [1895MS].

Many of those who are professedly followers of the Lord at the present time do not submit themselves to the guidance of his Spirit, but try to harness up the Holy Spirit, and drive it in their way. All such must abandon their self-sufficiency, and yield themselves unreservedly to the Lord, that he may work out his good pleasure in and through them. [Cf: RH 07-23-95 para. 4] p. 328, Para. 2, [1895MS].

The seven last plagues are about to descend upon the disobedient. Many have let the gospel invitation go unheeded; they have been tested and

tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light. Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will all be rolled away. The safeguards which false shepherds have thrown around their flocks will become as naught; thousands will step out into the light, and work to spread the light. Heavenly intelligences will combine with the human agencies. Thus encouraged, the church will indeed arise and shine, throwing all her sanctified energies into the contest; thus the design of God is accomplished; the lost pearls are recovered. Prophets have discerned this grand work afar off, and have caught the inspiration of the hour, and traced the wonderful descriptions of things yet to be. [Cf: RH 07-23-95 para. 5] p. 328, Para. 3, [1895MS].

Our people have had great light, and yet much of our ministerial force is exhausted on the churches, in teaching those who should be teachers; enlightening those who should be "the light of the world;" watering those from whom should flow springs of living water; enriching those who might be veritable mines of precious truth; repeating the gospel invitation to such as should be scattered to the uttermost parts of the earth communicating the message of Heaven to many who have not had the privileges which they have enjoyed; feeding those who should be in the byways and highways heralding the invitation, "Come; for all things are now ready." Come to the gospel feast; come to the supper of the Lamb; "for all things are now ready." [Cf: RH 07-23-95 para. 6] p. 328, Para. 4, [1895MS].

Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Let the whole earth be filled with his glory. Many may ask, "Who is sufficient for these things?" The responsibility rests upon every individual. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon. But under the guidance of the Holy Spirit, unity must and will be preserved. [Cf: RH 07-23-95 para. 7] p. 329, Para. 1, [1895MS].

All the revelations of the past bring added responsibilities upon the workers in these last days. The past, present, and future are linked together. We must learn lessons from the experiences of other ages. If there are any of our brethren who think that they have devised plans by which they can secure a monopoly of any line of God's work, they are released from all such burdens. Individually we form a part of the great whole, fulfilling our part in the scenes foreseen long ages ago. In the counsels of God a place was assigned to every person, and each one is to devote his entire ability, his influence, the energy of his whole being, in an earnest endeavor to discharge the responsibility laid upon him. It is the duty of every human intelligence to put into daily practice the instructions of Christ in the seventeenth chapter of John by living a practical, Christian life. We are to be united to one another in the bonds of Christlike love. This is the path marked out for all. By following in it, without boasting, without self exaltation,

we may satisfy the high claims of God upon us. If any are inclined to boast of their superior talents, let them bear in mind that these talents are another's, only lent to them for a season, and that if they are not employed in the Lord's work, they will be taken from them. Make no boasts of your extensive knowledge and influence. The great plan of redemption connects every man with his fellow-laborer. The influence of the past helps to mold the work of the present, and that in its turn enables us to lay hold of the work line after line, upon which we may carry on the future work. All these agencies have a close relation, not only to time, but to the endless ages of the future, reaching into eternity. [Cf: RH 07-23-95 para. 8] p. 329, Para. 2, [1895MS].

Let man now cease to trust in man. While they should respect God's plan for unity of action, let all remember that the Holy Spirit is molding and fashioning the human agent in the divine similitude. The life that is hid with Christ in God is revealed through men. We are now living in the closing scenes of this world's history. Let men tremble with the sense of the responsibility of knowing the truth. The ends of the world are come. Proper consideration of these things will lead all to make an entire consecration of all that they have and are to their God. There should be no boasting, no seeking for the highest places; but all should be ambitious to do with fidelity, with an eye single to the glory of God, the sacred work which it is our exalted privilege to engage in. The eye should not be so constantly looking to man, studying the plans which men devise; but rather seeking for a knowledge of the plans which are determined by the Source of all wisdom. Then there will be no danger of having plans for work contaminated by flowing through impure human channels. Look to God; pray to God; wait and watch and pray to God; work for God. The weighty obligation of warning a world of its coming doom is upon us. From every direction, far and near, calls are coming to us for help. The church, devotedly consecrated to the work, is to carry the message to the world: Come to the gospel feast; the supper is prepared, come. The weak must not now trust in finite men if they would be as David, and David as the angel of the Lord. If we have ever importuned God, wrestling for his blessing as did Jacob, let it be now. God calls to the church to arise and clothe herself with the garments of Christ's righteousness. Crowns, immortal crowns, are to be won. The kingdom of heaven is to be gained. A world, perishing in sin, is to be enlightened. The lost pearl is to be found. The lost sheep is to be brought back in safety to the fold. Who will join in the search? Who will bear the light to those who are wandering in the darkness of error? Mrs. E. G. White. [Cf: RH 07-23-95 para. 9] p. 329, Para. 3, [1895MS].

[The following letter from Sister White to Brother Olsen, we are permitted to present to the readers of the Review. The Brethren everywhere will be interested in the happy experiences which it records.--Eds.] *North Fitzroy, Australia, May 27, 1895.* [Cf: RH 07-30-95 para. 1] p. 330, Para. 1, [1895MS].

On Sabbath, May 25, we had a precious meeting in the hall where our people meet at North Fitzroy. For several days before the meeting, I knew that I was expected to speak in the church on Sabbath; but unfortunately I had a severe cold and was quite hoarse. I felt inclined to excuse myself from this appointment; but as it was my only opportunity, I said, "I will place myself before the people, and I believe the Lord will answer my earnest prayers, and remove the

hoarseness so that I can present my message to the people." I presented to my Heavenly Father the promise, "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 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?" Again, Christ says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." [Cf: RH 07-30-95 para. 2] p. 330, Para. 2, [1895MS].

The word of God is sure. I had asked, and I believed that I would be enabled to speak to the people. I selected a portion of Scripture; but when I rose to speak, it was taken from my mind, and I felt impressed to speak from the first chapter of second Peter. The Lord gave me special freedom in presenting the value of the grace of God. How much is his grace to be appreciated! The apostle says: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 07-30-95 para. 3] p. 330, Para. 3, [1895MS].

I was enabled by the aid of the Holy Spirit to speak with clearness and power. At the close of my discourse, I felt impressed by the Spirit of God to extend an invitation for all those to come forward who desired to give themselves fully to the Lord. Those who felt the need of the prayers of the servants of God were invited to make it manifest. About thirty came forward. Among these were the wives of the brethren A., who for the first time made manifest their desire to come near to God. My heart was filled with unspeakable gratitude because of the movement made by these two women. I could then see why I was so earnestly moved to make this invitation. At first I had hesitated, wondering if it were best to do so when my son and I were the only ones whom I could see who would give us any help on that occasion. But as though some one had spoken to me, the thought passed through my mind, "Cannot you trust in the Lord?" I said, "I will, Lord." Although my son was much surprised that I should make such a call on this occasion, he was equal to the emergency. I never heard him speak with greater power or deeper feeling than at that time. He called upon brethren Faulkhead and Salisbury to come forward, and we knelt in prayer. My son took the lead, and the Lord surely indited his petition; for he seemed to pray as though in the presence of God. Brethren Faulkhead and Salisbury also presented fervent petitions, and then the Lord gave me a voice to pray. I remembered the sisters A., who, for the first time, were taking a public stand for the truth. The Holy Spirit was in the meeting, and many were stirred by its deep movings. [Cf: RH 07-30-95 para. 4] p. 330, Para. 4, [1895MS].

At the close of the meeting many pressed their way to the platform, and taking me by the hand, requested me with tears in their eyes to pray for them. I answered heartily, "I will." The sisters A. were introduced to me, and I found that their hearts were very tender. [Cf: RH 07-30-95 para. 5] p. 331, Para. 1, [1895MS].

I will tell you a little more definitely about the situation of these A. brothers and their wives. Brother Somerville was the first one who interested these men in the truth. He requested the help of brother Starr in giving them Bible readings, and through these influences they were led to come upon the Brighton campground. They were delighted with the cotton city, and decided to have a tent for their families, and thus be able to receive the benefit of the meetings. The wives could be on the grounds whenever they chose, but the husbands could only attend the meetings when their business permitted. But they did this, placing themselves in the channel of light where the heavenly current could flow to their souls. They were converted and baptized. From that time they closed their music store on the Sabbath. The father was very much troubled over their course, for they not only refused to do business themselves, but would not allow him to open their music store to do business on the Sabbath himself. It was a very trying experience for them, but through the help of the Lord the matter was adjusted, and the brothers went on with their business without leaving the truth. They had to suffer the affliction of opposition from father and mother and relatives. The mother of one of the sisters who has now taken her position on the truth, has been a most bitter opposer, and has threatened that if her daughter did become a Sabbath-keeper, she would not allow her to enter her home; for the mother would look upon her as a disgrace to the family. Mrs. A. had often made the statement that she would never join the Seventh-day Adventists. She had been brought up in the Presbyterian Church, and had been educated to think that it was very improper for women to speak in meeting, and that for a woman to preach was altogether beyond the bounds of propriety. She enjoyed hearing Elders Daniells and Corliss, and thought them very clever speakers, but she would not listen to a woman's preaching. Her husband had prayed that God would so arrange matters that she might be converted under the ministry of sister White. When I made the appeal, and urged those to come forward who felt their need of drawing nearer to God, to the surprise of all, these sisters came forward. The sister who had lost her little one, said that she was determined that she would not move forward, but the Spirit of the Lord so forcibly impressed her mind that she dared not refuse. When the brethren A. saw their wives going forward, they said they felt like leaping and praising God. They could hardly believe their own eyes. These men have proved God's promise true; for in asking they have received, and their faith has been greatly increased in him who has made every promise sure in Jesus Christ. [Cf: RH 07-30-95 para. 6] p. 331, Para. 2, [1895MS].

My faith also was rewarded, and although difficulty was brought upon me by the prevailing epidemic, the Lord sustained me, and lifted upon me the health of his countenance. I feel so grateful to my Heavenly Father for his lovingkindness in bringing these two precious souls to unite with their husbands in obeying the truth. They have counted the cost before they have entered upon the Christian warfare. For some time these sisters have been attending the Sabbath school. They brought the little children with them that they might receive the benefit of the instruction in the smaller classes, while they themselves have felt that they have gained much instruction in studying the lessons of the senior division. They were much nearer belief in the truth, nearer the kingdom of heaven, than they themselves had thought. [Cf: RH 07-30-95 para. 7] p. 331, Para. 3, [1895MS].

This Sabbath day was a precious day. Was there not joy in heaven over

these two souls who had received Christ? John says, "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. . . . And of his fullness have all we received, and grace for grace." [Cf: RH 07-30-95 para. 8] p. 332, Para. 1, [1895MS].

This precious experience is one of the results of the Brighton campmeeting. The influence of that meeting is far-reaching. The people have not yet forgotten it, but far and near it is spoken of in decidedly favorable terms. Should another campmeeting be held in the vicinity of Melbourne, we have no doubt but that it would accomplish great good. It would be the means of aiding many who have received light and have not yet acknowledged the truth, to take their position in the ranks of commandment keepers. [Cf: RH 07-30-95 para. 9] p. 332, Para. 2, [1895MS].

Today I have been in a council meeting where a resolution was offered to the effect that the next campmeeting should be held in Ballarat, but before the vote was taken, I said: "I fear you are making a mistake in deciding to hold our campmeeting in Ballarat this year. The Brighton camp meeting was successful far beyond our expectations, and from the light I have received concerning that meeting, I know that none of us have had a proper estimate of its wide spreading influence. Impressions have been made upon minds that nothing has been able to efface. The efforts of ministers and people to undo the work of that campmeeting have to a large degree been unavailing. Hundreds are reading their Bibles with heartfelt desires to know the truth. The Spirit of the Lord is drawing them to himself, though at present they are confused by the conflicting opinions of men. The Lord has wrought since the campmeeting in Brighton. One season has passed since it was held, and should another season pass by, it would result in great loss. There are many who are far from Melbourne who may not be able to be present at the campmeeting should it be held there, but the Lord has done much for his people. [Cf: RH 07-30-95 para. 10] p. 332, Para. 3, [1895MS].

"As an outgrowth of the Brighton campmeeting, several churches have been raised up. I visited the church in Williamstown, and rejoiced to see that many have had moral courage to manifest their loyalty to the commandments of God in spite of the continual opposition and contempt that have been heaped upon them and upon God's holy law. They had sought earnestly for truth, and the feelings of the earnest seeker after truth are expressed in the words of the psalmist, where he says, 'It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way. Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple.' [Cf: RH 07-30-95 para. 11] p. 332, Para. 4, [1895MS].

"A church has been also raised up in Hawthorne and another in Brighton. About sixty belong to these two churches. A large number of new members have been added to the Prahran church and to the church in North Fitzroy. A number of members have also moved away; but persons

are continually coming in who heard the truth at the Brighton campmeeting. The Lord is drawing, and some are responding to his drawing. It would be a mistake to take the campmeeting to Ballarat. Let the meeting be held where the people are, that they may not only attend; but sustain it. Let it be held where persons who have had their minds exercised may have the benefit of hearing again the reasons of our faith. The truth may be presented also to a class who have never before heard it. Were the tents pitched in a new locality, a new class of hearers would be reached. [Cf: RH 07-30-95 para. 12] p. 333, Para. 1, [1895MS].

"Some will say that these campmeetings are very expensive, and that the Conference cannot afford to support another such meeting; but when we look at the three churches that have been organized, and are prospering in the faith, can we hesitate in answering the question, Will it pay? Shall we not raise our voices in decided affirmation, It will pay?" Mrs. E. G. White. [Cf: RH 07-30-95 para. 13] p. 333, Para. 2, [1895MS].

"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 art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Cf: RH 08-06-95 para. 1] p. 333, Para. 3, [1895MS].

The ministers of the gospel of Christ, who are to watch for souls as they that must give account, will diligently study the Scriptures, and will often be found upon their knees asking for heavenly wisdom, in order that they may know how to "strengthen the things which remain, that are ready to die." Jesus says, "Learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Jesus was the greatest Teacher the world ever knew. He presented truth in clear, forcible statements, and the illustrations he used were of the purest and highest order. He never mingled cheap symbols and figures with his divine instruction, or sought to pander to curiosity or to gratify the class that will listen simply to be amused. He did not bring sacred truth down the level of the common, and the comical illustrations that some ministers of the gospel use were never uttered by his divine lips. Christ did not employ illustrations that would create amusement and excite laughter. Many writers and ministers keep their hold upon the people by dwelling upon science falsely so-called, and by making much of common side-issues; and they forget the fact that the mind, with all its capacities, is to be used as the talent intrusted of God to glorify and exalt sacred things, and to lift up before the world the holy standard of righteousness. At times ministers who have dwelt upon themes of minor importance, who have lived below the gospel standard, through the grace of Christ grasp the sacred, solemn, elevated truths of God's word, and use illustrations that to a large degree are of an elevating and instructive character; but the hearers remember their former teachings, the shortcomings of their daily life force themselves upon them, and the spell is broken; and the most solemn appeals lose their point, the edge of the sword of truth is blunted, and the heart remains untouched. [Cf: RH 08-06-95 para. 2] p. 333, Para. 4,

[1895MS].

In the instruction of the divine Teacher, there was no illustration used that would leave the least shadow upon the tablets of the soul. His words were of the purest and most elevated character. He never stooped to utter that which was comical, in order that he might attract an audience. Of him it was 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." Christ is our example in all things. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He did not humble the truth to meet man in his fallen condition, and lower the standard of righteousness to suit his degradation; but he humbled himself, and became obedient unto death, even the death of the cross, in order that he might save the race that had been degraded by transgression. It was not his purpose to abolish by his death the law of God, but rather to show the immutability of its sacred claims. It was his purpose to "magnify the law, and make it honorable," so that every one who should look upon the cross of Calvary with its uplifted Victim, should see the unanswerable argument of the perfect truth of the law. [Cf: RH 08-06-95 para. 3] p. 334, Para. 1, [1895MS].

In his sermon on the mount, Jesus revealed his attitude to the law in unmistakable language. 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 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." There are some who presume to think that they may disregard the plain commandments of God, and yet find an entrance into the kingdom of heaven; but this is not the true interpretation of the Saviour's words, "They shall be called the least in the kingdom of heaven." If these who have had light in regard to the immutable nature of the law of Jehovah, and who have heard messages of warning from the servants whom God has sent, like the inhabitants of the Old World, choose their own inventions, and refuse to receive the counsels and warnings of God, they will be called the least by the Lord Jesus Christ and by the intelligences of heaven. They may make high professions and may stand as watchmen on the walls of Zion, and yet they are counted in heaven as transgressors of the law of God; and should God permit a transgressor of his law to enter into the portals of bliss, rebellion would be immortalized, and heaven would be no better than the earth. Jesus added to the statement as to how the transgressor would be regarded, and said, "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: RH 08-06-95 para. 4] p. 334, Para. 2, [1895MS].

Jesus showed the far-reaching claims of the law of God, and made it evident that though the Jewish nation claimed to be the only nation under heaven that knew the true and living God, and professed to be keeping his law, yet they did not understand its sacred character, and

were teaching for doctrines the commandments of men. Truth suffered at their hands; for they had mixed with it spurious maxims, human inventions, and the traditions of men. They had loaded down the plainest precepts of God's law with the rubbish of tradition, until minds were confused and were fast losing their comprehension of the character of God, and of the nature of his law, which is holy, just, and good. [Cf: RH 08-06-95 para. 5] p. 334, Para. 3, [1895MS].

In his sermon on the mount, Christ gave the true interpretation to the Old Testament Scriptures, expounding the truth that had been perverted by the rulers, the scribes, and the Pharisees. What a vast meaning does he give to the law of God! He himself had given the law when the morning-stars sang together, and all the sons of God shouted for joy. Christ himself was the foundation of the whole Jewish economy, the end of types, symbols, and sacrifices. Enshrouded in the pillar of cloud, he himself had given specific directions to Moses for the Jewish nation, and he was the only one who could disperse the multitude of errors that through the maxims and traditions of men had accumulated about the truth. He only could present the high and infallible standard of the law of God in all its original purity; but through him heaven-born truth was presented to the world, and the misconceptions of men and the false representations of the prince of evil were swept away. He rescued truth, eternal truth, from the base companionship of error, and commanded it to shine forth in all its brightness and heavenly luster. He set the truth on high, in order that like a light it might illuminate the moral darkness of the world. He rescued every gem of truth from the rubbish of men's maxims and traditions, and exalted the truth to the throne of God from whence it had issued. Jesus restored truth that had been cast out, to its royal order, and invested it with its true importance and dignity. Christ himself was the truth and the life. [Cf: RH 08-06-95 para. 6] p. 335, Para. 1, [1895MS].

When Christ came into the world, darkness covered the earth and gross darkness the people. The living oracles of God were fast becoming a dead letter. The still, small voice of God was heard only at times by the most devout worshiper; for it had become overpowered and silenced by the dogmas, maxims, and traditions of men. The long, intricate explanations of the priests made that which was the plainest and most simple, mysterious, indistinct, and uncertain. The clamors of rival sects confused the understanding, and their doctrines were widely apart from the correct theory of truth. [Cf: RH 08-06-95 para. 7] p. 335, Para. 2, [1895MS].

It was at a crisis of this kind that the Word, the Truth, became flesh, and dwelt among us. "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. . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [Cf: RH 08-06-95 para. 8] p. 335, Para. 3, [1895MS].

Truth looked down from heaven upon the children of men, but found no reflection of itself; for darkness covered the earth, and gross darkness the people. If the darkness of error that hid the glory of God from the view of men, was to be dispelled, the light of truth must shine amid the moral darkness of the world. It was decreed in the councils of God that the only begotten Son of God must leave his high command in heaven, and clothe his divinity with humanity, and come to the world. No outward splendor must attend his steps, save that of virtue, mercy, goodness, and truth; for he was to represent to the world the attributes of God's character; but the world, unaccustomed to gaze upon truth, turned from the light to the darkness of error; for error was more to their perverted taste than truth. [Cf: RH 08-06-95 para. 9] p. 335, Para. 4, [1895MS].

The Jews were looking for a Messiah who would establish them in their arrogance and pride, and lead them on to victory over their enemies. Christ possessed every qualification of character that should have induced them to accept of him; but his very righteousness stood in the way of their acceptance; for his habits, character, and life were all at variance with the habits and practices of the Jews. He condemned evil wherever he found it, and the untainted purity of his life and character put to shame the wrongdoers. His course was in such marked contrast to the course of the scribes and Pharisees and the religious teachers of that day, that they were made manifest as whited sepulchers, hypocritical pretenders to religion, who sought to exalt themselves by a profession of holiness, while within they were full of ravening and all uncleanness. They could not tolerate true holiness, true zeal for God, which was the distinguishing feature of the character of Christ; for true religion cast a reflection upon their spirit and practices. They could not comprehend a character of such matchless loveliness as that of Christ's. In the heart of Jesus there was hatred of nothing save sin. They could have received him as the Messiah had he simply manifested his miracle-working power, and refrained from denouncing sin, from condemning their corrupt passions, and from pronouncing the curse of God upon their idolatry; but since he would give no license to evil, though he healed the sick, opened the eyes of the blind, and raised the dead, they had nothing for the divine Teacher but bitter abuse, jealousy, envy, evil surmising, and hatred. They hunted him from place to place, in order that they might destroy the Son of God. [Cf: RH 08-06-95 para. 10] p. 336, Para. 1, [1895MS].

The professed people of God had separated from God, and had lost their wisdom and perverted their understanding. They could not see afar off; for they had forgotten that they had been purged from their old sins. They moved restlessly and uncertainly under darkness, seeking to obliterate from their minds the memory of the freedom, assurance, and happiness of their former estate. They plunged into all kinds of presumptuous, foolhardy madness, placed themselves in opposition to the providences of God, and deepened the guilt that was already upon them. They listened to the charges of Satan against the divine character, and represented God as devoid of mercy and forgiveness. The prophet writes of them, saying: "Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." Yet for the fallen world the Lord Jesus was willing to endure humiliation, reproach, suffering, and death, in order

that "whosoever believeth in him should not perish, but have everlasting life." "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." Hopeless as the case appeared, the Lord Jesus would undertake the ransom of the human race. [Cf: RH 08-06-95 para. 11] p. 336, Para. 2, [1895MS].

O that every soul would consider the fact that there is but one hope of salvation for him, and that is perfect submission and unquestioning obedience to the will of God, who created and who sustains every hour. I would entreat those who have separated from Christ to consider their own eternal welfare. Let them remember the words of Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Will you employ the very talents that God has given you, as weapons to war against God? Will you walk defiantly from the Lord who loves you, and who has died to save you? Will you follow human inventions, and trample underfoot the law of Jehovah? The Lord has borne long with you. He has given you a gift which is beyond all human computation, even the gift of his well-beloved Son. When "he saw that there was no man, and wondered that there was no intercessor," "his arm brought salvation; . . . and his righteousness, it sustained him." Mrs. E. G. White. [Cf: RH 08-06-95 para. 12] p. 337, Para. 1, [1895MS].

When Christ was accused of eating with publicans and sinners, he said, "I came not to call the righteous, but sinners to repentance." Again he said, "The Son of man is come to seek and to save that which was lost." "They that be whole need not a physician, but they that are sick." In the synagogue at Nazareth he announced the character of his mission to the world and said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He quoted from the prophecy of Isaiah where it is said of him that he came "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. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." [Cf: RH 08-13-95 para. 1] p. 337, Para. 2, [1895MS].

Brethren, the Spirit of the Lord is upon me. I would address myself to those who are sitting in council, who would mold and fashion the work which is so important, so significant, at this time. It will not answer for any man to act in official capacity at these council meetings where important decisions are to be made, unless he realizes the sacredness of the work, and is under the molding influence of the Holy Spirit. Every phase of the work of God should bear the imprint of the character of the principles of the commandments of God, which we as a people claim to observe and vindicate. Making this profession, we shall confuse minds in regard to the character of the law, unless in spirit

and work we represent the principles of God's holy commandments, and thus make manifest to the world the character of God. While claiming to be commandment-keepers, we are in danger of becoming commandment-breakers. [Cf: RH 08-13-95 para. 2] p. 337, Para. 3, [1895MS].

Christ is to be our example. The mission of Christ was to live out the law of God. On one occasion when Jesus and his disciples went through the corn, they were hungry, "and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day." Jesus immediately brought forward an illustration to vindicate his action, and showed that what they had done was in complete harmony with the law of God. He said to the Pharisees: "But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." He sought to convince them that while they were so scrupulous in the performance of their ceremonies, they neglected the weightier matters of the law, and failed to exercise mercy, judgment, and the love of God. [Cf: RH 08-13-95 para. 3] p. 337, Para. 4, [1895MS].

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" In what contrast is the work of Christ set forth! "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Brethren, take heed to these words, for they are of deep importance to every soul connected with the great work to be accomplished in these last days. Unless our eyes, our ears, our tongues, are under the control of the Holy Spirit, and guided by divine power, they cannot be trusted. They will surely mingle the thread of selfishness and the chaff of vanity with the work of God, and commingle with it that which is marred by unsanctified and ambitious projects, and the work will not bear the signature of Heaven; for it will not represent the principles of the law of God, which is a transcript of his character. [Cf: RH 08-13-95 para. 4] p. 338, Para. 1, [1895MS].

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. . . . He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." We are to imitate the pattern which Christ gave us to copy. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. . . . And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The great crisis is upon us, and it will be for our present and eternal good to make sure that the Spirit of God is prompting us to action. [Cf: RH 08-13-95 para. 5] p. 338, Para. 2,

[1895MS].

Any measure that is of such a nature as to oppress the poor and afflicted, bring neglect upon the widow and the orphan, is leading us away from the example given us in the life of Christ, and misrepresenting the principles of God's law. Representative men connected with the work and cause of God will bring a heavy retribution upon themselves if they mislead the people by their spirit and action, and misrepresent the principles of the law of Jehovah. If they weave into the work that which springs from their own natural temperament, and mar the cause by disorders of their own natural disposition, they will cause to appear in the work of God the attributes of the fallen foe and his confederate angels, rather than the attributes of Jesus Christ. The fashion of the work coming forth from every soul that is born of God has been clearly pictured before us. He who is truly a child of God will experience the transforming power of grace upon mind and heart, and his character will develop after the divine similitude. The description of the work of Christ will be the description of the work of every one who is born of God, who walks not after the flesh, but after the Spirit. The apostle says of such, "Ye are laborers together with God," representing the holy law of God to heaven, to worlds unfallen, and to the fallen world. Representing the law of God in its true character arouses the enmity of Satan. Those who love God with all the heart, will love the law of his kingdom. They will not only profess to be guided by its principles, but they will actually live them out, even in a world that is no more favorable to the development of Christian principles than were the inhabitants of the world before the flood, of whom it is written that the thoughts and imaginations of their hearts were evil, and only evil continually. A similar condition of society exists in our world today, and if those who claim to be God's commandment-keeping people do not put in practice the principles of the law which Christ came to our world to vindicate, pronouncing it holy, just, and good, they misrepresent the character and mission of their professed Master. They mislead men in regard to the requirements of the law, and will be stumblingblocks in the way of sinners. The Lord of hosts has warned us that we shall take heed not to misrepresent the law of his government by any unmerciful action on our part toward our fellowmen. Neither are we to rob God in tithes and in offerings; for the remnant people of God are to be representatives to the world of the character of Christ. Not a thread of selfishness is to be woven into their practices. The law of God is to be lived out. Thus in the character of God's people a living testimony will be borne that will contradict the fallacy of Satan, who has declared that the law of Jehovah is arbitrary, and holds its subjects under a cruel bondage. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 08-13-95 para. 6] p. 338, Para. 3, [1895MS].

When the children of God manifest mercy, kindness, and love toward all men, and especially toward those of the household of faith, they bear testimony to the fact that "the law of the Lord is perfect, converting the soul." It is because the law of God is trampled under foot, transgressed, and made void, that the world is becoming like Sodom, and like the world before the flood. In the midst of an apostate world, there must be those who represent loyalty to the law of God. A desperate confederacy will be formed among those who are breaking the law of God, and who are teaching others to transgress its precepts. They will make decrees to oppose God's commandment-keeping people. "And

the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest; and of his fruitful field, both soul and body; and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. . . . Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction." [Cf: RH 08-20-95 para. 1] p. 339, Para. 1, [1895MS].

All the fifty-fourth chapter of Isaiah is applicable to the people of God, and every specification of the prophecy will be fulfilled. The Lord will not forsake his people in their time of trial. He says, "For a small moment have I forsaken you; 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." Are these words of comfort spoken to those who are making void the law of God?--No, no, the promise is for those who amid general apostasy, keep the commandments of God, and lift up the moral standard before the eyes of the world who have forsaken the ordinance, and broken the everlasting covenant. "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children." [Cf: RH 08-20-95 para. 2] p. 339, Para. 2, [1895MS].

In the fifty-eighth chapter of Isaiah, the work that the people of God are to do in Christ's lines, is clearly set forth. They are to break every yoke, they are to feed the hungry, to clothe the naked, to bring the poor that are cast out into their houses, to draw out their souls to the hungry, and to satisfy the afflicted soul. If they carry out the principles of the law of God in acts of mercy and love, they will represent the character of God to the world, and receive the richest blessings of Heaven. The Lord says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee Christ our righteousness; and the glory of the Lord shall be thy rearward." [Cf: RH 08-20-95 para. 3] p. 339, Para. 3, [1895MS].

Christ said of his people, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and

glorify your Father which is in heaven." Our good works go before us, and the glory of the Lord is our rearward. Thus it will be when we live out the principles of the law of God as did Christ. "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." That is, we are not to accuse those who make mistakes, to slight those who are in poverty and under oppression of adverse circumstances. We are not to find fault with them, and condemn them. They may have far more of the love and fear of God than have the ones who treat them with hardness of heart, and who manifest a spirit wholly unlike the Spirit of Christ, lifting up their finger, as it were in reproach and denunciation, as though God had placed them on the judgment seat to measure a neighbor or a brother, "speaking vanity." O, how much of this has been encouraged! How much harm has been done because men have lifted up themselves in condemning others, when before God they were guilty of far greater mistakes and sins. They say to their brethren, "Let me pull out the mote out of thine eye," when there is a beam in their own eye. [Cf: RH 08-20-95 para. 4] p. 340, Para. 1, [1895MS].

How different is the instruction that God gives to his people at this time. They are to draw out their souls to the hungry, and satisfy the afflicted soul. Consider for a moment how much is comprehended in this instruction. God has manifested great love toward a fallen race. While we were yet sinners, he gave his only begotten Son, "that whosoever believeth in him should not perish, but have everlasting life." The souls for whom Christ has died are of far more value than gold and silver and precious stones. Let men value souls as God has estimated them. Those who are in affliction, those who have erred from the truth, if so estimated, will not be passed by and left to perish. You ask, What kind of work is to be done for them? The Lord answers, "If a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Mark the word "restore." You are to restore such a one in the spirit of meekness, "considering thyself, lest thou also be tempted." If we are more favorably situated than our brethren, let us be found making straight paths for our feet; for it is through the mercy of God that we are so situated. Shall we abuse his mercy, and because we are so blessed, become hardhearted, unfeeling, unlovable, and unloving toward the very persons who most need our compassion? There are souls who err, and who feel their shame and their folly. They are hungry for words of encouragement. They look upon their mistakes and errors until they are almost driven to desperation. Instead of lifting up the finger, instead of speaking vanity, instead of reproving and condemning and taking away the last ray of hope that the Sun of Righteousness sheds into their hearts, let your words fall as healing balm upon the bruised soul. Be not like desolating hail that beats down and destroys the tender hope springing up in the hearts. Leave not the hungry, starving soul in his helplessness to perish because you fail to speak words of tenderness and encouragement. [Cf: RH 08-20-95 para. 5] p. 340, Para. 2, [1895MS].

Let those who have been speaking vanity repent of their work before God. If they do not, they will be left to feel the same suffering of mind that their neglect has caused a brother or a friend to endure. The promise is, "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." O, let us all place more value upon the

words of God, and seek to comprehend their full meaning! Let us reveal in our course of action that the principles of the law of God are actuating us to love God supremely and our neighbors as ourselves. The pride of heart, the ambitious strife that leads us to gather in everything to what we term "the cause of God," is not acceptable to God. We should carefully and prayerfully consider how we can best serve the cause of God by properly representing the character of Christ in all our dealings, whether it be in direct connection with the cause of God or with our own individual work. The Lord declares "I hate robbery for burnt offering." What a promise is made to all those who shall cherish the soft and tender spirit before God, who shall represent the character of Christ! "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 08-20-95 para. 6] p. 341, Para. 1, [1895MS].

Who will accept the great privilege of honoring the law of God, and as co-workers with Jesus Christ, magnify it before the world? Those who are engaged in representing the character of God by keeping every precept of the law are here brought to view. "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." Mrs. E. G. White. [Cf: RH 08-20-95 para. 7] p. 341, Para. 2, [1895MS].

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and 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: RH 08-27-95 para. 1] p. 341, Para. 3, [1895MS].

These were the words he spoke at the first cleansing of the temple; and at the second cleansing of the temple, just prior to his crucifixion, he said unto them, "It is written, My house shall be called the house of prayer; but ye have 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? His eye swept over the scene, and he saw in it the dishonor of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercation 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 Christ. 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: RH 08-27-95 para. 2] p. 341, Para. 4, [1895MS].

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, were in suffering and distress because they 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 to the poor. 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 and the rulers also fled in dismay, and the traffickers in merchandise. As they fled, they met others on their way to the temple, but they told them to go back. They said that a man having authority had driven out the oxen and the sheep, and had expelled them from the temple. [Cf: RH 08-27-95 para. 3] p. 342, Para. 1, [1895MS].

When Christ had expelled those who had sold doves, he had said, "Take these things hence." He had not driven 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 the 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. The priests and the rulers had fled terrified and awed from the midst of the people; 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. They did not know 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 guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and the 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: RH 08-27-95 para. 4] p. 342, Para. 2, [1895MS].

But what a scene met their eyes as they entered again 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 rumor 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: RH 08-27-95 para. 5] p. 343, Para. 1, [1895MS].

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 to praise their deliverer, and to 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 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 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." [Cf: RH 08-27-95 para. 6] p. 343, Para. 2, [1895MS].

The priests and the rulers and the 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 wrought to present 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 unto us, seeing 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: RH 08-27-95 para. 7] p. 343, Para. 3, [1895MS].

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: RH 08-27-95 para. 8] p. 344, Para. 1, [1895MS].

"Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which 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 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: RH 08-27-95 para. 9] p. 344, Para. 2, [1895MS].

As Christ talked with the scribes and the 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 was no longer 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 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." 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 thus shall it be in the day when the Son of man is revealed." Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 08-27-95 para. 10] p. 344, Para. 3, [1895MS].

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 proclaiming the message of truth. Some will hear and will 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 they would not be popular, and that they would be in 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 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 put 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. The commandment says, "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: RH 09-03-95 para. 1] p. 344, Para. 4, [1895MS].

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 had 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 Christ in the temple. 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, "For where two or three are gathered together in my name, there am I in the midst of them." 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, 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 rumors of wars, and the faces of men will gather paleness. You may have to suffer distress, you may go hungry sometimes; but God will not forsake you in your suffering. 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: RH 09-03-95 para. 2] p. 345, Para. 1, [1895MS].

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 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 labor 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: RH 09-03-95 para. 3] p. 345, Para. 2, [1895MS].

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, What is 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 the pilgrims to himself. [Cf: RH 09-03-95 para. 4] p. 346, Para. 1, [1895MS].

We hope that this house will be a place where the honor 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.

Dissension 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 shall 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: RH 09-03-95 para. 5] p. 346, Para. 2, [1895MS].

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? "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: RH 09-03-95 para. 6] p. 346, Para. 3, [1895MS].

Christ prays for the unity of his people, and says, "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 has 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; and 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: RH 09-03-95 para. 7] p. 347, Para. 1, [1895MS].

When the world is brought in connection with the converted people of

God, they realize 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: RH 09-03-95 para. 8] p. 347, Para. 2, [1895MS].

"O righteous Father," the world knows all about thee. Is that the way it reads? Does the world know all 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 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: RH 09-03-95 para. 9] p. 347, Para. 3, [1895MS].

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 the everlasting kingdom. I pray you in the name of Christ, put on every piece of the armor 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 armor 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. Mrs. E. G. White. [Cf: RH 09-03-95 para. 10] p. 347, Para. 4, [1895MS].

We need to watch the signs of the times; for unless we are continually on guard, the enemy will steal a march upon us. There is no need of our being discouraged; for the heart is to be the dwellingplace for Jesus, but we are to keep the heart "with all diligence; for out of it are the issues of life." [Cf: RH 09-10-95 para. 1] p. 348, Para. 1, [1895MS].

We have been taken as rough stones out of the quarry of the world by the cleaver of truth, and placed in the workshop of God. He who has

genuine faith in Christ as his personal Saviour, will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love, and purifies the soul. The Lord Jesus has paid the ransom money for us; he has given his own life, in order that those who believe on him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvement, looking unto Jesus, who is the Author and Finisher of our faith. We cannot create our faith; but we can be co-laborers with Christ in promoting the growth and triumph of faith. [Cf: RH 09-10-95 para. 2] p. 348, Para. 2, [1895MS].

The Lord does not desire us to be sad and disconsolate. Jesus says: "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." If we ask him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul; for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard,--the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of life, we are to exercise every spiritual and physical power. [Cf: RH 09-10-95 para. 3] p. 348, Para. 3, [1895MS].

The work of Christ in the heart does not destroy man's powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with him that we become qualified to represent his character to the world. John says, "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 again, "Of his fullness have all we received, and grace for grace." Christ is to be represented in the home circle. Fathers and mothers bear a weighty responsibility; for they will be held accountable for giving correct lessons to their children. They are to speak kindly to them, to be patient with them, to watch unto prayer, praying the Lord to mold and fashion the hearts of the children; but while asking God to mold and fashion the characters of the children, let mothers and fathers act their part, presenting to their offspring a living representation of the divine Pattern. God will not accept haphazard work at your hands. Your children are God's heritage, and heavenly angels are watching to see that both parents and children are co-laborers with God in building up character after the divine Model. "Blessed are those servants, whom the Lord when he cometh shall find watching." [Cf: RH 09-10-95 para. 4] p. 348, Para. 4, [1895MS].

There are some excellent lessons in the book of Malachi for those who profess to be followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written: "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?" These words describe those who ought better to have represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow him, the Lord has prepared a rich feast of heavenly

things. He has ordained that those who follow him shall not walk in darkness, but shall have the light of life, and walk in the light as he is in the light; for in him is no darkness at all. The Lord does not call upon his believing, obedient followers to cover the altar with tears; but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, "It is vain to serve God." What kind of testimony do they give to the world? They continue, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." When any one who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious Heavenly Father. Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ; for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory's hall, where they can gaze upon it; but the Lord has presented another picture for the contemplation of every believer. "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." [Cf: RH 09-10-95 para. 5] p. 349, Para. 1, [1895MS].

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." Of such witnesses the Lord says, "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: RH 09-10-95 para. 6] p. 349, Para. 2, [1895MS].

The fact that the Lord is represented as hearkening to the words spoken by his witnesses, tells us that Jesus is in the midst of us. He says, "Where two or three are gathered together in my name, there am I in the midst." One person is not to do all the witnessing for Jesus; but every one who loves God is to testify of the preciousness of his grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon his name, can have opportunity to express their thoughts in speaking one to another. Let

not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of Heaven. They are to witness for God and the Lord Jesus Christ, who gave his life for the world. The little company are to do service to God by offering to him spiritual worship. When there is no delegated minister to speak to the little companies, let each one witness to the truth, and be faithful to speak often one to another of the love of God, and thus train and educate the soul. Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable. [Cf: RH 09-10-95 para. 7] p. 350, Para. 1, [1895MS].

The world is not to hold the highest place in our esteem. God desires that we so train the intellect and the affections that we shall be able to render to him pure and holy service. We are to seek for precious jewels of truth as for hidden treasure. We are to have light, that we may diffuse light to others. Those who do this, will be among that company who think upon the name of the Lord, and who speak often one to another. They will study the character of God, and will become acquainted with their Redeemer. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Let the character of God be the theme of your thought; for the Lord Jesus calls the attention of his church to himself, and would have his people think upon his name, and impart the knowledge they receive of him to those who are around them. [Cf: RH 09-10-95 para. 8] p. 350, Para. 2, [1895MS].

The Majesty of heaven identifies his interests with those of the believers. However humble may be their circumstances, and wherever they are privileged to meet together, it is appropriate that they speak often one to another, giving utterance to the gratitude and love that result from thinking upon the name of the Lord. Thus shall God be glorified as he hearkens and hears, and the testimony meeting will be regarded the most precious of all meetings; for the words spoken are recorded in the book of remembrance. [Cf: RH 09-10-95 para. 9] p. 350, Para. 3, [1895MS].

The Lord calls the attention of his people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit; for our intrusted talents are to be used and increased by use, in order that we may bring glory to God. Thus in the social meeting, let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him. Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates the character and mission of Christ. Of those who testify of the love of God, the Lord says, "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: RH 09-10-95 para. 10] p.

350, Para. 4, [1895MS].

Those who speak of the goodness of God, who talk of the plan of salvation, who relate their personal experiences, who speak often one to another, are serving God in his own ordained way, and are honoring their Redeemer, and he says that such shall be honored, even as a father honors a son who is faithful and affectionate. Let every one consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this dependence on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscle. They have need to learn how to testify, how to pray, how to sing, to the glory of God: but failing to do this, they have only a one-sided experience. The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshipers of God, and it is only by practice that we learn to speak and pray to the edification of those who listen. Let us remember that angels are in the assembly of the saints, Christ in the midst to impress the mind with spiritual truths. The humblest believer, who may regard his talent as of little value, will find that by exercise of his powers, his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master. [Cf: RH 09-10-95 para. 11] p. 351, Para. 1, [1895MS].

Let each precious soul divest himself of the idea that the preacher of the gospel must always be in the sacred desk to sermonize, or the meeting will not be beneficial. Our meetings should take more of the form of training classes to teach the young convert what it is to do service in the house of God. Every effort made by the believers to glorify God, every comforting thought expressed, strengthens the soul of the speaker, and results in the benefit of those who listen. [Cf: RH 09-10-95 para. 12] p. 351, Para. 2, [1895MS].

In these small gatherings the Lord will use his human agents if they will surrender all to him, and the soul will gain spiritual strength. I greatly desire that every individual child of God may realize that he is a laborer together with God. The gospel is the power of God unto salvation to every one that believeth. The Holy Spirit will take the passions of the heart and bring them into subjection to Jesus Christ. Mrs. E. G. White. [Cf: RH 09-10-95 para. 13] p. 351, Para. 3, [1895MS].

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." [Cf: RH 09-17-95 para. 1] p. 351, Para. 4, [1895MS].

Though five of these virgins are represented as wise and five as foolish, all had lamps. They had all been convicted that they must prepare for the coming of the bridegroom, and all had gained a knowledge of the truth. There was no apparent difference between the wise and the foolish until the cry was made, "Behold, the bridegroom cometh; go ye out to meet him;" but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps that were beginning to burn dimly might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." [Cf: RH 09-17-95 para. 2] p. 352, Para. 1, [1895MS].

In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work. Many profess to be Christians, and for a time their halfheartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. 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?" [Cf: RH 09-17-95 para. 3] p. 352, Para. 2, [1895MS].

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness. The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self. [Cf: RH 09-17-95 para. 4] p. 352, Para. 3, [1895MS].

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up. This class is represented also by the stony-ground hearers. Christ said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside; and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth." Jesus explains these stony-ground hearers, and says, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." [Cf: RH 09-17-95 para. 5] p. 353, Para. 1, [1895MS].

Many receive the truth readily, but they fail to assimilate truth, and its influence is not abiding. They are like the foolish virgins, who had no oil in their vessels with their lamps. Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ. Those who earnestly search the Scriptures with much prayer, who rely upon God with firm faith, who obey his commandments, will be among those who are represented as wise virgins. The teachings of the word of God are not yea and nay, but yea and amen. The requirement of the gospel is far-reaching. Says the apostle, "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." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Practical piety will not be attained by giving the grand truths of the Bible a place in the outer courts of the heart. The religion of the Bible must be brought into the large and the little affairs of life. It must furnish the powerful motives and principles that will regulate the Christian's character and course of action. [Cf: RH 09-17-95 para. 6] p. 353, Para. 2, [1895MS].

Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness. [Cf: RH 09-17-95 para. 7] p. 353, Para. 3, [1895MS].

The oil so much needed by those who are represented as foolish virgins, is not something to be put on the outside. They need to bring the truth into the sanctuary of the soul, that it may cleanse, refine, and sanctify. It is not theory that they need; it is the sacred teachings of the Bible, which are not uncertain, disconnected doctrines, but are living truths, that involve eternal interests that

center in Christ. In him is the complete system of divine truth. The salvation of the soul, through faith in Christ, is the ground and pillar of the truth. Those who exercise true faith in Christ make it manifest by holiness of character, by obedience to the law of God. They realize that the truth as it is in Jesus reaches heaven, and compasses eternity. They understand that the Christian's character should represent the character of Christ, and be full of grace and truth. To them is imparted the oil of grace, which sustains a never-failing light. The Holy Spirit in the heart of the believer, makes him complete in Christ. It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the Devil, and made to trust in himself. He has a knowledge of the word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold upon him. [Cf: RH 09-17-95 para. 8] p. 353, Para. 4, [1895MS].

Character is revealed by a crisis. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp. [Cf: RH 09-17-95 para. 9] p. 354, Para. 1, [1895MS].

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice. There is much we can do for each other while mercy still lingers. We can represent the character of Christ. We can give faithful warnings to the erring. We can reprove, rebuke, with all longsuffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; but no person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed. It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our

heart, "Not my will, but thine, be done." [Cf: RH 09-17-95 para. 10] p. 354, Para. 2, [1895MS].

It is in probationary time, the time in which we are living, that we should calmly contemplate the terms of salvation, and live according to the conditions laid down in the word of God. We should educate and train ourselves, hour by hour and day by day, by careful discipline, to perform every duty. We should become acquainted with God and with Jesus Christ whom he has sent. In every trial it is our privilege to draw upon him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Lord says he is more willing to give us the Holy Spirit than parents are to give bread to their children. Then let us have the oil of grace in our vessels with our lamps, that we may not be found among those who are represented as foolish virgins, who were not prepared to go forth to meet the bridegroom. Mrs. E. G. White. [Cf: RH 09-17-95 para. 11] p. 354, Para. 3, [1895MS].

Christ has sent out an invitation to every son and daughter of Adam, saying, "Come; for all things are now ready." He has sent out his human agents to call men to the marriage supper of the Lamb. The experience that the believers gain in calling men to the gospel feast, in working in harmony with Christ, is of more value than silver and gold and precious stones. They proclaim the same message that John proclaimed: "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. 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 09-24-95 para. 1] p. 355, Para. 1, [1895MS].

We should sincerely inquire, "Am I feeding upon the bread of life? upon divine truth? Am I listening to the voice of God that speaks to me through his word? Am I willing to make any sacrifice rather than be found seeking to excuse myself for not thankfully accepting the invitation to the gospel feast? I have heard the call, 'Come; for all things are now ready,' and am I ready to repeat this call to others?" What excuse will those have to offer in the day of judgment who have known the truth of the Bible, and have had no courage to maintain and advocate it? While they bow their heads in shame, others who have confessed the faith by the word of their testimony, and by their manner of life, will be honored of God, and accounted precious. Could all appreciate the realities of the day of judgment, would they deny their faith for the sake of worldly advantages? Would they give up all that makes life desirable for the sake of securing worldly favors? None can live a happy and satisfactory life who do not live to honor and glorify God at any cost to self. Shall we refuse the heavenly invitation, "Come; for all things are now ready"? Shall we separate ourselves from

God and heaven, and walk in the imagination of our own hearts, when this means separation from him who only can bless us? Those only are safe who believe in Christ as their personal Saviour. They have accepted the invitation to the supper of the Lord. What constitutes the gospel feast? Christ says: "I am the bread which came down from heaven." "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." By faith we are to make him our personal Saviour. He says: "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. . . . It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." [Cf: RH 09-24-95 para. 2] p. 355, Para. 2, [1895MS].

We were created to fulfill a higher and nobler purpose than merely to eat and drink, and to live to please ourselves. What infatuation, what madness, it is to refuse to partake of the richest feast that could possibly be furnished by our Heavenly Father! How vain are the excuses offered for rejecting the message to come to the marriage supper! Men declare, "I will go on with my worldly pursuits. I do not wish to displease my neighbors, and therefore I cannot come." Let men remember that they are commanded to follow the Lamb of God whithersoever he goeth. His guidance is to be chosen, his companionship valued above the companionship of neighbors and friends. It is too honorable, too precious, to be refused. We are to be willing to endure any reproach for Christ's sake; for all who accept Christ must be made conformable unto his image. Shall we reject the grace of Christ, and put away the hope of salvation, and refuse to be partakers of the sufferings of Christ? Then we shall reap the result of our choice, if we persist in rejecting the invitation of his Spirit. Were the Lord to deal with us as we deserve, would we not be punished in many ways as stubborn, ungrateful children? But he is longsuffering, he does not deal with us according to our perversity. Instead of this, he offers to take us into partnership with himself and with his Son. All may have life who will accept it; the world has been invited to the gospel feast. When those who were first invited refused the invitation, the master of the feast declared that none of those who were bidden should taste of his supper. But the banquet was not to be devoid of guests. He sent his messengers into the streets of the city, into the highways and byways, to compel men to come in, that his house might be filled. Men were to be compelled, not by force, but by the presentation of such convincing arguments that they would be constrained to come in. This compelling message represents the message that God would send to men to impel them to receive Christ, the world's Redeemer. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 09-24-95 para. 3] p. 356, Para. 1, [1895MS].

But there are strong powers that work from beneath to draw men away from Christ, and to hold them infatuated captives to Satan. Men confederate with Satanic powers in holding their fellowmen away from the gospel feast. False shepherds aid Satan in his work as they cry, "Peace and safety," when sudden destruction is about to fall upon them. But Christ's faithful watchmen should sound the invitation, not holding their peace day nor night. They should present the white robes, the wedding garment, which is the righteousness of Christ, woven in the loom of heaven. If the watchmen will have faith in Christ, the Lord

will give power to their message. They will be enabled so to present his grace, his love, his tenderness, the danger of rejecting the message, that men will feel constrained to accept the gospel invitation. Christ says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ will impart to his messengers the same yearning love which he himself had in seeking for the lost sheep. He is unrepulsed by scorn, not turned aside by threatening; but continually seeks the lost one, saying, "How can I give thee up?" "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." [Cf: RH 09-24-95 para. 4] p. 356, Para. 2, [1895MS].

It is the Saviour's love that constrains the messenger to bear the message to the lost. O how wonderful is the importuning of Christ with sinners! Although his love is beaten back by the refusal of hard, stubborn hearts, he returns to plead with greater force, "Behold, I stand at the door, and knock." His love woos with winning force, until souls are compelled to come in. Those who come to the supper turn to the blessed Jesus and say, "Thy gentleness hath made me great." He wins them by the word of his love and power; for the word of God is the rod of his power. He says, "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" When the word of God is sent home to the human heart by the Holy Spirit, it is mighty to the pulling down of the strongholds of Satan. Finite men could do nothing in the great warfare, were it not for the word of God. They could not plead successfully with human hearts, that are as hard as steel, that are bolted and barred, lest Jesus should find an entrance there; but the Lord endows men with his wisdom, and the weakest one may become as David by faith in God. The Lord takes those who are devoted to him, even though they may be uneducated, humble men and women, and sends them forth with his warning message. He stirs their hearts by his Spirit, he gives them Spiritual muscle and sinew, and they are enabled to go forth with the word of God, and to compel men to come in. Thus many poor, fainting souls, who are starving for the bread of life, are out of weakness made strong, and wax valiant in the fight, and put to flight the armies of the aliens. [Cf: RH 09-24-95 para. 5] p. 357, Para. 1, [1895MS].

"See that ye refuse not him that speaketh." Every time you turn away your ear and refuse to listen, every time you fail to open the door of your heart, you strengthen yourself in unbelief, and make yourself more and more unwilling to listen to the voice of Him that speaketh, and you diminish your chance of responding to the last appeal of mercy. Be warned by what the Saviour says; for they that were bidden to the supper and refused his invitation were not to taste of the supper. There is a point beyond which forbearance cannot go. Let it not be written of you, "Ephraim is joined to idols; let him alone." Let not Christ weep over you as he wept over Jerusalem, saying, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." [Cf: RH 09-24-95 para. 6] p. 357, Para. 2, [1895MS].

We are living in a time when the last message of mercy, the last invitation, is being given to the children of men. The messengers are now saying, "Come; for all things are now ready." Heavenly angels are still working, cooperating with human agencies. The Holy Spirit is presenting every inducement to compel you to come, and Jesus is watching for some sign that will betoken the removing of the bolts and the opening of the door of your heart for his entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found, that another has hearkened to the counsel of the True Witness, who 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." The hosts of heaven are waiting ready to strike their harps, and to sing a song of rejoicing that the Good Shepherd has sought and reclaimed his own. Mrs. E. G. White. [Cf: RH 09-24-95 para. 7] p. 357, Para. 3, [1895MS].

The Searcher of hearts said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." The Lord selected Abraham to be his human representative upon the earth, because he knew that Abraham would cultivate home religion, and would educate his household in the knowledge of the only true God. He knew that the fear of the Lord would circulate through his tents. He who blesses the habitation of the righteous, said, "I know him." On the part of Abraham there would be no betrayal of sacred trust, no yielding to any guidance save the Lord's. The law of God was to govern all human intelligences, and Abraham determined to keep it. He knew that he was answerable alone to the Lawgiver. [Cf: RH 10-01-95 para. 1] p. 358, Para. 1, [1895MS].

The Lord is our judge, the Lord is our lawgiver, the Lord is our king, and parents and children are to be obedient to him. There is to be no oppression on the part of the parents, no disrespect and disloyalty on the part of the children. Both are to be guided by the laws of our Heavenly Father, who gave Jesus to be the propitiation for our sins. The law of God is an emanation of infinite love, and naught but blessing can result to him who administers and to him who obeys that law. In the great moral standard the Lord has given rules by which we are to be guided. Transgression is a violation of the principles of holiness. God's will is to be paramount. The High and Holy One who inhabiteth eternity, declares that his people shall keep the way of the Lord. Every way that man may devise, that deviates from the way of the Lord, will be found to be the path of the destroyer. [Cf: RH 10-01-95 para. 2] p. 358, Para. 2, [1895MS].

We are not to inquire, What is the practice of men? or, What is the custom of the world? We are not to ask, How shall I act in order to have the approval of men? or, What will the world tolerate? The question of intense interest to every soul is, What hath God said? We are to read his word and obey it, not swerving one jot or tittle from its requirements, but acting irrespective of human traditions and jurisdiction. Neither parents nor children will prosper except as they endeavor to reach the great standard of righteousness. We are not to do as did Adam, and act upon some other word rather than the word of God. Adam's departure from the word of God opened the floodgates of woe upon our world. Should not the result of Adam's disobedience be sufficient

to warn us from the way of transgression? With Adam's example before us and the dire consequences of his sin, shall we venture to transgress, because the great deceiver would entice us from obedience to the word of God? Shall we wander away from our Maker? or shall we inquire, What is the way of the Lord? To refuse to keep the way of the Lord, and to listen to the voice that leads away from God's great moral standard, is to venture upon forbidden ground; and in presuming to follow his own way, man arrogates to himself wisdom superior to the wisdom of Him who is infinite and omnipotent. [Cf: RH 10-01-95 para. 3] p. 358, Para. 3, [1895MS].

Many in the Christian world are walking in the darkness of falsehood and error, and placing their wisdom above that of their Creator. Parents do this when they choose some other way than the way of the Lord, and lead their children in the same paths that they themselves in their blindness have entered upon. They do not feel under any obligation to walk with pleasure in the way of the Lord, because in so doing they would have to lift the cross, and therefore they do not lead their children in the path of truth and obedience. They act the same part as did the first deceiver, and become disloyal themselves, and through setting them a wrong example, they lead their children into disloyalty. O how many are abusing the grace of God! Although they make a profession of following Christ, they know not the day of their opportunities and privileges. [Cf: RH 10-01-95 para. 4] p. 358, Para. 4, [1895MS].

"Thou shalt love the Lord thy God with all thy heart, and . . . thy neighbor as thyself." What a change would be wrought in our world if men would keep the way of the Lord, giving supreme love and loyalty to God, and manifesting love and respect for their neighbors. Those who would do this would manifest the character of Christ, and would continually exercise justice and mercy toward their fellowmen. Should representative men keep the way of the Lord, they would point men to a high and holy standard. Those in positions of trust would be strictly temperate. Magistrates, senators, and judges would have a clear understanding, and their judgment would be sound and unperverted. The fear of the Lord would ever be before them, and they would depend upon a higher wisdom than their own. The Heavenly Teacher would make them wise in counsel, and strong to work steadfastly in opposition to all wrong, and to advance that which is right and just and true. The word of God would be their guide, and all oppression would be discarded. Lawmakers and administrators would abide by every good and just law, ever teaching the way of the Lord to do justice and judgment. God is the head of all good and just governments and laws. Those who are intrusted with the responsibility of administering any part of the law, are accountable to God as stewards of his goods. [Cf: RH 10-01-95 para. 5] p. 359, Para. 1, [1895MS].

The Lord has given instruction to lawmakers, and has said, "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." He that rules over men should rule in the fear of God. The prophet says, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Those who take upon themselves the responsibility of governing men,

will have to give an account of all the works they do. [Cf: RH 10-01-95 para. 6] p. 359, Para. 2, [1895MS].

Every man, woman, and child is God's property, and has been bought with a price, even with the infinite price of the precious blood of the Son of God. God will not tolerate injustice from man to his fellowmen. He will not pass over oppression and wrong. Men in office cannot permit the practice of injustice and yet be clear from the judgment of God. For the sake of their own souls, and for the sake of the souls of others, men in positions of trust should seek to do good to their fellowmen, representing the character of the great Lawgiver. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." It is not God's design that men should be cold, hardhearted, and oppressive toward their fellowmen, and they will not be excused in being oppressive simply because they are invested with authority. Every work is to be brought into judgment, and every secret thing, whether it be good or whether it be evil, and every man will be rewarded according as his work has been. Those who practice injustice and oppression set at naught the authority of God, and declare by their actions that they have no regard for the word of Christ, who has purchased redemption at an infinite cost. Men should remember that no matter what customs have prevailed, no matter what laws have been brought into existence, the great Lawgiver is to be obeyed. God's law is to hold the supreme place, and is not made void by the maxims, customs, and inventions of men. Those who devise laws contrary to the law of God, will be brought into judgment, and will receive according to their dues. [Cf: RH 10-01-95 para. 7] p. 359, Para. 3, [1895MS].

"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. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God; but these have altogether broken the yoke, and burst the bonds. . . . 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? . . . 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?" "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous [those who respect and honor the law of God, the foundation of all government in heaven and in earth], and condemn the wicked." [Cf: RH 10-01-95 para. 8] p. 360, Para. 1, [1895MS].

"Thou shalt therefore obey the voice of the Lord thy God, and do his

commandments and his statutes. . . . And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. . . . If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. . . . Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." [Cf: RH 10-01-95 para. 9] p. 360, Para. 2, [1895MS].

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil. . . . Therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days." [Cf: RH 10-01-95 para. 10] p. 361, Para. 1, [1895MS].

One of the most deplorable things upon the earth is the fact that there are passionate governors and unjust judges. They forget that they are under the authority of the great Governor, the all-wise God, and that he is above every ruler, prince, governor, or king. Rulers are God's servants, and they are to serve their time as his apprentices. It is for their good that they faithfully follow the plain "thus saith the Lord," keeping the way of the Lord to do justice and judgment. They are to exercise their powers without partiality and without hypocrisy, refusing to be bought or sold, scorning all bribes, and standing in moral independence and dignity before God. They are not to connive at one act of dishonesty or injustice. They are not to do a base, unjust action themselves, nor to sustain others in acts of oppression. Wise rulers will not permit the people to be oppressed because of the envy and jealousy of those who disregard the law of God. It was this spirit that ruled the scribes and the Pharisees in their condemnation and crucifixion of the world's Redeemer. All need to keep eternity in view, and not to act in such a way that God cannot ratify their judgment in

the courts of heaven. [Cf: RH 10-01-95 para. 11] p. 361, Para. 2, [1895MS].

Not long hence it will be found that it is no light matter to work against God in a single instance. Not long hence it will be found that the approval of God is worth more than any amount of silver and gold. It will be found that to every action there has been an invisible witness who has taken cognizance, and has written it in a book, so that every man will be judged according to what he has done, whether it be good or evil. In that day sentence will be pronounced against every one that has done evil, whether he be Jew or Gentile, small or great, rich or poor, free or bond. The wise man says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him." Mrs. E. G. White. [Cf: RH 10-01-95 para. 12] p. 361, Para. 3, [1895MS].

"And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats." (R. V.) The chief rooms are not to be understood as the rooms of the house, but the most exalted positions at the table, the places nearest the one most honored at the feast. Jesus marked the deportment of those who chose out the best seats, looking upon themselves as most deserving, and having no reference to those who were yet to come, or to those who were more deserving. He said: "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." [Cf: RH 10-08-95 para. 1] p. 361, Para. 4, [1895MS].

In this parable Christ gives a safe precept as to the proper manner of conducting ourselves when so greatly honored as to be invited as a guest to the house of one who is honorable. The word of God not only lays out the great principles that should underlie our actions, but also gives a definite rule with which to regulate our conduct. How perfectly adapted are the lessons of Christ to the regulation of society! The Lord desires that all who claim God as their Father should bring their actions into accord with heavenly principles. He would have men recognize their obligation to their fellowmen. He would not have his children striving for the highest place. [Cf: RH 10-08-95 para. 2] p. 362, Para. 1, [1895MS].

In this parable the Lord shows us that he disapproves of the efforts of men who seek to be thought the greatest. The spirit that urges men to seek the highest place, is accompanied with pride, selfishness, and self-esteem, and the result will be that he who struggles for the highest position will find himself in the lowest. Nothing will make a man really great except to be truly good. But he who is wholly consecrated to God does not have the exaltation of self in view, but the glory of God. Amid the scenes of daily life, character is developed and made manifest. As we seek to bring the truth into practical life,

we shall see the importance of taking heed to ourselves. The Christian is to imitate Christ. He is not to be careless of the proprieties of life; in so doing he places himself where he will reveal human attributes, and misrepresent the character of Christ. But wherever Christlike religion is manifested, it will work a blessing, and every detail of life will be made fragrant by the influence of the divine Spirit. [Cf: RH 10-08-95 para. 3] p. 362, Para. 2, [1895MS].

The Pharisees thought themselves righteous above all men upon the earth; but the Lord gave them a lesson that revealed their true spirit. Some who were present took the lesson to heart, and avoided the course that he pointed out as being abhorrent in the sight of God. He had come to restore the moral image of God in man. On another occasion he 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!" Self-exaltation leads to most inconsistent manifestations. Those who indulge this spirit may profess the name of Christ, but their acts of selfishness, their inconsistency, put stumblingblocks in the way of sinners, and we shall never know in this world the mischief that is done by their inconsistent course. The absence of Christian humility and meekness is expressed in character. The more men neglect to cultivate these attributes, the less they will manifest the character of Christ, and the more strenuous will be their efforts to exalt self. But the exaltation of self is a marked witness against those who indulge in it, and in place of leading to exaltation, it leads to abasement, and he who would be highest will find himself in the lowest position. [Cf: RH 10-08-95 para. 4] p. 362, Para. 3, [1895MS].

Christ says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." He who cherishes pride and selfish feelings will show that he is seeking self-exaltation in the little and larger things of life. Those who are really worthy of attention and preference will never be found putting themselves forward, but will leave the best and highest places for some one else, esteeming others better than themselves. Yet this very modesty and humility of character cannot be hid. The person who is willing to be little and unknown will be esteemed, for his life will be fragrant with unselfish actions. He will not be ostentatious, and seek to impress upon others in a lower position that he is vastly their superior. Grace works quietly and steadily, and educates the believing soul in such a way that he conforms to principles upon which a well directed education is founded. It is the Spirit of God that works to mold and fashion the human agent through acts oft repeated, to the model of Christ's character. Faithful in little things, the Christian pays strict attention to the smallest matters, and thus forms a character that will lead him to be faithful in great matters. He possesses the faith that works by love and purifies the soul. God has made us his own by creation and redemption, and if we are willing to occupy a lowly position in this life, are content to be little and unknown, we shall have full recognition in the future life. Our Redeemer will say, "Child, come up higher." God has caused the sun to bless with its light not only the mountain heights, but the lowly valleys and plains, and he will cause the beams of the Sun of Righteousness to fill the souls of those who are humble and contrite, whose spirit is meek and lowly. The love and grace of Christ will fill the soul of him who humbly walks

with God as did Enoch. It is in proportion as the heart is sanctified by grace, and filled with active love for God and for our fellowmen, that we do nothing for show or by compulsion. Those who love God do that which is pleasant for them to do, and that is to reveal God in character, and submit the whole heart to the sanctification of the truth. [Cf: RH 10-08-95 para. 5] p. 362, Para. 4, [1895MS].

God has promised to give wisdom to those who feel their need of it. He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." We must feel our need of wisdom daily, or else we shall not seek it, and will become filled with self-sufficiency, self-importance, and thus be unfitted to learn the lesson that Christ has given in regard to becoming meek and lowly of heart. All need wisdom to understand that it is true greatness to keep company with Jesus Christ, to walk in meekness and humility with God, cultivating single-hearted simplicity, and being ever ready to receive instruction from the great Teacher. God has promised his Holy Spirit, which is sufficient to teach us, illuminating to our minds the word of God, which, if practiced, will thoroughly furnish a man unto all good works. God's commandments are exceeding broad. [Cf: RH 10-08-95 para. 6] p. 363, Para. 1, [1895MS].

The lesson Christ gave at the feast was to show that pretensions, ambitious display, and strife for supremacy, will have a tendency to create envy and jealousy, and will lead those who cherish these desires to pull down others in order to exalt self. God has endowed some of his servants with special talents and gifts, and no one is called upon to disparage their excellence. These qualifications are to be appreciated, to be cultivated by their possessors, and to be employed in the Master's service. But let none use their precious attributes in exalting themselves. Let them not regard themselves as favored above their fellowmen, and vaunt themselves above those who are sincere and earnest workers. The Lord looks upon the heart. He who is most devoted to the service of God is most highly esteemed by the heavenly universe. Those who occupy positions of influence are responsible to God and to their fellowmen. But their position does not constitute them more pious and holy than their fellow men. The greater their influence, the larger is their responsibility, and the greater the necessity to comfort themselves as God's stewards, that they may deal with Christlike tenderness and consideration, and reveal the fine feelings which should control men who occupy positions of trust. Those who are placed in responsible positions should be as fathers,--just, tender, and true. They should represent the character of Christ. They should unite themselves with their brethren in the closest bonds of union and fellowship, appreciating the fact that the sympathies and prayers of their brethren will be great aids to them in assisting them to deal with justice and equity. [Cf: RH 10-08-95 para. 7] p. 363, Para. 2, [1895MS].

The Lord tests character. He permits men to occupy positions of influence, and the universe of heaven watches to see how they will fulfill their stewardship. If one is seen exalting himself, and oppressing his fellow-laborers who are in a more lowly position, if he is harsh and unsympathetic toward those who are not as favorably situated as he is himself, then he is failing to represent the character of his professed Master. If he is exacting, demanding of others what he would not do himself, taking advantage of circumstances

to favor his own interests, then his plans are not in harmony with God's plans, and he is revealing a principle that has a demoralizing tendency. He is seeking to lift up himself. After a time the Lord will manifestly abase the man who has taken a position in the highest seat. In his providence he will permit circumstances to come that will bring down the lofty thoughts of self, that will shake his confidence in self, and cause him to cast aside pride and self-esteem, and to take a lowly seat. But the Lord lifts up the humble, and raises up those who are bowed down, and makes manifest the fact that those who realize that they are poor and needy are his heritage and special care. Mrs. E. G. White. [Cf: RH 10-08-95 para. 8] p. 363, Para. 3, [1895MS].

When Christ was a guest at the house of one of the chief Pharisees, there was a man at the table who did not relish the plain, practical truths which he presented in reference to men's duty toward the poor. He did not wish to follow Christ's instruction, and call the poor, the maimed, the lame, and the blind, to a feast, when they could not recompense him again by a similar invitation. He did not desire to wait for recompense until the resurrection of the just. He thought that eating and drinking were the great blessings of life, and desired to turn the conversation in a different channel from that in which Christ had directed it. He fervently ejaculated, "Blessed is he that shall eat bread in the kingdom of God." It was not a pleasant consideration to him to have his present duties plainly set before him. His attitude was similar to that of those who rejoice that they are saved by Jesus Christ, when they do not comply with the conditions upon which salvation is promised. Christ died to make it possible for the human family to return to their allegiance to God, and to obey all his commandments. The law is a transcript of his character. Many deceive themselves in thinking that they can continue in sin, and transgress God's holy law, and yet claim Christ as their Saviour. It was disobedience to the law of God that caused Adam to suffer the loss of Eden. Jesus died to redeem the race, to save men, not in continued transgression, but to save them from their sins. No man who is enlightened by the law of God, and yet who refuses to obey that law, will ever enter the Eden of God; for he would create a second rebellion in heaven. [Cf: RH 10-15-95 para. 1] p. 364, Para. 1, [1895MS].

The man at the feast who exclaimed, "Blessed is he that shall eat bread in the kingdom of God," occupied a position similar to the man who is represented as coming in to the marriage supper without having on the wedding garment. This man did not realize that he must be clothed with the garment of Christ's righteousness. He was not thinking of his fitness for heaven, but of the pleasures to be enjoyed in the kingdom of God. He made no remark concerning getting ready for eating bread with the saints in light, nor thought that he must live unselfishly, and day by day fulfill the duties that God requires that men shall do for their fellowmen. He did not realize the selfishness of his course in indulging himself at his neighbor's expense, or in feasting a few favorites who would recompense him again. He did not appreciate the love that had been manifested by the Lord toward him in bestowing upon his undeserving subject a profusion of rich gifts. [Cf: RH 10-15-95 para. 2] p. 364, Para. 2, [1895MS].

Men and women are not fulfilling the design of God, when they simply express affection for their own family circle, for their rich relatives and friends, while they exclude those from their love whom they could

comfort and bless by relieving their necessities. It is true that where large affection is manifested in the home circle, it not only brightens the home and brings cheerfulness and happiness to the entire family, but if love is unselfish, it will extend without the walls of the home. The manifestation of kindness, tenderness, Christian courtesy, is approved of God. The affection manifested in the home is a manifestation of Christ's love that flows through him from the heart of infinite love to bless the members of the family circle. It is love that will constitute the bliss of the heavenly family. Those who cultivate love in the homelife will form characters after Christ's likeness, and they will be constrained to exert a helpful influence beyond the family circle, in order that they may bless others by kind, thoughtful ministrations, by pleasant words, by Christlike sympathy, by acts of benevolence. They will be quick to discern those who have hungry hearts, and will make a feast for those who are needy and afflicted. Those who have heavenly discernment, who exercise tender regard for every member of the family, will, in doing their whole duty, fit themselves to do a work that will brighten other homes, and will teach others by precept and example what it is that will make home happy. [Cf: RH 10-15-95 para. 3] p. 364, Para. 3, [1895MS].

When the Lord bids us do good for others outside our home, he does not mean that our affection for home shall become diminished, and that we shall love our kindred or our country less because he desires us to extend our sympathies. But we are not to confine our affection and sympathy within four walls, and inclose the blessing that God has given us so that others will not be benefited with us in its enjoyment. However low, however fallen, however dishonored and debased others may be, we are not to despise them and pass them by with indifference; but we should consider the fact that Christ has died for them, and that if he had not given his life for us, had not caused his light to shine into our souls, we might have been even worse than those we are inclined to despise. We should remember that Jesus has purchased the fallen man or woman or youth that we are tempted to despise. They may be giving themselves over to the power of Satan, and may be uniting with Satan in obliterating the moral image of God from themselves and from others, yet the Lord Jesus looks with yearning tenderness upon the debased and profligate. He desires to redeem those who are corrupting soul, spirit, and body. He sends out his invitation to them, 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." [Cf: RH 10-15-95 para. 4] p. 365, Para. 1, [1895MS].

How great should be the interest of professed followers of Christ in those whom Satan has brought under his control in both mind and body, when they consider the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christ longs to reshape the marred human character, to restore the moral image of God in men. Shall those who profess to be laborers together with God look upon those who are wretched, who are bruised, robbed, and left to perish by the adversary of God and man, and pass by on the other side as did the priest and the Levite? Though you do not say it in words, do you in sentiment entertain the thought, "Am I my brother's keeper?" [Cf: RH 10-15-95 para. 5] p. 365, Para. 2, [1895MS].

God's character is expressed in his law, "Thou shalt love thy neighbor as thyself." He has expressed this love in giving his only begotten Son to a life of humiliation, of poverty, of shame, of denial, of rejection, mockery, and anguish. He expressed this love when he permitted Christ to be brought before the priests and the rulers and before the maddened multitudes, and placed beside Barabbas. Barabbas was a noted robber and murderer, and Christ was the only begotten of the Father, full of grace and truth; but when Pilate asked, "Whether of the twain will ye that I release unto you?" the hoarse voice of the mob shrieked out, "Barabbas!" They had been instructed to make this choice by the priests and the rulers, and all heaven witnessed the result of their moral taste in the choice which they had made. They had what they desired. Barabbas, with all the stamp of crime and debasement upon him, was released unto them. When Pilate asked, "What shall I do then with Jesus which is called Christ?" their voices were heard like the bellowing of wild beasts, "Let him be crucified!" When the governor asked, "Why, what evil hath he done?" they cried out the more, saying, "Let him be crucified!" When Pilate said to them, "Shall I crucify your King?" (now listen, O heaven, and be astonished, O earth, at the answer), they said, "We have no king but Caesar." They virtually said, "We will not have this man to reign over us." But the sacrifice that God made to redeem the fallen sons of Adam will one day appear in its true significance before those who have refused the Son of God, and rejected his invitation to come to the marriage supper. God proved that he loved his neighbor as himself by giving his only begotten Son to die for the world. We also are commanded to love our neighbor as ourselves. Some may ask, as did the lawyer, "Who is my neighbor?" The Lord Jesus has made it plain that every one who is in temporal or spiritual need is our neighbor. He has revealed the fact that it is our duty to make straight paths for our feet, lest by precept or example we lead others in the path of transgression. But the poor are never to cease out of the land. The poor are God's legacy to those who are more favorably situated. "He that oppresseth the poor reproacheth his Maker." The Lord has left the poor to the mercy of his church, not to be neglected, not to be despised and scorned, but to be treated as the Lord's inheritance. There will always be those who will need to be ministered unto. How inconsistent it is for the professed followers of Christ to furnish their own tables with everything that appetite shall dictate, while they neglect to consider the poor as the Lord has bidden them to do. [Cf: RH 10-15-95 para. 6] p. 365, Para. 3, [1895MS].

The Lord saw that it was essential for us to be surrounded with the poor, who in their helplessness and need would lay claim to our ministrations. They would be an aid to us in perfecting Christian character; for in providing food for their tables and clothing for their bodies, we would cultivate the attributes of the character of Christ. If we had not the poor among us, we would lose much; for in order to perfect Christian character, we must deny self, take up the cross, and follow where Christ, our Example, leads the way. Those who extravagantly expend means in pleasing themselves in the gratification of appetite or in any other way, make self an idol, and sacrifice at the altar of self that which would give bread to the hungry, provide comfortable clothing for the naked, furnish homes for the homeless, and relieve the sorrows of the poor. The Lord says, "I will have mercy, and not sacrifice." Let us at once seek to realize what is our obligation to the Lord's human family, and do our duty to as many as possible. We

may minister to few or many, but if we do our best, it is all the Lord requires. The King will say to such, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Christ himself became poor for our sake, that we, through his poverty, might come into possession of eternal riches. He has adopted the poor and the suffering as his own peculiar treasure, and has left them to the care of his church. His disciples are to be stewards of his gifts, and to use his bounties in relieving suffering humanity. They are to feed and clothe and shelter those who have need. Parents are to present to their children the example of being God's almoners, in order that they in turn may become missionaries, may be tenderhearted, pitiful, kind, patient laborers together with God. They are to work as co-partners with Christ to restore, to heal, to save those who are perishing. [Cf: RH 10-15-95 para. 7] p. 366, Para. 1, [1895MS].

It is by the occurrence of small things that character is developed, and that the manner of spirit that dwelleth in us is made known in our lives. There are many who undervalue the small events of life, the little deeds that are to be performed day by day; but these are not to be estimated as small, as every action tells either for the blessing or the injuring of some one. Every action tells its own story, it bears its own history to the throne of God. It is known whether it is on the side of right or on the side of wrong. It is only by acting in accordance with the principles of God's word in the small transactions of life, that we place ourselves on the right side. We are tried and tested by these small occurrences, and our character will be estimated according as our work shall be. By studying the word of God, by becoming doers of that word, we shall be strengthened of God when placed in a trying, perilous position. As we attain power to stand the small tests of everyday life, we shall thereby gain strength and knowledge that will enable us to bear the more important tests that we shall be called upon to endure. It is well for us individually to understand what a privilege is that of prayer. Nothing can so arm the soul for the conflicts of life as prayer to our Heavenly Father. Day by day as we learn of Jesus, we can display his attributes, and we shall not waver between right and wrong. As circumstances arise that require a right attitude, we shall be loyal to God, because we have trained ourselves in habits of faithfulness and truth. He who is faithful in that which is least, will acquire strength to become faithful in that which is much. The faithful soul will permit nothing to come in between itself and God; but those who are not loyal to God cannot be esteemed as wise, true, or good. Their opinion and wisdom cannot be relied upon, or trusted to control. Those who turn cowards before men's ridicule, prove that they have lost all realization of the value of Jesus. Shall we join the company of those who are acting as Satan's agents to compass the ruin of our souls? Shall we choose Barabbas before Christ? God forbid! Mrs. E. G. White. [Cf: RH 10-15-95 para. 8] p. 366, Para. 2, [1895MS].

Speaking of Satan, our Lord says that "he abode not in the truth." He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and

falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate. Though the angels had a knowledge of God and of Jesus Christ, though they were happy in the glorious service which they did for the King of heaven, yet, through his crooked representations of Christ and the Father, the evil one deceived a great company of angels, drew them into sympathy with himself, and associated them with himself in rebellion. Satan and his sympathizers became the avowed antagonists of God, established their own infernal empire, and set up a standard of rebellion against the God of heaven. All the principalities and powers of evil rallied to the work of overthrowing the government of God. [Cf: RH 10-22-95 para. 1] p. 367, Para. 1, [1895MS].

Satan accomplished the fall of man, and since that time it has been his work to efface in man the image of God, and to stamp upon human hearts his own image. Possessing supremacy in guilt, he claims supremacy for himself, and exercises over his subjects the power of royalty. He cannot expel God from his throne, but through the system of idolatry, he plants his own throne between the heaven and the earth, between God and the human worshiper. He intercepts every ray of light that comes from God to man, and appropriates the worship that is due to God. [Cf: RH 10-22-95 para. 2] p. 367, Para. 2, [1895MS].

Satan has wrought with deceiving power, bringing in a multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on from age to age, they acquire a power over the human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin. [Cf: RH 10-22-95 para. 3] p. 367, Para. 3, [1895MS].

It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting point and obtains its support. [Cf: RH 10-22-95 para. 4] p. 367, Para. 4, [1895MS].

Satan has charged injustice upon God, and at various times has set in motion all his supernatural agencies, in order to cut off from men the knowledge of God, to turn their attention from the temple of God, and to establish his own kingdom in the earth. At different times he has almost succeeded in spreading idolatry throughout the world. The

history of the past shows that he has striven to obtain the mastery upon earth, and that his strife for supremacy has seemed to be almost wholly successful. He has worked in such a manner that the Prince of heaven has seemed to be lost sight of. It has seemed that the confederacy of idolatry has borne supreme sway, and that Satan had indeed become the god of this world. But the only begotten Son of God has looked upon the scene, has beheld human suffering and misery. With pity he has seen how his human agencies have been blinded by the deceptions of the enemy, and have become victims of Satanic cruelty. He has seen how Satan has exalted men simply for the purpose of casting them down, how he has flattered them, in order to draw them into his net and destroy them. He looked upon the schemes by which Satan works to blot from the human soul every trace of likeness to God; how he led them into intemperance so as to destroy the moral powers which God gave to man as a most precious, priceless endowment. He saw how, through indulgence in appetite, brain power was destroyed, and the temple of God was in ruins. He looked with compassion upon men who were becoming corrupted, ruined, murdered, and lost, through choosing a ruler who chained them to his car as captives, and yet these slaves were so bewildered, so beguiled and deceived, that they were actually pleased with their slavery as they moved on in gloomy procession toward eternal ruin,--to death in which is no hope of life, toward night to which comes no morning. He saw human beings possessed by devils, saw Satanic agencies incorporated with men, saw the bodies of men become the habitations for the degrading indwelling of demons. Man, made for the dwellingplace of God, became the habitation of dragons. The senses, the nerves, the passions, the organs of man, were worked by supernatural agencies in the indulgence of the grossest, vilest lust. The very stamp of demons was impressed upon the countenances of men, and human faces reflected the expression of the legions of evil with which they were possessed. Such was the prospect upon which the world's Redeemer looked. What a horrible spectacle for the eyes of infinite purity to behold! Wherein can he behold his image? And yet God, the infinite One, "so loved the world, that he gave his only begotten Son [for such a world!], that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 10-22-95 para. 5] p. 368, Para. 1, [1895MS].

Christ came to our world, sent of God to take human nature upon him. The mysterious union was to be formed between human nature and the divine nature. Christ was to become a man, in order that he might unfold to men as fully as possible the mysteries of the science of redemption. But the scheme of redemption far exceeds the comprehension of the human mind. The great condescension on the part of God is a mystery that is beyond our fathoming. The greatness of the plan cannot be fully comprehended, nor could infinite Wisdom devise a plan that would surpass it. It could be successful only by the clothing of divinity with humanity, by Christ becoming man, and suffering the wrath which sin has made because of the transgression of God's law. Through this plan the great, the dreadful God can be just, and yet be the justifier of all who believe in Jesus, and who receive him as their personal Saviour. This is the heavenly science of redemption, of saving men from eternal ruin, and can be carried out through the incarnation of the Son of God, through his triumph over sin and death. In seeking to fathom this plan, all finite intelligences are baffled. [Cf: RH 10-22-95 para. 6] p. 368, Para. 2, [1895MS].

Before the world was created, infinite Wisdom provided for the terrible possibility of man's disloyalty. Though man transgressed God's law, yet the law was not weakened in the slightest particular. It stands fast forever and ever as his eternal throne. No hope could be found for man through the alteration of God's law, but God so loved the world that he gave himself in Christ to the world to bear the penalty of man's transgression. God suffered with his Son, as the divine Being alone could suffer, in order that the world might become reconciled to him. Mrs. E. G. White. (*Concluded next week.*) [Cf: RH 10-22-95 para. 7] p. 369, Para. 1, [1895MS].

From the moment that Christ entered the world, the whole confederacy of Satanic agencies was set at work to deceive and overthrow him as Adam had been deceived and overthrown. Could he win the victory over Christ, the world that God had created would become his empire. [Cf: RH 10-29-95 para. 1] p. 369, Para. 2, [1895MS].

When Christ was born in Bethlehem, the angels of God appeared to the shepherds, who were watching their flocks by night, and gave divine credentials of the authority of the newborn babe. Satan knew that One had come to the earth with a divine commission to dispute his authority. He heard the angel declare: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." [Cf: RH 10-29-95 para. 2] p. 369, Para. 3, [1895MS].

The heavenly heralds aroused all the wrath of the synagogue of Satan. He followed the steps of those who had charge of the infant Jesus. He heard the prophecy of Simeon in the temple courts, who had long been waiting for the consolation of Israel. The Holy Ghost was upon him, and he came by the Spirit into the temple. Taking the infant Saviour in his arms, he blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Satan was filled with frenzy as he saw that the aged Simeon recognized the divinity of Christ. [Cf: RH 10-29-95 para. 3] p. 369, Para. 4, [1895MS].

The Commander of heaven was assailed by the tempter. He had no clear, unobstructed passage through the world. He was not left free and without hindrance to win to his kingdom the souls of men by his gracious mercy and lovingkindness. From the time that he was a helpless babe in Bethlehem, when the agencies of hell sought to destroy him in his infancy through the jealousy of Herod, until he came to Calvary's cross, he was continually assailed by the evil one. In the councils of Satan it was determined that he must be overcome. No human being had come into the world and escaped the power of the deceiver. The whole forces of the confederacy of evil were set upon his track to engage in warfare against him, and if possible to prevail over him. The fiercest and most inveterate enmity was put between the seed of the woman and the serpent. The serpent himself made Christ the mark of every weapon of hell. Satan knew that he must either conquer or himself be

conquered. Success or failure involved too much for him to leave the work with any one of his agents of evil. The prince of evil himself must personally conduct the warfare, since all other enterprises were inferior to this. He came in determined opposition against Christ from the very beginning of his work. "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: RH 10-29-95 para. 4] p. 369, Para. 5, [1895MS].

Satan saw the image of God in the character and person of Jesus Christ. He knew that if Christ carried out his plan, his Satanic authority would be at an end. Therefore, the life of Christ was a perpetual warfare against Satanic agencies. Satan rallied the whole energies of apostasy against the Son of God. The conflict increased in fierceness and malignity, as again and again the prey was taken out of his hands. Satan assailed Christ through every conceivable form of temptation. Christ had come to die for the world, and Satan finally offered to him the kingdoms of the world, surrendering them to him without his striking a blow to obtain them. But the condition upon which this offer was made was one with which Christ could not comply. [Cf: RH 10-29-95 para. 5] p. 370, Para. 1, [1895MS].

"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." He presented the world to Christ as a most dazzling, enchanting spectacle. But Christ saw that which Satan tried to veil from his eyes, and that which he flattered himself he had done. Christ had not exchanged his divinity for humanity; but he had clothed his divinity in humanity, and he gave Satan the evidence for which he had asked,--showed him that he was the Son of God. Divinity flashed through humanity, and the evil one could not resist the authority of the divine voice, as Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Cf: RH 10-29-95 para. 6] p. 370, Para. 2, [1895MS].

Failing to lead Christ into sin, the prince of darkness gathered together his human agencies in the religious world, and instilled into men the enmity which he felt against the champion of truth. He led them to reject Christ, to expel the Prince of truth from his territory. For a time success seemed to attend his efforts. Christ "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." [Cf: RH 10-29-95 para. 7] p. 370, Para. 3, [1895MS].

Just previous to his crucifixion, the Saviour said, "The prince of this world cometh, and hath nothing in me," Though it was the hour of the power of darkness, yet in anticipation of his triumph, Christ could say, "The prince of this world is judged." "Now is the judgment of this world; now shall the prince of this world be cast out." Viewing the work of redemption as completed, he could, even in death, speak of the great final deliverance, and represent things that were future as if present. The only begotten Son of the infinite God could successfully carry through the great plan which made man's salvation sure. [Cf: RH 10-29-95 para. 8] p. 370, Para. 4, [1895MS].

The condition of the world at the time of Christ is well described by the prophet Isaiah. He says that the people were found "transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And 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; and the Lord saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and a helmet of salvation upon his head." [Cf: RH 10-29-95 para. 9] p. 370, Para. 5, [1895MS].

The condition of the world previous to the first appearing of Christ is a picture of the condition of the world just previous to his second advent. The same iniquity will exist; Satan manifests the same delusive power upon the minds of men. He is setting his trained agents to work, and moving them to intense activity. He is securing his army of human agents to engage in the last conflict against the Prince of life, to overthrow the law of God, which is the foundation of his throne. Satan will work with miraculous presentations to confirm men in the belief that he is what he claims to be,--the prince of this world,--and that victory is his. He will turn his forces against those who are loyal to God; but though he may cause pain, distress, and human agony, he cannot defile the soul. He may cause affliction to the people of God as he did to Christ, but he cannot cause one of Christ's little ones to perish. The people of God in these last days must expect to enter into the thick of the conflict; for the prophetic word 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." Mrs. E. G. White. [Cf: RH 10-29-95 para. 10] p. 371, Para. 1, [1895MS].

A man who had been invited to the feast with Christ in the house of one of the chief Pharisees, and who heard Christ declare what was the duty of those who had God's bounties, had exclaimed in self-satisfied complacency, "Blessed is he that shall eat bread in the kingdom of God." He had designed to draw away the minds of those at the feast from the subject of their practical duty; but instead of this he furnished an occasion for the utterance of a parable that had still deeper significance, and that more plainly opened before the company the character and value of their present privileges. [Cf: RH 11-05-95 para. 1] p. 371, Para. 2, [1895MS].

Jesus said: "A certain man made a great supper, and bade many; and sent his servant at suppertime to say to them that were bidden, Come; for all things are now ready. And 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." Christ had sent out an invitation to a feast that he had provided at great cost. He had sent the Holy Spirit to move upon the minds of prophets and holy men of old to invite his chosen people to the rich feast of the gospel. The man who had sought

to turn the attention from the practical duties that Christ presented, thought to carry the minds past the present life to the remote time of the resurrection of the just; but the Lord Jesus unveiled the deceptive utterance, and by means of the parable of the supper he showed that they had a part to act in that very time if they should ever have a part in the blessedness which should come in the future. They were despising the present invitation to the gospel feast. Christ had been invited as a guest to the house of the Pharisee, and he did not excuse himself. He respectfully responded to the invitation, knowing it would furnish him an opportunity to enlighten the minds of the people. The man who had sought to divert the attention of the company, spoke with great assurance, as though he thought he would certainly eat bread in the kingdom of God. But Jesus warned him and all present against the danger of rejecting the present invitation to the gospel feast. Those who refuse the invitation will never taste of the marriage supper. [Cf: RH 11-05-95 para. 2] p. 371, Para. 3, [1895MS].

He gave them the result of refusing the first invitation. He said, "So that servant came, and showed his Lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." The servant had shown him that those to whom he had sent his invitation had rejected his message. The manner of excuses they offered, showed the selfish nature of their refusals. The Lord's messengers in every age have given the gospel invitation. The Lord had brought Israel as a favored nation out of Egypt, he had manifested great love and compassion, and had freed them from a life of servitude to become a holy and happy people. Of them it could have been said, "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; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." The Lord had first sent his invitation to his chosen people, but they had slighted and rejected his messenger. How vain, how needless, were the excuses they offered; but are the excuses that men give in this age any more sensible than those offered in the time of Christ? [Cf: RH 11-05-95 para. 3] p. 372, Para. 1, [1895MS].

Some who are invited exclaim, "I beg thee have me excused. If I should come, my neighbors would jest at and ridicule me, and I cannot bear their scorn. I have lived among them a long time, and I do not want to displease my neighbors. If they would all come, I would be very thankful to accept this invitation; but because they refuse the message of God, I beg thee have me excused." Others are desirous of paying for their lands and of building up their temporal interests, and the powers of mind and soul and body are absorbed in their earthly affairs. They are deceived in the same manner as was Eve, who was allured to do the very thing that the Lord told her not to do. Satan suggested to her that the Lord was keeping her from great and high enjoyments by unnecessary prohibitions; but the higher good could only be received by a course of disobedience to God by which she would lose the blessedness of the favor of God, and forfeit her beautiful Eden home. When the Lord speaks, will men act as did Adam and Eve, and follow their example of disobedience? Which voice shall we heed, the voice of God, or the suggestions of the great destroyer? When God commands, it is for our present and eternal good to obey. When he presents our dangers, it is

safe to reverence every injunction. Voices will sound in every direction, bidding us to turn from the plain commandments of God. The pleasure-loving, the unbelieving, the disobedient, the traitorous, will present pleasing, fictitious promises of permanent exaltation that they will claim as sure to us if we will follow the course that God has forbidden. With flattering lips they will present peace and safety when destruction is at hand. Deceived themselves, they will view things of eternal interest in a false light, and will cry peace to those who choose their own way and follow their own imaginations in daring to transgress God's holy requirements. The invitation to the gospel supper will have no charm for them, though the message is, "Come; for all things are now ready." [Cf: RH 11-05-95 para. 4] p. 372, Para. 2, [1895MS].

Shall we venture to turn from God's word? Every excuse that is offered is a falsehood of Satan, a seduction by which he would draw the human mind from God. But the Lord, who holds our eternal destiny in hand, will not always be mocked. The loving and compassionate Jesus declares that there is a greater sin than that for which Sodom was overthrown. It is the sin of those who, after hearing the gospel invitation to come to the marriage supper of the Lamb, turn away, and refuse to respond to the heavenly invitation. The invitation to the gospel feast is often rejected with apologies; but those who do this show themselves to be the very actors whom the Lord saw, and presented in his message while at the house of the Pharisee. [Cf: RH 11-05-95 para. 5] p. 373, Para. 1, [1895MS].

O what senseless excuses are made for refusing to accept the conditions upon which salvation is promised! The excuses are varied that men offer to God for refusing his invitation, but they have no weight with God. The Lord has provided the feast at infinite expense, at a cost beyond all human computation. Who can comprehend the fact that God humbled himself to bear the transgressions of a fallen world? We despise Esau for selling his birthright for a mess of pottage; what about your own case? Has not your reason been convinced that you should accept the gospel invitation? Has not the Holy Spirit done its office work upon your heart and convinced you of sin, and you have thought you would repent and be ready when the messengers came to bid you to the wedding? The invitation has come to you, but when the final message reached your ears, and you heard the voice saying, "Come; for all things are now ready," were you ready to respond? When Esau sold his birthright, he thought he could easily win it back; but he found no place for repentance. Take heed lest you too long slight the heavenly invitation. [Cf: RH 11-05-95 para. 6] p. 373, Para. 2, [1895MS].

The servant who first presented the invitation, represents those who proclaimed to the Jews the advent of the Son of God, and who pointed to Christ as the Lamb of God who had come to take away the sins of the world. The priests, rulers, and religious teachers, who should have been the first to receive Jesus, ignored the message and hated the messenger. They not only refused to go to the feast themselves, but as far as possible hindered all others by misrepresenting and misinterpreting the word of God, while teaching for doctrine the commandments of men. They had slain the prophets, and at last thought they were doing God service by taking the life of his Son. [Cf: RH 11-05-95 para. 7] p. 373, Para. 3, [1895MS].

The rejection of light leaves men in darkness, so that they know not at what they stumble. The invitation which the Jews refused, was sent to the poor, the maimed, the halt, and the blind. The terrible denunciation was pronounced that none of those who had refused the invitation should taste of the marriage supper. They had listened to the suggestions of Satan, and had made excuses, and under his leadership they would be left in the darkness of unbelief. They intrenched themselves as did Pharaoh in stubborn resistance against the Lord Jesus and his disciples; they chose Barabbas instead of Christ. [Cf: RH 11-05-95 para. 8] p. 373, Para. 4, [1895MS].

The precious message has come to us in these last days. Warnings and entreaties have sounded. The invitation has been given, "Come; for all things are now ready." While it is called today, harden not your hearts. Shall men and women whom God has blessed with great light, permit themselves to be led astray by the flattering lies of the enemy of their souls? Shall they seek for distinction, for worldly honor and prosperity, when it involves disobedience to the commands of God? Will they yield their eternal interests and sell their birthright for a mess of pottage? Shall we not arouse, and shake off the dangerous lethargy of the world, which is lulling us to sleep in the cradle of carnal security? Will you who are intimidated with the jeers of those who trample upon God's commandments yield to the temptation to be cowards, and to forfeit the favor of God rather than to endure the reproaches of your neighbors who laugh at your singular faith? God's Spirit will not always strive with man. Those that slight the invitation, scorn the last message of mercy that God sends for their salvation, and they cannot taste of the blessed supper. Jesus, the compassionate Saviour, has sent to our world the general invitation, "Come; for all things are now ready." Will you imitate the Jews, who refused the invitation? To us the invitation is given, and the Lord would have you fear and tremble at his word, that he may kindle in your heart hope and faith and holy trust. He commands you to seek first the kingdom of God and his righteousness, and promises that all necessary things shall be added unto you. He unfolds before you the glories of paradise, and the question is, Will you accept his invitation? [Cf: RH 11-05-95 para. 9] p. 374, Para. 1, [1895MS].

The angels hastened Lot out of Sodom; but the same warnings that came to Lot are now sounding to a world that is heedless and impenitent. To each of us the message is given: "Haste! escape for thy life!" Better opportunities will never come. No earthly interest is worth a moment's consideration where eternal interests are involved. [Cf: RH 11-05-95 para. 10] p. 374, Para. 2, [1895MS].

Christ sends his messages of love, and directs the attention of men to the nobler world which they have lost from their vision. He seeks to uplift the mind of him who is absorbed in worldly enterprises, and bids him to look within the gates ajar, from which the glory of God is streaming to earth. With eternity in view, he asks the soul, "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?" The Lord Jesus made the world and its inhabitants; but he would lift the mind from the slavery which the love of the world enforces. Christ has pledged his own life for the redemption of his people, and he would have them consider their higher, eternal claims. The duties of this life must be placed in harmonious relation to their eternal interests,

or else the affections will be absorbed in earthly things, and the mind will be utterly incapacitated for the great things of the heavenly world. The perceptions will be obscured by the little worrying, perplexing things of this life; the thoughts will be engrossed by the things of earth; and the moral, mental, and physical capabilities which God claims for his service, will be dwarfed and weakened by serving self and the world. Christ assigns to the world its place, and subjects men to the will and mind of God. He would separate them from the vanities of life, and have them cooperate with God in blessing the needy, in lifting up those who are bowed down, and in inheriting the blessing which God has promised to those who are laborers together with him. Mrs. E. G. White. [Cf: RH 11-05-95 para. 11] p. 374, Para. 3, [1895MS].

We are not to look with indifference upon those who are dishonored through sin; "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." Having given Jesus, God will with him also freely give us all things that pertain unto life and godliness. However wretched may be the specimens of humanity that men spurn and turn aside from, they are not too wretched, too low, for the notice and love of God. He sends his Holy Spirit to yearn over them with tenderness, seeking to draw them to himself. God uses humanity to uplift humanity. The Lord Jesus condescended to clothe his divinity with humanity, and to stand as a representative of God upon earth, an example of what God would have humanity become through the grace of Christ. God has not left humanity out of the plan for saving humanity. Humanity must become the channel through which the grace of God is to flow to reach humanity. [Cf: RH 11-12-95 para. 1] p. 375, Para. 1, [1895MS].

What a different state of things would we see in the earth if all who profess to believe in Jesus Christ should conscientiously live by every word that proceedeth out of the mouth of God! How many hearts would be gladdened if the instruction of Christ was carried out, when he says, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed." "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee." We are to realize that the poor and the suffering have claims upon us; for they are God's children. Christ said, "All ye are brethren." [Cf: RH 11-12-95 para. 2] p. 375, Para. 2, [1895MS].

The very same principles which were given to the children of Israel for their guidance, by Christ, their invisible Leader, are the principles that he gave upon the mount for the benefit not only of those who were there assembled, but for our admonition to the very close of time. The poor are left within our gates as our legacy. The poor are our brethren, and God has said they shall never cease out of the land. God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." God has made all nations of one blood, and this tells the great truth of the kinship of men. Every man is related to his fellowmen both by creation and redemption. This was the truth that Christ constantly sought to keep before his disciples and before men.

The feast at the house of the Pharisee was made an occasion for presenting lessons of our individual responsibility to the human race, and for pointing out the duties that are enjoined upon man to his fellowmen. Christ gave this lesson at the feast, and it will not lose its force through all time. Its results will be as far-reaching as eternity. Christ himself has told us what constitutes true Christianity. He has shown what are the duties of brothers to brothers, of humanity to humanity, as subjects of his kingdom. His instruction to men is stamped with the seal of Heaven. The question is, Shall we walk in the light? shall we practice his words? When you make a dinner or a supper, will you pass by your friends, your brethren, your kinsmen, your wealthy neighbors, lest they bid you again, and recompense you, and call the poor, the maimed, the lame, the blind, that you may be blessed? for they cannot recompense you, but you will be recompensed at the resurrection of the just. [Cf: RH 11-12-95 para. 3] p. 375, Para. 3, [1895MS].

In the words of Christ we see a light shining amid the moral darkness of the world. Those who follow his instruction will form such characters as will fit them for a home among the ransomed. Those who have tender regard for the poor, who exercise sympathy to the bereaved, who heal the broken in heart, who brighten desolate homes, are following the example that is given in the life of Christ. The Lord Jesus has laid bare the great principles of genuine godliness. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Those who profess to be Christians should not make of none effect the words of Christ by contrary practices. Many by their practices say, "It is my business to center my affections upon my home, my relatives, my kindred, and my country. I have abundant home missionary work to do among my own." It is true that the first work that should be done is the work in the home. We should teach the lessons that Christ has so plainly specified, and carry out the instruction he has given in regard to the suffering of the world. The poor are God's property, and that which is done for them will be recompensed at the resurrection of the just. [Cf: RH 11-12-95 para. 4] p. 376, Para. 1, [1895MS].

What is pure religion? Christ has told us that pure religion is the exercise of pity, sympathy, and love, in the home, in the church, and in the world. This is the kind of religion to teach to the children, and is the genuine article. Teach them that they are not to center their thoughts upon themselves, but that wherever there is human need and suffering, there is a field for missionary work. There are many unpromising subjects about us, who are sacrificing the powers of their God-given manhood to pernicious habits. Shall we despise them?--No; the Lord Jesus has purchased their souls at an infinite price, even by the shedding of his heart's blood. Are you who profess to be the children of God, Christians in the full acceptance of the term, or in your life-practice are you only counterfeits, pretenders? Do you ask, as did Cain, "Am I my brother's keeper?" Will the Lord say to any of us as he said to Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground"? Shall we fail to do our God-given work, and not to seek to save that which was lost? There are many who ask, as did the lawyer, "Who is my neighbor?" The answer comes down to us in the circumstances that happened near Jericho, when the priests and the Levite passed by on the other side, and left the poor bruised

and wounded stranger to be taken care of by the good Samaritan. Every one who is in suffering need is our neighbor. Every straying son and daughter of Adam, who has been insnared by the enemy of souls, and bound in the slavery of wrong habits that blight the God-given manhood or womanhood, is my neighbor. [Cf: RH 11-12-95 para. 5] p. 376, Para. 2, [1895MS].

Would that the lessons given by Christ might be brought home to every soul! Would that children might be educated from their babyhood, through their childhood and youth, to understand what is the missionary work to be done right around them. Let the home be made a place for religious instruction. Let parents become mouthpieces of the Lord God of Israel, to teach the precepts of true Christianity, and let them be examples of what the principles of love can make men and women. We are to think and care for others who need our love, our tenderness, and care. We should ever remember that we are representatives of Christ, and that we are to share the blessings that he gives, not with those who can recompense us again, but with those who will appreciate the gifts that will supply their temporal and spiritual necessities. Those who give feasts for the purpose of helping those who have but little pleasure, for the purpose of bringing brightness into their dreary lives, for the purpose of relieving their poverty and distress, are acting unselfishly and in harmony with the instruction of Christ. Those who go forth to help souls that are bound in the slavery of sinful habits, go upon the mission that Jesus has sent them. There are poor souls that cannot of themselves break the chain that binds them. They have wandered far from God. They need help which the Lord has given to his stewards in talents of means and influence. Shall not those who are blessed seek to glorify God by reshaping the broken character of those who have fallen through sin? Shall not human agents become co-workers with God? With many the powers of the soul have become palsied, they are blinded with sin, their spiritual powers are incapable of appropriating and assimilating the elements of divine life. Satan exercises his ingenuity in perverting every God-given capacity. He works in such a way as to cause the recipient of God's blessing to use his powers against the Lord who created him for his own glory, and against him who paid an infinite price for his redemption. But the Lord will work through human agencies, if they will give themselves to him to be worked by the Holy Spirit. Christ will use every consecrated ability. [Cf: RH 11-12-95 para. 6] p. 376, Para. 3, [1895MS].

"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 only begotten Son of God, life and immortality are brought to light. Through him are poured the streams of salvation. Through him comes the power by which the character may be reshaped, and the soul renewed to bear the moral image of God. When souls are converted to God, they become mediums through which a vital current may be communicated for the transformation of the character of many others. Recovered themselves from Satan's power, they know how to work. Human nature becomes united with the divine nature, Christ lives in the human soul, and acts through all the powers of body, soul, and spirit. From the converted soul, light shines forth to those who are perishing. Those who have been in sin, and have experienced the love of Christ, know how to sympathize, how to adapt themselves to those who are in sin and sorrow, and can exercise the love of Christ through the channel of human affection. Thus a current of blessedness and joy flows through

the human channel that is consecrated to the service of God. What a stream of thanksgiving and joy flows back to God through human channels. What vast numbers might unite in becoming active members of the army of the Lord in place of living a life of selfishness and self-pleasing, that at last proves itself to be not life but the veriest mockery. But when life is enriched with the life of Christ, when its impulses are quickened by the faith that works by love and purifies the soul, then the loftiest purposes are carried out, the noblest work is done, in the name of Christ. Through his own transforming grace, Christ is multiplied in the lives of those who are restored to his image. They cooperate with Christ in offering the divine gift of the whole human family. [Cf: RH 11-12-95 para. 7] p. 377, Para. 1, [1895MS].

Selfishness would make a monopoly of eternal life. The Jewish nation thought to confine the benefits of salvation to their own nation; but the world's Redeemer showed them that salvation is like the air we breathe, like the atmosphere that belongs to the whole world. Every soul can be enriched by the love of God. The selfishness that would number Israel is an offense to God; for God's gift belongs not to a select few but to the whole world. What strange work Elijah would have done in numbering Israel in the time when God's judgments were falling upon his backsliding people. He could only count one on the Lord's side. He said in mournful accents, "I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." The word of the Lord surprised the disconsolate man; for Christ said, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." No man is to number Israel, but let every man see that he has a heart of flesh, a heart of tender sympathy, that, like the heart of Christ, reaches out for the salvation of the world. Mrs. E. G. White. [Cf: RH 11-12-95 para. 8] p. 377, Para. 2, [1895MS].

Luke seems to have been much impressed with the prayers of the Saviour, and with his custom of communing with his Heavenly Father. He records a number of instances where the Saviour engaged in public and private prayer. He says: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Again he writes: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." Jesus repeated this prayer with great solemnity, and then gave his disciples an illustration of the privilege and success of prayer. He gave this lesson to encourage his disciples to be persevering in offering their petitions, and to encourage all in continual striving in prayer. [Cf: RH 11-19-95 para. 1] p. 377, Para. 3, [1895MS].

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing

to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth." In this lesson is an illustration of the fact that even a selfish man will reluctantly yield to an urgent request, not because his friend calls upon him, but in order to get rid of the importunate prayer that sounds in his ear and disturbs his hour of rest. He asks to be let alone, but the suppliant does not cease his importuning, and he rises and gives him all he asks, in order to get rid of the disturber of his rest. What a lesson is conveyed in this parable to those who are spiritually slothful! [Cf: RH 11-19-95 para. 2] p. 378, Para. 1, [1895MS].

Jesus continues: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." If a selfish person is prevailed upon to grant the request of his friend, in order to get rid of the disturber of his rest, how much more will our Heavenly Father, who loves us, grant the requests of those to come to him in faith, and who will not yield to discouragement because of apparent delay? The petition that the suppliant offers to Heaven, God is as willing to grant as the petitioner is earnest to request. The Lord in his wisdom does not always grant the request at once. He sees that it is necessary that the petitioner should search his heart, and should exercise repentance for sin and wrong. He sees that it is necessary that the heart should be emptied of vanity so that God may pour his richest treasures into the soul. The Lord encourages us to ask. No one is to become discouraged because he does not immediately realize the relief he desires. Let the petitioner cherish trusting faith, and refuse to be disheartened. Let him appropriate the promise, believing that his petition has found favor with God, and rest in the promise, "It shall be given you." Although we cannot always be upon our knees, yet the desires of our heart should be constantly ascending to God. We should present to him those things that we feel are necessary for our advancement. We may have to pass through a painful season of suspense, and our case may seem exceedingly urgent, but in this way the soul becomes educated to look unto God as unto a faithful Creator. He would have us ponder on the promises and delight in the positive assurances that he has brought to view in his precious word. [Cf: RH 11-19-95 para. 3] p. 378, Para. 2, [1895MS].

The promises of God are like precious flowers scattered through a garden. The Lord would have us linger over them, looking closely into them, taking in their loveliness, and appreciating the favor that God has bestowed upon us by making such rich provisions for our needs. Were it not for contemplation of the promises of God, we could not understand the gracious love and compassion of God toward us, or realize how rich were the treasures prepared for those who love him. He would have the soul encouraged to repose in faith upon him, the only sufficiency of the human agent. We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in him is no variableness neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential

for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters his blessings all along our path to brighten our heavenward journey. [Cf: RH 11-19-95 para. 4] p. 378, Para. 3, [1895MS].

The man who was solicited at midnight, and who at first refused to be disturbed, does not represent God. The parable teaches us to press our petitions again and again, and exercise unfailing faith in Him whose promises are yea and amen. Again, the Saviour illustrates the way in which our Heavenly Father will deal with us, by presenting the case of a father dealing with his children. 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?" [Cf: RH 11-19-95 para. 5] p. 379, Para. 1, [1895MS].

Our God is not uncourteous, disobliging, and selfish. He is not like the man who refused to help one whom he called his friend. The course of God toward his solicitors is in marked contrast to this. He gives a positive assurance, saying, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Paternal love is manifested toward the child that asks for bread, and the Father does all in his power to satisfy his request. Jesus says, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" [Cf: RH 11-19-95 para. 6] p. 379, Para. 2, [1895MS].

We are to come before the mercy seat with reverence, calling up to our mind the promises that God has given, contemplating the goodness of God, and offering up thankful praises for his unchangeable love. We are not to trust in our finite prayers, but in the word of our Heavenly Father, in his assurance of his love for us. Believing the promise of his unchanging love, we press our petitions to the throne of grace. Our faith may be tested by delay; but the prophet has given instruction as to what we should do. He says, "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." Wait upon the Lord; he has made the promise, and is back of the assurance. [Cf: RH 11-19-95 para. 7] p. 379, Para. 3, [1895MS].

In the parable the uncourteous, disobliging man yielded at last to the persevering entreaty of his friend, but God is not like this surly, selfish person. He delights to bless his heritage. In contrast with the man in the parable, Jesus asks, "How much more shall your Heavenly Father give the Holy Spirit to them that ask him?" He who hungers and thirsts after righteousness will be filled. Wait upon the Lord, comfort your heart with expectation, rejoice in hope that maketh not ashamed. Wait upon him in humility as a humble suppliant. Wait on the Lord, and he will bring it to pass. When doubts fold their dark pinions about your soul, present to the Lord his promise, "Ask, and it shall be given you." Believe you receive the things you ask for, and you shall have them. What is faith? The apostle says, "Now faith is the substance of things hoped for, the evidence of things not seen." [Cf: RH 11-19-95 para. 8] p. 379, Para. 4, [1895MS].

Pray often to your Heavenly Father. The oftener you engage in prayer,

the closer your soul will be drawn into a sacred nearness to God. The Holy Spirit will make intercession for the sincere petitioner with groanings which cannot be uttered, and the heart will be softened and subdued by the love of God. The clouds and shadows which Satan casts about the soul will be dispelled by the bright beams of the Sun of Righteousness, and the chambers of mind and heart will be illuminated by the light of Heaven. But be not discouraged if your prayers do not seem to obtain an immediate answer. The Lord sees that prayer is often mixed with earthliness. Men pray for that which will gratify their selfish desires, and the Lord does not fulfill their requests in the way which they expect. He takes them through tests and trials, he brings them through humiliations, until they see more clearly what their necessities are. He does not give to men those things which will gratify a debased appetite, and which will prove an injury to the human agent, and make him a dishonor to God. He does not give men that which will gratify their ambition, and work simply for self-exaltation. When we come to God, we must be submissive and contrite of heart, subordinating everything to his sacred will. [Cf: RH 11-19-95 para. 9] p. 380, Para. 1, [1895MS].

In the garden of Gethsemane, Christ prayed to his Father, saying, "O my Father, if it be possible, let this cup pass from me." The cup which he prayed should be removed from him, that looked so bitter to his soul, was the cup of separation from God in consequence of the sin of the world. He who was perfectly innocent and unblamable, became as one guilty before God, in order that the guilty might be pardoned and stand as innocent before God. When he was assured that the world could be saved in no other way than through the sacrifice of himself, he said, "Nevertheless, not what I will, but what thou wilt." The spirit of submission that Christ manifested in offering up his prayer before God, is the spirit that is acceptable to God. Let the soul feel its need, its helplessness, its nothingness, let all its energies be called forth in an earnest desire for help, and help will come. Let the language of the petitioner be, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." We can never commit our interests to God for time and for eternity until we accept him as the one who is worthy of our highest confidence. Let faith pierce the darkness. Walk with God in the dark as well as in the light, repeating the words, "He is faithful that promised." Through the trial of our faith we shall be trained to trust in God. The Lord will imbue us with his Holy Spirit, in order that we may feel our need and seek his help. Those who seek him with the whole heart will find him. Mrs. E. G. White. [Cf: RH 11-19-95 para. 10] p. 380, Para. 2, [1895MS].

Dear Brethren and Sisters in America: I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. "Even Christ pleased not himself;" but we are to consider the fact that that field is no more discouraging to those who would be laborers together with God, than was the field of the world as it presented itself before the only begotten Son of God. When he came to earth to seek and to save that which was lost, he did not consult his own ease or pleasure. He left his high command, he laid aside his heavenly honor and glory, he laid off his glorious diadem and royal robe, and left the royal courts, in order that he might come to earth to save fallen man. Though he possessed eternal riches, yet for our sakes he became poor, that he might enrich the human race. By accepting

the Son of God as their Redeemer, by exercising faith in him, the sons and the daughters of Adam may become heirs of God and joint-heirs with Jesus Christ. The apostle says: "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." Christ was willing to come to a world that was all marred and seared with the curse,--the result of Adam's transgression of the law of God. He was willing to undertake the case of fallen beings who had lost their original holiness, and who were in ignorance of the perfection of God's character. He was willing to come to bring back to loyalty those who were not subject to God's moral government. In the grand counsels of Heaven it was found that it was positively necessary that there should be a revelation of God to man in the person of his only begotten Son. He came to earth to be "the true Light, which lighteth every man that cometh into the world." [Cf: RH 11-26-95 para. 1] p. 380, Para. 3, [1895MS].

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left heaven to work for fallen man. He clothed his divinity with humanity, and came into the world, in order that his humanity might touch humanity, and his divinity lay hold upon the throne of God in man's behalf. He came to seek the one lost sheep, to bring back the wandering one from the wilderness of sin to the heavenly fold. He was treated with every indignity by those whom he came to save from eternal ruin, and the missionary to the Southern field will need to arm himself with the mind that was in Christ Jesus. The record says: "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." [Cf: RH 11-26-95 para. 2] p. 381, Para. 1, [1895MS].

The Southern race has been neglected. Men have passed by on the other side, as the priest and the Levite passed by the wounded, robbed, bruised, and beaten one. But a certain Samaritan, as he journeyed that way, not only saw him, but he had compassion on him, and went to him, and bound up his wounds, set him on his own beast, brought him to an inn, and took care of him. How many have left the colored race to perish by the wayside? Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. He who was one with the Father, came to our world to bridge the gulf that sin had made, which separated man from God because of transgression. Christ, the brightness of his Father's glory, beheld humanity in its wretchedness and sinfulness, beheld souls tainted with corruption, depraved and deformed. He knew that the fallen race tended more to evil than to good, and practiced the most hateful vices. The heavenly hosts looked upon the world as undeserving of the sympathy and love of God. Angels marveled that Christ should undertake to save man in his lost, and as it seemed to them, hopeless condition. They marveled that God could tolerate a race so foul with sin as to be a blot upon his creation. They could see no room for love, but Christ saw that souls must perish

unless an arm strong to deliver was reached forth to save. [Cf: RH 11-26-95 para. 3] p. 381, Para. 2, [1895MS].

Satan is the destroyer, but Christ is the restorer. From the first it was Satan's purpose to cause men to transgress the law of God. He misrepresented the character of the Father, trampled upon his law, and cast contempt upon his precepts. He inspired men with his own spirit, and made them partakers of his own attributes, and caused them to transgress the law of God. When he had accomplished his work of ruin, he pointed to the degraded, sin-polluted souls whom he had made subject to a thousand vices, and declared that they were too degraded, too wretched, to be redeemed by Heaven. He sought to present mankind in the most discouraging aspect, so that reformation might seem hopeless. Though he could not prevail with his temptations in assailing Christ, or cause him to fail or be discouraged, yet he often succeeds too well with those who should be laborers together with God. But his plans to cause the work to cease are not wholly successful. Through the grace of God those whom the enemy has oppressed for generations, rise up to the dignity of God-given manhood and womanhood, and present themselves as sons and daughters of the Most High. This result is generally brought about through well-directed, persevering missionary labor. [Cf: RH 11-26-95 para. 4] p. 381, Para. 3, [1895MS].

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up his ease, his riches, and his life? [Cf: RH 11-26-95 para. 5] p. 382, Para. 1, [1895MS].

Christ gave up all in order that he might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through his merits man might be reconciled to God. Why is there not an army of workers enlisted under the bloodstained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? We should teach those who are filthy how to cast away their old, sin stained garments of character, and how to put on Christ's righteousness. We should plant in their darkened minds the elevating, ennobling thoughts of heavenly things. By faith, by Christlike sympathy and example, we should lead the polluted into pure and holy lives. We should live such a life before them that they will discern the

difference between error and vice, and purity, righteousness, and holiness. We should make straight paths for our feet, lest the lame be turned out of the way. [Cf: RH 11-26-95 para. 6] p. 382, Para. 2, [1895MS].

Many who claim to be Christians have accomplished little in the world because they have not kept their eyes upon Jesus, and have permitted iniquity to overcome them. Many who have gone forth as missionaries have fallen into sin, and Satan has exulted because men who claimed to be workers together with God were not daily converted, and were not, by looking unto Jesus, transformed in character. They did not make God their strength, and so made crooked paths for their feet. They could not bring the poor, ignorant souls who were debased by sin into a new life, even into the life of God, because their own life was not hid with Christ in God. As workers together with God, we must yoke up with Jesus Christ, and put on Christ. When we are planted in him, we shall grow in likeness to Christ's character. We are to be living epistles, and men are to read in our lives what it means to be a Christian. We are to represent Christ in character, and self is to be hidden with Christ in God. When this is our experience, we shall find that the angels of God will cooperate with us. Feeling our dependence upon God, we shall realize the force of Christ's words when he said, "Without me ye can do nothing." We shall then know how to have sympathy for the neglected, the oppressed, the despised, and yet at the same time have no sympathy with degradation, but in the midst of sin press closer and closer to the side of Jesus. We shall be grieved and shocked at the sins which are committed, while we wear the yoke with Christ, and are preparing to be temples for the indwelling of the Holy Ghost. [Cf: RH 11-26-95 para. 7] p. 382, Para. 3, [1895MS].

Men who have faith, and hope, and love are partakers of the divine nature, and have overcome the corruption that is in the world through lust. Such men are successful workers; for they build upon the sure foundation, gold, silver, and precious stones. They build with goodly material which is most valuable. They do not build with that which is perishable, with that which is compared to wood, hay, and stubble, which will be burned up in the fires of the last days. Their work results in redeeming souls that shall stand before the throne of God. [Cf: RH 11-26-95 para. 8] p. 383, Para. 1, [1895MS].

Christ said to his disciples: "They that be whole need not a physician, but they that are sick. . . . I am not come to call the righteous, but sinners to repentance." Those who realize their guilt, feel their need of the Saviour. Why, O why, has not more been done to diffuse light into the darkened minds of the colored race? Christ died for the colored people as verily as he died for the white people. Through faith in Christ the colored people may attain unto eternal life as verily as may the white people. Those whom the Lord sees neglected by us have been intrusted with reasoning powers, and yet they have been treated as though they had no souls. They have been wounded by a so called Christian nation. They have been left by the wayside, and decided efforts will have to be made to counteract the wrong that has been done them. But though they have been despised and neglected of men, God has given special help and enlightenment to many who were in slavery. He has illuminated their darkness when they were in the most unfavorable circumstances, and they have revealed to the world the elements of the greatness in Christian character. Many of the black

race have been rich in faith and trust in God. They have manifested divine compassion for those whom they could help. They have known what it was to hunger for sympathy and help; for they were but neglected by those who saw their wretchedness and could have helped them, but who passed by on the other side, as the priest and the Levite passed by the bruised and wounded one. There are souls among the colored race that can be reached, and the very kind of labor which their circumstances require should be put forth, that they may be saved. When these souls are converted to the truth, they will become partakers of the divine nature, and will go forth to rescue their fellowmen, to lead those who are in darkness into light. They can be helped in their low estate, and in their turn can contribute to the good of others. [Cf: RH 11-26-95 para. 9] p. 383, Para. 2, [1895MS].

But there are many among the colored people whose intellect has been too long darkened to be speedily fitted for fruitfulness in good works. Many are held in bondage to depraved appetite. Many are slaves to debasing passions, and their character is of such an order as will not enable them to be a blessing. Sin and depravity have locked up their senses. They need help as much as the veriest heathen, and unless they have the right kind of help, they will be lost. But they may be taught to know God and Jesus Christ whom he has sent. The bright beams of the Sun of Righteousness may shine into the darkened chambers of their mind. They need to catch a glimpse of God. It is their privilege to have eternal life, to be in union with God, and it is the privilege of those who know the truth to repeat the story again and again of God's wonderful love to man as manifested on Calvary's cross. The chain that is let down from the throne of God is long enough to reach into the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lowly, for Jesus has made a divine interposition in their behalf. He is able to reach to the lowest depths and lift them up from the pit of sin, that they may be acknowledged as children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. Mrs. E. G. White. [Cf: RH 11-26-95 para. 10] p. 383, Para. 3, [1895MS].

God estimates man, not by the circumstances of his birth, not by his position or wealth, not by his advantages in educational lines, but by the price paid for his redemption. Man is of value with God in proportion as he permits the divine image to be retraced upon his soul. However misshapen has been his character, although he may have been counted as an outcast among men, the man who permits the grace of Christ to enter his soul will be reformed in character, and will be raised up from his condition of guilt, degradation, and wretchedness. God has made every provision, in order that the lost one may become his child. The frailest human being may be elevated, ennobled, refined, and sanctified by the grace of God. This is the reason God values men; and those who are workers together with God, who are filled with divine compassion, will see and estimate men in the same way that God sees and estimates them. Whatever may be the nationality or color, whatever may be the social condition, the missionary for God will look upon all men as the purchase of the blood of Christ, and will understand that there is no caste with God. No one is to be looked upon with indifference, or to be regarded as unimportant; for every soul has been purchased with an infinite price. Therefore, in the name of Jesus Christ of Nazareth, let not the colored race be longer neglected by those who claim to believe in Christ as the Saviour of men. Let not one who claims to have

heard the gracious words, "Thy sins be forgiven thee," hold himself aloof from those whose lives have been dark and shadowed. [Cf: RH 12-03-95 para. 1] p. 384, Para. 1, [1895MS].

Was it God's purpose that the colored people should have so much guilt and woe in their lives?--No. Men who have had greater advantages than they have had, have taught them immorality, both by precept and example. Debasing practices have been forced upon them, and they have received low conceptions of life, and even their conceptions of the Christian life are of a depraved order. But the people who have been more favorably situated, who have had light and liberty, who have had an opportunity to know God, and Jesus Christ whom he has sent, are responsible for the moral darkness that enshrouds their colored brethren. Can they who have been so highly privileged afford to stand in their pride and importance, and feel that they are altogether too good to associate with this depraved race? Let those who profess to be Christians look to the example of Christ. He stooped to take human nature, in order that he might be able to reach man where he was. The Majesty of heaven came to seek and to save that which was lost; and shall those for whom Christ has done so much, stand aloof from their fellowmen who are now perishing in their sins? [Cf: RH 12-03-95 para. 2] p. 384, Para. 2, [1895MS].

The Lord invites his people to become workers together with him in rebuilding and reshaping character according to the true standard of moral rectitude. Through faith in Christ we are to be recreated in his image. Jesus says, Behold, I create a new thing in the earth. Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. The treasures of wisdom which have been hidden for ages are to be brought forth for the enriching of the lost. O what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man, in order that he may become a co-laborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, has been revealed in Christ Jesus! The greatest display of majesty and power is given to the world through the only begotten Son of God. With this power at our command, I would ask in the name of Jesus Christ of Nazareth why it is that God's people do not awake to their duty? Why is it that every individual does not become an example in doing the work that the time demands in first giving himself and then his talents of means and ability for the enlightenment and salvation of a people who are in the dense darkness of pitiful and most deplorable ignorance? Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the word of God? We must teach them to read God's word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition. There are preachers and teachers among the colored people who are addicted to licentious habits; and how can they understand the binding claims of the law of God, when the standard of righteousness is not revealed and exalted before their eyes by the precept and example of their teachers? We must go among them, and show them how to honor and obey God's law, in order that they may be prepared to have a part in the new earth. [Cf: RH 12-03-95 para. 3] p. 384, Para. 3, [1895MS].

Are there not those who can go from house to house, from family to family, and who can repeat the A B C of true Christian experience? Let Christ be your text. In all your labor let it be apparent that you know Jesus. Present his purity and saving grace, that by beholding, these people may become changed into the divine image. Among most of the colored people we find unseemly practices in their worship of God. They become much excited, and put forth physical exertions that are uncalled for in the solemn worship of God. Their superstitious ideas and uncomely practices cannot at once be dispelled. We must not combat their ideas and treat them with contempt. But let the worker give them an example of what constitutes true heart-service in religious worship. Let not the colored people be excluded from the religious assemblies of the white people. They have no chance to exchange their superstitious exercises for a worship that is more sacred and elevating if they are shut out from association with intelligent white people who should give them an example of what they should be and do. Let the white people practice the self-denial necessary, and let them remember that nothing is to be regarded as unimportant which affects the religious life of so vast a number of people as that which composes the colored race. They conduct their worship according to the instruction they have received, and they think that a religion which has no excitement, no noise, no bodily exercises, is not worth the name of religion. These ignorant worshipers need instruction and guidance. They can be won by kindness, and can be confirmed in well-doing. Both old and young will need to be instructed as one would instruct a family of children. [Cf: RH 12-03-95 para. 4] p. 385, Para. 1, [1895MS].

Let the worker give them an example by associating with them, and by revealing the virtues of Christ Jesus. They need to be brought in contact with cultivated minds, to come into association with those whose hearts are softened and subdued by the Holy Spirit. They are imitative, and will catch up pure sentiments, and be influenced by elevated aspirations. A new taste will thus be created, and elevated desires will spring up for things that are of good report, pure, honest, and lovely. But if the colored people are left in their present condition, and do not have presented before them a higher standard of Christianity than they now have, their ideas will become more and more confused, and their religious worship more and more demoralized. They have been strangely neglected. Poverty and want are common among them, and very little has been done to relieve their distress. We cannot be surprised that such neglect should result in hardness of heart and in the practice of vice, but God cares for this neglected class. The colored people have souls to save, and we must enter into the work, and become co-laborers with Jesus Christ. We cannot leave them as we have left them in the past. We cannot be justified in expending money so lavishly in providing conveniences for ourselves, and in furnishing facilities for those who have been more fortunate, and are already abundantly supplied with every facility, and do nothing for those who know not God and Jesus Christ whom he hath sent. We must not abandon millions of the colored race to their degradation, and because they are degraded, pass them by on the other side. [Cf: RH 12-03-95 para. 5] p. 385, Para. 2, [1895MS].

Let us bear in mind the words that Christ spoke to the people who were honored above others in being privileged to have the Lord Jesus Christ to labor among them, and yet who did not appreciate this privilege, and

did not diffuse the light of Heaven to others. He said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: RH 12-03-95 para. 6] p. 386, Para. 1, [1895MS].

But while Christ pronounced a woe upon those who did not repent at his preaching, he had a word of encouragement for the lowly: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight." Many of the colored people are among the lowly who will receive the word of God, and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected? We must do a work for the colored race that has not yet been done. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The Son of God, the Creator of the world, sacrificed his own life, in order that he might become the Redeemer of fallen humanity. He made an infinite sacrifice, that he might become man's surety and substitute, and shall we remain indifferent to a downtrodden, abused race? [Cf: RH 12-03-95 para. 7] p. 386, Para. 2, [1895MS].

God cares for the colored people, and if we would cooperate with him for the salvation of their souls, we must care for them, too, and become laborers together with him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. There needs to be a stirring up among the members of our churches. There needs to be concern created for our colored brethren at the great heart of the work. We should rouse up to the interest that true Christians ought to feel for those who are depressed and morally degraded. The fact that their skin is dark does not prove that they are sinners above the white race. Much of their depravity is the fruit of the neglect of the white people. They have not felt the sympathy that they ought to have felt for the abandoned and wretched. Those who profess to love Christ should have worked for their colored brethren until hope would have sprung up in their hearts. Many are completely discouraged, and they have become stolid because they have been neglected, despised, and forsaken. The poor and unfortunate are numbered by thousands, and yet we have looked on indifferently, and seen their sorrow, and have passed by on the other side. Their degraded condition is our condemnation. The Christian world are guilty because they have failed to help the very ones who most need help. Christ says, "I am not come to call the righteous, but sinners to repentance." [Cf: RH 12-03-95 para. 8] p. 386, Para. 3, [1895MS].

Should we not work the Southern field? We have had every advantage in temporal and spiritual things, and shall we do nothing for our colored brethren? We cannot abandon the colored race and be accounted as guiltless. Christ speaks of his own mission in these words: "The Spirit

of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Are we not to follow the example of Christ? Are we not, as his human agents, to carry forward the work he came to do? Christ said, "They that be whole need not a physician, but they that are sick." We cannot leave souls for whom Christ died to be the prey of Satan's temptations. We cannot abandon this great flock to their ignorance, want, suffering, and corruption. This would not be doing the will of God. We cannot heap advantages upon ourselves and upon those who are not in need, and pass by those who are in utter want, and be approved of God. This neglect is charged against those who have had great light, who have had marvelous opportunities, and who yet leave so large a portion of God's moral vineyard unworked. For years Satan has been sowing his tares among the colored people, and the field cannot be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by. Christ did not pass by the needy and suffering. He united works of mercy with the message of salvation he came to bear to men. He engaged in a constant, untiring ministry, and worked for the perishing and sorrowful. He prefaced his message of love by deeds of ministry and beneficence, leaving us an example that we should follow in his steps. Mrs. E. G. White. [Cf: RH 12-03-95 para. 9] p. 387, Para. 1, [1895MS].

The world's Redeemer clearly defines what our duty is. To the lawyer who asked him how he should obtain eternal life, he said: "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" Then Jesus related the parable of the good Samaritan, and clearly showed that he is our neighbor who most needs our charity and help. We are to practice the commandments of God, and stand true to the relation which God has designed shall exist between man and his fellowman. It was never God's purpose that society should be separated into classes, that there should be an alienation between the rich and the poor, the high and the low, the learned and the unlearned. But the practice of separating society into distinct circles is becoming more and more decided. God designed that those to whom he intrusted talents of means, ability, and gifts of grace, should be good stewards of his beneficence, and not seek to reap all the advantages for themselves. God does not estimate man by the amount of wealth, talent, or education that he may have. He values man in proportion as he becomes a good steward of his mercy and love. [Cf: RH 12-10-95 para. 1] p. 387, Para. 2, [1895MS].

Those who center everything upon themselves misinterpret the character of God. The Lord designed that the gifts he bestows upon men should be used to minister to the unfortunate and the suffering ones among humanity. [Cf: RH 12-10-95 para. 2] p. 388, Para. 1, [1895MS].

We are in God's world, and are handling his goods, and we shall be called upon to render a strict account of the use that we have made of

his intrusted riches. If we have hoarded God's gifts for our own advantage, if we have indulged in luxury, if we have heaped up treasure for ourselves, and have been indifferent to the wants of those who are suffering around us, we shall be charged as guilty of embezzling God's goods. The cries of suffering humanity go up to God, and he hears their complaints of hunger, of ignorance, and of darkness. He will surely judge those who neglect his purchased possession, who leave the suffering to perish when it is in their power to relieve them. He will hold us accountable for the guilt of those who are left to be the sport of Satan's temptations, and who in their ignorance and blindness charge God with dealing partially with the human race. It is because the rich neglect to do the work for the poor that God designed they should do, that they grow more proud, more self-sufficient, more self-indulgent and hardhearted. They separate the poor from them simply because they are poor, and thus give them occasion to become envious and jealous. Many become bitter, and are imbued with hatred toward those who have everything when they have nothing. [Cf: RH 12-10-95 para. 3] p. 388, Para. 2, [1895MS].

God weighs actions, and every one who has been unfaithful in his stewardship, who has failed to remedy evils which it was in his power to remedy, will be of no esteem in the courts of heaven. Those who are indifferent to the wants of the needy will be counted unfaithful stewards, and will be registered as enemies of God and man. Those who misappropriate the means that God has intrusted to them to help the very ones who need their help, prove that they have no connection with Christ, because they fail to manifest the tenderness of Christ toward those who are less fortunate than themselves. As Christians, we are to manifest to the world the character of Christ in all the affairs of life. To be a Christian means to act in Christ's stead, to represent Christ. We are not to seek to get rid of the responsibilities that connect us with our fellowmen. God has not placed us in the world simply to please and honor and glorify ourselves. The character of our Christianity is tested by the dependent ones who are around us, who are ignorant and helpless. It is not proper to pile building upon building in localities where there are abundant facilities, and neglect fields that are nigh and afar off, where there is need of starting missionary enterprises. Instead of closing our eyes and senses to the wants of those who have nothing, instead of adding more and more facilities to those that are already abundant, let us seek to see what we can do to relieve the distresses of the poor, bruised souls of the colored people. Those who are heaping advantages upon advantages where there are already more than ample facilities, are not doing a work that will strengthen men in spirituality, and for neglecting destitute fields they are weighed in the balances of the sanctuary, and are found wanting. The Lord has given abundant light upon the subject of diffusing the knowledge of the truth, and no one is justified in following a selfish course. Those to whom God has intrusted much, who command the largest resources in doing a good work in behalf of the needy, and who yet have failed to do it, have withdrawn themselves from their own flesh, and have neglected their ministry to God's purchased possession, in order to gratify their own inclination. How does God look upon those who have left the poor to their poverty, the ignorant to their darkness and ignorance? How does he regard those who are willing to let the lost remain the slaves of circumstances which could have been changed in such a way as to bring relief to the distressed? God calls upon men to become Bible Christians, to represent the example

given them by Christ. Who can tell what will be the result of a self-denying, cross-bearing life? Eternity will reveal the result of following Jesus, and all will be amazed at the fruit that will be made manifest. [Cf: RH 12-10-95 para. 4] p. 388, Para. 3, [1895MS].

We need men who will become leaders in home and foreign missionary enterprises. We need men whose sympathies are not congealed, but whose hearts go out to the perishing that are nigh and afar off. The ice that binds about souls that are frozen up with selfishness, needs to be melted away, so that every brother shall realize that he is his brother's keeper. Then every one will go forth to help his neighbor to see the truth, and to serve God in an acceptable service. Then those who profess the name of Christ will aid others in the formation of a Christlike character. If every one would work in Christ's lines, much would be done to change the condition that now exists among the poor and distressed. Pure religion and undefiled would gleam forth as a bright and shining light. God's love in the heart would melt away the barriers of race and caste, and would remove the obstacles with which men have barred others away from the truth as it is in Jesus. True religion will induce its advocates to go forth into the highways and byways of life. It will lead them to help the suffering, and enable them to be faithful shepherds going forth into the wilderness to seek and to save the lost, to lead back the perishing sheep and lambs. [Cf: RH 12-10-95 para. 5] p. 389, Para. 1, [1895MS].

The most unfortunate may bear the image of God, and they are of value to God. Those who have true religion will realize that it is their supreme duty to reveal Christ to men, to make manifest the fact that they have learned in the school of Christ. O that we might individually realize that we are simply stewards in trust of God's means, and that we are to use the gifts God has given us, as Christ used his eternal riches, in seeking and saving that which is lost. We are only trustees, only stewards, and by and by we must give a reckoning to the Master. He will inquire how we have used his goods, and whether or not we have ministered to his family in the world. If we have enjoyed the comforts and blessings of life, and have had no care for those who were less fortunate, and have failed to relieve those who were needy and suffering, for whom Christ has given his life, we shall not hear the words of approval, "Well done, thou good and faithful servant." [Cf: RH 12-10-95 para. 6] p. 389, Para. 2, [1895MS].

If God has intrusted to us the precious light of truth, and has given us a knowledge of Jesus Christ whom he has sent, and we have failed to diffuse that light, we shall be confronted with the souls whom we have held in darkness in the great day of God. We shall be dealt with as we have dealt with others. The King will say to those 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 an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mrs. E. G.

White. [Cf: RH 12-10-95 para. 7] p. 389, Para. 3, [1895MS].

The Hebrew nation were in servitude for a great number of years. They were slaves in Egypt, and the Egyptians treated them as though they had a right to control them in soul, body, and spirit. But the Lord was not indifferent to their condition, he had not forgotten his oppressed people. The record says: "God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land, and a large, unto a land flowing with milk and honey." [Cf: RH 12-17-95 para. 1] p. 390, Para. 1, [1895MS].

When God called Moses to be his instrument in delivering the Hebrew nation out of cruel bondage, Moses considered the difficulties of the situation, and thought of the obstacles that he would have to encounter in doing this great work. He knew that the people were in blindness and ignorance, that their minds had become beclouded in faith, and that they were almost destitute of a knowledge of God. They had become degraded by associating with a nation of idolaters, and had corrupted their ways by practicing idolatry. Yet there were many who were righteous and steadfast among this downtrodden people. The Lord directed Moses to give them a message from himself. He said: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." [Cf: RH 12-17-95 para. 2] p. 390, Para. 2, [1895MS].

This nation of slaves was to be taught of God. Jesus Christ, enshrouded in the pillar of cloud and fire, was to be their invisible leader, the ruler over all their tribes. Moses was to be the mouthpiece of God. For forty years God ruled over them as they journeyed through the wilderness. But the Hebrew nation is not the only nation that has been in cruel bondage, and whose groanings have come to the ears of the Lord of hosts. The Lord God of Israel has looked upon the vast number of human beings who were held in slavery in the United States of America. The United States has been a refuge for the oppressed. It has been spoken of as the bulwark of religious liberty. God has done more for this country than for any other country upon which the sun shines. It has been marvelously preserved from war and bloodshed. God saw the foul blot of slavery upon this land, he marked the sufferings that were endured by the colored people. He moved upon the hearts of men to work in behalf of those who were so cruelly oppressed. The Southern States became one terrible battlefield. The graves of American sons who had enlisted to deliver the oppressed race are thick in its soil. Many fell in death, giving their lives to proclaim liberty to the captives, and the opening of the prison to them that were bound. God spoke concerning the captivity of the colored people as verily as he did concerning the Hebrew captives, and said: "I have surely seen the affliction of my people, . . . and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." The Lord

wrought in freeing the Southern slaves; but he designed to work still further for them as he did for the children of Israel, whom he took forth to educate, to refine, and ennoble. Christ himself wrought with his appointed leaders, and directed them as to what they should do for his people that had become so terribly degraded. They were to be kept separate from all nations, to be directed and counseled until, through a correct representation of the divine character, they should come to know God, to reverence and obey his commandments. [Cf: RH 12-17-95 para. 3] p. 390, Para. 3, [1895MS].

Those who study the history of the Israelites should also consider the history of the slaves in America, who have suffered, who have been educated in crime, degraded, and oppressed, and left in ignorance to perish. Their physical freedom was obtained at a great loss of life, and Christians generally should have looked with compassion upon the colored race, for which God had a care. They should have done a work for them that would have uplifted them. They should have worked through the wisdom of God to educate and train them. We have been very neglectful of our colored brethren, and are not yet prepared for the coming of our Lord. The cries of these neglected people have come up before God. Who has entered into the work since their deliverance from bondage, to teach them the knowledge of God? The condition of the colored people is no more helpless than was the condition of the Hebrew slaves. The children of Israel were addicted to licentiousness, idolatry, gluttony, and gross vices. This is ever the result of slavery. But the Lord looked upon his people, and after their deliverance, he educated them. They were not left uncared for. Though they had lost in years of bondage the knowledge of the true God and of his holy law, yet God again revealed himself to them. In terrible grandeur and awful majesty he proclaimed to them his holy precepts, and commanded them to obey his law. The ten commandments are a transcript of the divine character, and are as unchangeable as the eternal throne. But since the slaves of the South attained to freedom, what have we as Christians done to bear any comparison to what was done for them by those who poured out their lives on the battlefield? Have we not looked upon the difficulties that presented themselves, and drawn back from the work? Perhaps some of us have felt sad over their wretchedness, but what have we done to save them from the slavery of sin? Who have taken hold of this work intelligently? Who have taken upon them the burden of presenting to them spiritual freedom that has been purchased for them at an infinite price? Have we not left them beaten, bruised, despised, and forsaken by the way? Is this the example that God has given us in the history of the deliverance of the children of Israel?--By no means. [Cf: RH 12-17-95 para. 4] p. 391, Para. 1, [1895MS].

Walls of separation have been built up between the whites and the blacks. These walls of prejudice will tumble down of themselves as did the walls of Jericho, when Christians obey the word of God, which enjoins on them supreme love to their maker and impartial love to their neighbors. For Christ's sake, let us do something now. Let every church whose members claim to believe the truth for this time, look at this neglected, downtrodden race, that, as a result of slavery, have been deprived of the privilege of thinking and acting for themselves. They have been kept at work in the cotton fields, have been driven before the lash like brute beasts, and their children have received no enviable heritage. Many of the slaves had noble minds; but the fact that their skin was dark, was sufficient reason for the whites to treat

them as though they were beasts. When freedom was proclaimed to the captives, a favorable time was given in which to establish schools, and to teach the people to take care of themselves. Much of this kind of work was done by various denominations, and God honored their work. Those who attempted to work for the black race had to suffer persecution, and many were martyrs to the cause. It was difficult to educate these people in correct ideas, because they had been compelled to do according to the word of their human masters. They had been subject to human passions, their minds and bodies had been abused, and it was very hard to efface the education of these people, and to lead them to change their practices. But these missionaries persevered in their work. They knew that the black man had not chosen his color or his condition, and that Christ had died for him as verily as he had died for his white brother. To show sympathy for the released slaves, was to expose one's self to ridicule, hatred, and persecution. Old-time prejudice still exists, and those who labor in behalf of the colored race will have to encounter difficulties. [Cf: RH 12-17-95 para. 5] p. 391, Para. 2, [1895MS].

The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read, and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind. If they had an opportunity to develop, they would stand upon an equality with the whites. The Hebrew nation were educated during their journeying through the wilderness. They engaged in physical and mental labor. They used their muscles in various lines of work. The history of the wilderness life of God's chosen people was chronicled for the benefit of the Israel of God till the close of time. The apostle says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." The Lord did not forsake his people in their wanderings through the wilderness, but many of them forsook the Lord. The education they had had in Egypt made them subject to temptation, to idolatry, and to licentiousness, and because they disregarded the commandments of the Lord, nearly all the adults who left Egypt were overthrown in the wilderness; but their children were permitted to enter Canaan. [Cf: RH 12-17-95 para. 6] p. 392, Para. 1, [1895MS].

The land of Egypt was nearly desolated to bring freedom to the children of Israel; the Southern States were nearly ruined to bring freedom to the colored race. For three years war was carried on, and many lives were sacrificed, and there is mourning today because of broken family circles. Unspeakable outrages have been committed against the colored race. They had lived on through years of bondage with no hope of deliverance, and there stretched out before them a dark and dismal future. They thought that it was their lot to live on under cruel oppression, to yield their bodies and souls to the dominance of man. After their deliverance from captivity, how earnestly should every Christian have cooperated with heavenly intelligences who were working for the deliverance of the downtrodden race. We should have sent missionaries into this field to teach the ignorant. We should have issued books in so simple a style that a child might have understood them, for many of them are only children in understanding. Pictures and object lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that

they could have been instructors and missionaries to their parents. [Cf: RH 12-17-95 para. 7] p. 392, Para. 2, [1895MS].

Let us prayerfully consider the colored race, and realize that these people are a portion of the purchased possession of Jesus Christ. One of infinite dignity, who was equal with God, humbled himself so that he might meet man in his fallen, helpless condition, and become an advocate before the Father in behalf of humanity. Jesus did not simply declare his goodwill toward perishing man, but humbled himself, taking upon himself the nature of man. For our sakes he became poor, that we might come into possession of an immortal inheritance, be heirs of God and joint-heirs with Jesus Christ. Mrs. E. G. White. [Cf: RH 12-17-95 para. 8] p. 392, Para. 3, [1895MS].

The Bible is the most precious book in the world. It is the only guide to direct the soul to the paradise of God. The apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is a precious treasure. It should be in every home, not to be laid away or put upon a shelf, but to be diligently studied. The Bible is the hope of both the white and the colored race. The idea is disseminated that common people should not study the Bible for themselves, but that the minister or teacher should decide all matters of doctrine for them. This is the doctrine that is taught to the colored people; but the Bible is the poor man's book, and all classes of people are to search the Scriptures for themselves. God has given reasoning powers to men, and by bringing our mental faculties into connection with the word of God, the spiritual powers are awakened, and common people, as well as teachers and clergymen, may understand the will of God. [Cf: RH 12-24-95 para. 1] p. 393, Para. 1, [1895MS].

Christ said to the people, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Many of the colored people are unable to read, and as it is necessary to understand the word of God, it is necessary to teach these people to read. During the days of slavery, the colored people were not generally taught to read, because through this accomplishment they became more fully awake to the degradation of their condition. In attaining knowledge, their desire was increased to have liberty, that they might still further pursue their search for knowledge. They saw that it was their right to be subject to no man, but to obey God only. The proclamation that freed the slaves in the Southern States, opened a field into which Christlike workers should have entered to teach those who were hungering and thirsting for knowledge, that they might know God and Jesus Christ whom he has sent. There were precious jewels of truth that should have been searched for as a man would search for hidden treasure. [Cf: RH 12-24-95 para. 2] p. 393, Para. 2, [1895MS].

The Lord has given the Bible to us, and it is our privilege to read it for ourselves. It is our duty to search it diligently, that we may receive more and more light from its sacred pages. As we search the Bible to comprehend the truths of salvation, angels of God are present to strengthen the mind, and to aid us in understanding that which will be a benefit to us and to others. We are to explore the sacred volume as a miner explores the veins of ore in the earth, and finds the

precious seams of gold. While time shall last, we shall desire to know what the Bible has to say in regard to our relation to Jesus Christ, our responsibility to God as free moral agents. We must search the Scriptures, so that we may know how to accept our responsibilities and how to impart the knowledge we have gained to others who are in need of comfort and hope. We must know by experience what it is to have Christ for our sin bearer, in order that we may intelligently say to others, "Behold the Lamb of God, which taketh away the sin of the world!" [Cf: RH 12-24-95 para. 3] p. 393, Para. 3, [1895MS].

The opinions we have received through listening to the traditions of men must not be permitted to bar the way so that we shall not receive the light that requires reformation and transformation. Enter your closets with the Bible in your hand, and there commune with God, having an ear to hear what the Spirit saith unto you. Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible; for when God speaks in his word, our preconceived opinions must be yielded up, and our ideas brought into harmony with a "thus saith the Lord." Christ said, "Sanctify them through thy truth; thy word is truth." With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the word of the eternal God. [Cf: RH 12-24-95 para. 4] p. 394, Para. 1, [1895MS].

An experience that brings us into harmony with the word of God will cost the sacrifice of self. It will require humility of mind and a realization of utter dependence upon God. But those who gain this experience will realize the need of working for others, that they also may believe and rejoice in the truth. Very much depends upon the manner in which the truth is presented. The human heart is a hard field to work. Let the missionary ever keep the word of God upon his lips. Those who talk the truth will have light upon the word of God. Contemplating the word of Christ is beholding Christ by the eye of faith. The word of God is quick and powerful, and coming in contact with the faculties of men, the human mind becomes strong and vigorous, and able to exercise its powers in learning the lesson of sinking self into Christ. [Cf: RH 12-24-95 para. 5] p. 394, Para. 2, [1895MS].

The Bible contains the living bread for the soul. Shall this book, with its treasures of wisdom, be opened to those who are unlearned, and especially to the vast numbers of the colored people who are scattered through the United States? Shall we be justified in withholding this precious word from the ignorant and depraved, when by partaking of it by faith is eternal life? Shall we expend labor most largely for those who know the truth? Shall weeks be occupied in seeking to work up a greater interest among those who have heard the truth of salvation over and over again, and leave those who have never heard it with no effort for their enlightenment? How much more appropriate would it be for those who have been thus privileged, to expend their time, talent, and money in imparting that which they understand to those who do not know God, and have never had the Scriptures opened up before them,--in presenting the special message that is to be given to the world in these last days! Gather up the precious fragments of truth, and go to work to present them to those who are starving for the word of life. [Cf: RH 12-24-95 para. 6] p. 394, Para. 3, [1895MS].

Through the study of the word of God, a great work may be done for the Southern people. The colored people, though emancipated from physical slavery, are still in the slavery of ignorance. They are led to believe that they should do just what their ministers tell them to do. Unless their minds are enlightened so that they may understand the Scripture for themselves, and know that God has spoken to their souls, they will not be benefited by the preaching of the truth; for they are in a condition to be deceived easily by false teachers. In reaching the colored people, it is best to seek to educate them before presenting the pointed truths of the third angel's message. Let missionaries work quietly for both white and colored people in the South. Let them work in a way to help those who most need help, who are surrounded with influences that are misleading. Many of them are under the control of those who will stir up the worst passions of the human heart. The priests and rulers in Christ's day worked most successfully in stirring up the passions of the mob, because they were ignorant, and had placed their trust in man. Thus they were led to denounce and reject Christ, and to choose a robber and murderer in his place. The work in the South should be done without noise or parade. Let missionaries who are truly converted, and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian Help work will do more than the preaching of sermons. There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, not in a way to attract attention to themselves, but in quietness, in meekness, and lowliness. But while they pursue this humble course, let them not sink down into cheapness in conversation, cheapness in manners and ways. Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. Let them not dwell too much upon doctrinal points, or upon features of our faith that will seem strange and new; but let them present the sufferings and the sacrifice of Christ; let them hold up his righteousness and reveal his grace; let them manifest his purity and holiness of character. Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little. [Cf: RH 12-24-95 para. 7] p. 394, Para. 4, [1895MS].

As men and women embrace the truth in this field, there will be abundant opportunity for relieving their pressing necessities. Unless this can be done, the work will largely prove a failure. To say, Be ye warmed, and be ye clothed, and be ye fed, and take no steps to bring these things to pass, will have a bad influence upon our work. Object lessons will be of far more value than mere precepts. Deeds of sympathy will be needed as well as words that will touch the heart, and leave an uneffaceable impression upon the mind. Small schools should be established in many localities, and teachers who are tender and sympathetic, who can, like the Master, be touched by suffering, should be engaged to educate old and young. Let the word of God be taught in the simplest manner. Let the pupils be led to study the lessons of Christ; for the study of the Bible will do more to enlarge the mind and strengthen the intellect, than will any other study. Nothing will so awaken the dormant energies, and give vigor to the faculties, as coming

in contact with the word of God. [Cf: RH 12-24-95 para. 8] p. 395, Para. 1, [1895MS].

There is much talent among the colored people. Their minds must be aroused, their intellects quickened into activity, that they may grasp the precious truths of the plan of salvation. Their minds have become dwarfed and enfeebled, because they have been called out and exercised upon commonplace matters, and have been occupied with low, cheap ideas. But as elevating truths are repeated, their minds will expand, and their ability increase to take in and comprehend the subjects with which they become more familiar. A field left uncultivated will soon be filled with unsightly weeds and thistles. The mind left uncultivated will be filled with that which is unsightly, and where seeds of truth are not sown, there will be no fruit of a heavenly order. The colored people have been left in ignorance, and the minds of many have lost the ability to expand. But many are not satisfied. They hunger for something they have not. Were they educated so that they could read the Bible, they would draw comfort from the plan of salvation as it is revealed in Jesus Christ. The influence of truth would work for the enlargement of their minds and the strengthening of their faculties. Thus they would be enabled to grasp other branches of knowledge, and prepared to receive information of a general character. Mrs. E. G. White. [Cf: RH 12-24-95 para. 9] p. 395, Para. 2, [1895MS].

J 35a, 1895 Cooranbong, N. S. July 8, 1895--Dear Brother Jones:--I have here a letter sent to Edson, all I am able to send to America in this mail. I would very much like to see and talk with you, but this cannot be. Will you see that this letter is copied and sent to Brother Olsen, Sister Ings, Brother Lockwood, Brother Harper and one to me; and send the original to Edson. [Cf: 1888 Mtl. p. 1408 para. 01] p. 395, Para. 3, [1895MS].

We are so pleased to tell you that the prospect is good here. I know of no place anywhere that we have examined that has so many favorable accommodations and advantages as this location at Cooranbong. The enclosed ground is just what the students need for physical soundness. Those who came upon the ground weak and pale are now ruddy and strong, and have keen appetites. No meat is used, and yet all work hard, and make, Brother B says, just as much advancement as when they gave all their time to study. The land has been falsified. It will produce crops. Some of the land is poor, and thus we found it at other places we visited; and there is good land here as well as the poor. The light has not been acted upon in regard to our schools having manual labor connected with them. The Lord knew He could better educate Adam in giving him employment, and the Lord can better impress human minds in giving them something to do. [Cf: 1888 Mtl. p. 1408 para. 02] p. 395, Para. 4, [1895MS].

I have just returned from the second morning meeting at six o'clock. There were twenty-six present yesterday morning and twenty-four today. Heavy frost last night, and the ground was white this morning. The Lord bestowed His blessing upon me in giving me power in prayer, and the Holy Spirit rested upon us. We were all encouraged and blessed. Fourteen good testimonies were borne after I had spoken to them clearly and pointedly in showing them what they might be and what they might do for the Lord in co-operating with Him in the great work of unselfish labor in seeking to save the souls perishing out of Christ. The Lord

gave me words to speak, I praise the Lord for His Holy Spirit to convict, to convert, to comfort and to bless. I then had the privilege of listening to fourteen testimonies. The Lord will do His part if the human agent will submit to the control of the Holy Spirit. If we consecrate to God body, soul and spirit, He will do just as He said; He will be found of all those who seek Him diligently. With the presence and blessing of God we shall certainly improve our talents. I sought to impress upon the young that every provision, God had made. That they should individually be found in Christ, wanting in nothing. A stammering, humble prayer, if offered in faith, and an appeal made to the sinner, if full of love, if not positively and critically correct in language, if it carry with it the spirit of Jesus Christ, is wholly acceptable to God. Individually we may, if we will, be a power for God, if our hearts are contrite, meek and lowly. We cannot have light and truth to increase with us unless we let it shine. [Cf: 1888 Mtl. p. 1408 para. 03] p. 396, Para. 1, [1895MS].

Dear Brother Jones, there is need for the Pacific Press to stand in God, subject to no human power of control in their action. You are not to hold yourself to seek permission of the authorities of Battle Creek whether you shall or shall not pursue a line of work that seems impressed upon you to do. The Lord is the one to whom you are to be amenable. All the light heretofore given me of God is that these institutions out of Battle Creek should not be absorbed by Battle Creek. It would be an injury to both parties. Each is to stand in harmony one with the other, yet preserve their individuality of action, responsible to God and Him alone. If one pursues a course of selfish action, or of absorbing everything by just or unjust means, my voice cannot be silent. I shall be heard, for God has given me His word. I look upon consolidation in unity, and helpfulness of one another, as sound principle; but I do not and cannot give my influence to consolidation in blending the institutions in one great whole, and that be Battle Creek, the moving power, the voice to dictate and direct. [In this] I see danger. I am sure from the light given me of God, the men, some of them who are the main movers in Battle Creek in councils, first need to confess to God their rejection of the messengers and the message He hath sent; then we shall see everything established after the fashion of the Holy Spirit, and not after the mind of imperfect men who are not under control to God. I send you warning not to follow in their wake; for God has a controversy with them and He will not serve with their selfish plans, neither will He accept robbery for a burnt offering. That which they unjustly require for themselves they are very jealous to accord to others. God hates covetousness, which is idolatry. I tell you in the fear of God, stand in God to do His will, to keep the ways of the Lord, to do justice and judgment. Let there be no betrayal of sacred trusts on your part, because this is the work some in responsible positions pursue at Battle Creek. Walk humbly and softly before God. If God sees the least injustice done to one of His children He will punish for these things. They have not done in dealing with some as they should; they have grasped greedily every dollar possible (acquired by talents God has given), saying, "It is for the cause of God." This principle of dealing God abominates; for He is misrepresented, dishonored, and souls are imperiled if not ruined through their natural and cultivated grasping spirit, to make a showing for themselves. They need new hearts and new characters before their plans and designs can be safely adopted. The Lord God is ruler of the world, ruler of His own subjects. [Cf: 1888 Mtl. p. 1409 para. 01] p.

396, Para. 2, [1895MS].

God would have had the Pacific Press Publishing House stand free and clear, and untrammelled by any power. God would have every one of His institutions rise above the frosty atmosphere in which the human agent will be if left to himself. Inclined to live and breathe, he must live and breathe in the holy, pure, life-giving atmosphere of heaven, else sentiments and plans and resolutions will clog and impede our heavenly advance movements. I cannot write more; but a word to the wise is sufficient. (Send me a copy of this letter.) With much love to yourself and family from (Signed) Ellen G. White. [Cf: 1888 Mtl. p. 1410 para. 01] p. 397, Para. 1, [1895MS].

Cooranbong, N.S.W., July 15, 1895. K - 45 - 1895--Dr. J. H. Kellogg, Dear Brother:--I received your letters July 14, and read them with great interest. I am always glad to hear from you concerning your family and the institution in which you are bearing responsibilities of no ordinary character. Your only safety is in obeying the word of God, is in walking in the light of his countenance. The enemy is continually devising methods by which he may steal a march upon us, and we need to take strict heed to every caution given of God. If the servants of God who in the past have been standard bearers, had walked in the lines which the Lord marked out, they would have better honored the Lord, and would have had increased usefulness. Some whose voices have been silent from death, might have lived to warn, to entreat, and to counsel. If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency. When men educate others to rely upon men, to look to and to trust in men, when they dictate to others what they shall do, by pen or voice, and what they shall not do, they are educating their brethren to make flesh their arm, to trust in men, and to give glory to humanity rather than to God. But the Lord would have us have an eye single to his glory. We are safe only as we lift up Jesus, and speak in full praise of his excellency. Isaiah says, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, 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 for ever. The zeal of the Lord of Hosts will perform this. [Cf: 1888 Mtl. p. 1412 para. 01] p. 397, Para. 2, [1895MS].

There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. O what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says, "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." There will be a decided reformation among the people of God, or else he will turn his face away from them. [Cf: 1888 Mtl. p. 1413 para. 01] p. 397, Para. 3, [1895MS].

Dr. Kellogg, there is need of continual watchfulness, lest building shall be piled upon building, and advantages shall be heaped upon advantages in Battle Creek. The means that is thus expended will testify against them. You should put wise calculation into exercise and

scatter the influence that is centering in Battle Creek, and diffuse the light that God has given you. Blessed are those that sow beside all waters. The more means you invest in Battle Creek, the greater will be the demand for investing more; but this is not in the order of God, and before a great period of time shall pass the mistake of centering interests in Battle Creek, will be made evident. Advantages in Battle Creek mean destitution in other places: for other localities are robbed of the means that is expended in Battle Creek. The money should be invested in enterprises elsewhere, in establishing souls in the truth and in providing houses of worship for them. In adding building to building are we not encouraging neglect to other fields? God has pointed out the fact that it is the duty of those in Battle Creek to help institutions in other places, As a wise steward of means, you should scatter your forces, and diffuse the power of your influence to help people who know not God as he is. How many cities and towns are left in utter neglect? You are doing your own selves an injury in thus crowding together. When trees in a nursery are crowded thickly together, they cannot grow healthfully and sturdily. Give room, put your plants in many places, and work to a purpose. Make known the precious light to those that are in darkness. We are not half awake to the worth of souls for whom Christ has died. The means expended in enlarging your advantages in Battle Creek, that are already over-grown, and have passed beyond reasonable limits, should be used in establishing missionary stations in other places. You should broaden your plans and widen the field of your operations. You should transplant your trees and give them room to grow. The Lord demands this of you. You have a superabundance of facilities, and should send wise men into cities and towns, who which have not yet had a chance to hear the gospel. Pick out the very best men you can possibly spare, and give them a chance to become care-takers and bearers of burdens. Let them have an opportunity to develop the talents which they have not been encouraged to use in the past. Furnish them with a place in which they can use their God-given abilities in calling sinners to repentance both by precept and example. Let men who make it manifest that they love God have a chance to do something for him. All the preaching in the world will not make men feel deeply for the perishing souls around them. Nothing will so stir up a missionary, self-sacrificing zeal as to go into the field, and seek to reach those who are in darkness. Prepare workers to go into the highways and hedges, and do not use your facilities to call men and women to the great center, and encourage them to leave churches that need their aid. Men must learn to bear responsibilities, Not one in a hundred among us are doing anything outside of engaging in common, temporal, worldly enterprises. [Cf: 1888 Mtl. p. 1413 para. 02] p. 397, Para. 4, [1895MS].

Let forces be set at work to clear new ground, to establish new living interests wherever an opening can be found. Let men learn how to pray earnestly, short, and right to the point. Let them learn to speak of the world's Redeemer, how to lift up the man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in centering such immense advantages in one place. We need wise nurserymen who will transplant trees to different localities, and give them advantages whereby they may grow. It is a positive duty to go into regions beyond. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles into health reform into communities that to a large degree are ignorant of what they should do.

Let men and women teach these principles to classes that cannot have the advantages of the large Sanitarium at Battle Creek. It is a fact that the truth of heaven has come to the notice of thousands through the influence of the Sanitarium, yet there is a work to be done that has been neglected. Money has been expended in enlarging facilities at Battle Creek, when the Lord would have you introduce the leaven into the mass of meal that the whole may be leavened. Instead of adding building to building to the Sanitarium, you should have at this time many institutions fully equipped and in working order at other places. [Cf: 1888 Mtl. p. 1415 para. 01] p. 398, Para. 1, [1895MS].

There are men who have been long connected with the Sanitarium, who always will be shadows of somebody else, if they are retained there, when, if they were permitted to rely upon their own judgment, they would become self-reliant, deep thinkers, capable of giving wise counsel. Let these men have a chance to learn to bear responsibilities in the strength of God. They will gain an experience, develop capability to reach the higher classes, and to meet the people where they are. But instead of sending forth men and women from Battle Creek as God has directed in the pointed testimonies that have been given, you have devoted thousands of dollars to the enlarging of your facilities. In building up the work in Battle Creek, you call for more conveniences and more workers, but there must be an arousing. Men and women must be more evenly balanced. We are not to be onesided, but wholesided workers. [Cf: 1888 Mtl. p. 1416 para. 01] p. 398, Para. 2, [1895MS].

We are encouraged as we see the work that is being done in Chicago, and in a few other places. But years ago the large responsibility that centered in Battle Creek should have been distributed. You may look with great satisfaction at the wide-spreading growth of the Sanitarium in Battle Creek, but God does not look with the same approval upon this as you do. If institutions had been built up in other localities, if men had been authorized in carrying responsibilities, there would have been far more strength, far more accuracy in the work, and we should have moved more in accordance with the mind and will of God than we have moved. As it is, a few men are carrying heavy responsibilities. A few wield an influence that has a controlling power on the management of the work far and near, yet some of these men need to be converted. Christ says to them as he said to Nicodemus, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." He asked the question, "Art thou ruler in Israel, and knowest not these things?" Many are controlled by a spirit that is not Christlike, They have not yet learned in the school of Christ the lesson of meekness and lowliness of heart. Their lives are not fashioned after the divine similitude. Year after year they carry responsibilities of a sacred order, yet prove themselves incapable of distinguishing between the sacred and the common. How long shall such men continue to yield a controlling influence? How long shall their word be permitted to exalt or to cast down, to condemn, or to lift up? How long shall they hold such power that no one dare to make a change in their methods? [Cf: 1888 Mtl. p. 1417 para. 01] p. 398, Para. 3, [1895MS].

The people are encouraged to center in Battle Creek, and they pay their tithe and give their influence to the building up of a modern Jerusalem that is not after God's order. In this work other places are cut off from facilities which they should have. Enlarge ye, spread,

yes: but not in one place. Go out and establish centers of influence in places where nothing or next to nothing has been done. Break up your consolidated mass; diffuse the saving beams of light, and shed beams into the darkened corners of the earth. A work needs to be done something like that which is described as an eagle stirring up her nest. "Moab hath been at ease from his youth, and he is settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. "This is true of many Christians who are coming into Battle Creek. Many have a spasmodic zeal in Battle, but it is like a meteor that flashes across the heavens, and goes out. Let God's own workmen, who have his cause at heart, do something for the southern field. Let not God's stewards be content with just touching it with their fingers edge. Let those at the heart of the work plan for the field in earnest. You have talked about it; but what are you doing as the stewards of God's means. Why do you feel at liberty to bind God's capital about, and hold it at Battle Creek. Why do you do the very things that God has warned you not to do. The case is becoming serious; for warnings and entreaties have been given in vain. You are extending the mere arms of power at Battle Creek, more and more widely, seeking to control the whole work far and near, and crush out that which you cannot control. I lift my voice in protest. The spirit that now controls is not the spirit of the Lord. [Cf: 1888 Mtl. p. 1418 para. 01] p. 399, Para. 1, [1895MS].

The Lord has blessed Battle Creek again and again by pouring out his Holy Spirit upon the Church and the workers, but how few have cherished its influence? How few have expended money as he has directed. Means has been used in educating those who know the truth, while fields have been neglected where souls are wholly unenlightened. Had ministers gone out, and used the gifts God has given them in carrying the burden of the work in preaching to souls ready to perish, they would have had far greater knowledge of God and of Jesus Christ than they have attained by seeking the education of the schools. They should have done their very best in the strength of God, as did the disciples after the Holy Spirit came upon them, when they went everywhere preaching the word, and when the power of God attended their message. Has God given us a work to do? Has God bidden us go amid opposing influences and convert men from error to truth? Why have not the men and women who have so frequently gathered to the large assemblies in Battle Creek not put into practice the truth which they have heard? If they had imparted the light which they had received, what a transformation of character we would have seen. For every grace imparted God would have given grace. The work that has been done for them has not been prized as it should have been, or they would have gone forth into the darkened places of the earth, and shed abroad the light which God has shed upon them. They would have given to the world the message of the righteousness of Christ through faith, and their own light would have become clearer and clearer, for God would have worked with them. Many have gone into the grave in error, simply because those who professed the truth have failed to communicate the precious knowledge they have received. If the light that has shone in super abundance in Battle Creek had been diffused, we would have seen many raised up to become laborers together with God. [Cf: 1888 Mtl. p. 1419 para. 01] p. 399, Para. 2, [1895MS].

O that our brethren and sisters might appreciate the value of truth, and become purified through the truth. O that they might realize their

duty to communicate the truth to others. But they do not feel the importance of living the truth, of being doers of the words of Christ. They are self-sufficient, and cannot carry out in practice the missionary spirit that should animate the disciples of Christ. If they knew what it was to have travail of soul for others, angels of God would work through them to communicate the knowledge of truth to others, and to make them channels of blessings to others. They would know the truth, and the truth would make them free. Spiritual truth is needed to penetrate the masses everywhere. Then money would no longer be expended in adding building to building, but would be used in opening up new fields, in planting the standard of truth in cities that have not yet been worked. The elevating, purifying, ennobling principles would be introduced, and would work like leaven in society. But O how little do many know who are bearing responsibilities, and who think they know much of the practical truth as it is in Jesus. [Cf: 1888 Mtl. p. 1420 para. 01] p. 400, Para. 1, [1895MS].

6-53-1895 Norfolk Villa, Granville, Sept. 10, 1895. Eld. O. A. Olsen, Dear Brother,--For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A. R. Henry and Harmon Lindsay with so much responsibility in the work, and sent them hither and thither to all parts of the field? They are not by precept and example giving the third angel's message. The atmosphere which surrounds their souls, and which is revealed in spirit and influence, shows that they have lost the spirit of God out of their hearts and their experience. They are made responsible for many, many things, while they do not feel their accountability to God. [Cf: 1888 Mtl. p. 1421 para. 01] p. 400, Para. 2, [1895MS].

Brother J. N. Nelson who is in the office cannot be regarded as in exactly the same position as those men, but he needs a different mould of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing these principles is such as to make a disagreeable impression upon the minds of those associated with him. His words, his manner of expression, creates thoughts and feelings that are very objectionable. A good man is to manifest his principles, but he can do this in a way that will not make such a disagreeable impression upon those with whom he does business. God requires brother Nelson to learn his lessons more perfectly in the school of Christ. His principles should be kept more vividly before his own mind, that they may bring forth in him the peaceable fruits of righteousness. His unfortunate manner of expression, and his spirit of criticism destroy his influence, that, if sanctified, might be of real value. [Cf: 1888 Mtl. p. 1421 para. 02] p. 400, Para. 3, [1895MS].

The Lord wants brother Nelson to clothe himself with the garments of righteousness, and to bring into his practical life the sweetness and fragrance of the character of Christ. This brother possesses qualifications of mind and character that if sanctified daily for the Master's use would enable him to become a vessel unto honor. But he needs the moulding and fashioning of Jesus. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou,

O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." [Cf: 1888 Mtl. p. 1422 para. 01] p. 400, Para. 4, [1895MS].

I would say to brother Nelson. Let your heart be joined to the heart of infinite love, let your life be knit by hidden links to the life of Jesus. Let your life be hid with Christ in God; then because Christ liveth, you will live also. God wants you to let him manage you that you may be a lovable Christian. The Lord would have the natural and hereditary traits of character come under the pruning knife. Look steadfastly unto Jesus, that you may catch his spirit, and cherish the qualities of Christlike character. Then it will be recognized by all who have any connection with you, that you have learned of Christ his meekness, his affection, his tenderness, his sympathy. Never rest satisfied until you possess a loving and lovable spirit. Your words may come from the good treasure of the heart, to strengthen, help, bless, and win all around you. True conscientiousness will make the religious life attractive. But your religion has altogether too much acidity to be palatable. You sour your influence by a stubborn, set determination; your critical censoriousness sets the teeth on edge. God help you, my brother, for you need melting. [Cf: 1888 Mtl. p. 1422 para. 02] p. 401, Para. 1, [1895MS].

Others catch your spirit. The seeds we sow will bear harvest in goodness, patience, kindness, and love, or exactly the opposite. It is not your purpose to do wrong acts, but you do not see the necessity of doing pleasant acts, so that from you men receive a better impression of the Christian character. More of the spirit of the beloved disciple John would make you more fragrant and lovable, and a far better example of what constitutes a true Christian life. [Cf: 1888 Mtl. p. 1423 para. 01] p. 401, Para. 2, [1895MS].

Many, many, need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of putty, but he does want you to be in principle as sound as a rock, yet with a healthful mellowness. Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in his life were mingled gentleness, meekness, benignity, sympathy, and love. The poorest were not afraid to approach him; they did not fear a rebuff. What Christ was every Christian should strive to be. In holiness and winsomeness of character. He is our model. [Cf: 1888 Mtl. p. 1423 para. 02] p. 401, Para. 3, [1895MS].

"Learn of me," says Jesus; "for I am meek and lowly in heart, and ye shall find rest unto your souls." We should all learn of Christ what it means to be a Christian. Let us learn of him how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy. Thus the character becomes lovable and attractive. The beauty of holiness will disarm scoffers. [Cf: 1888 Mtl. p. 1424 para. 01] p. 401, Para. 4, [1895MS].

The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their character reflects the character of Christ. The heart must receive the divine current, and let it flow out

in rich streams of mercy and grace to other hearts. All who would win souls to Christ must be winsome. A word to the wise is sufficient. Ellen G. White [Cf: 1888 Mtl. p. 1424 para. 02] p. 401, Para. 5, [1895MS].

Norfolk Villa, Prospect St., Granville September 19, 1895. O-55-1895-- Elder O. A. Olsen, Battle Creek, Michigan, U.S.A.--Dear Brother:--With this letter I send you other important mss. You will see that I have written largely, but as the dates show, not all has been written recently. For three mails some of these writings have been ready, but were not sent. Sr. Bolton has not been able to do this work. Again and again I thought that I would send the mss without copying, and had had them enveloped, but I was dissuaded from doing this. Well, I thought, next mail they will be ready, but there was no more prospect of having them prepared. This mail I am separated from Fannie; she is at Cooranbong, and I here; but Marian is giving the matter such preparation as is possible under the circumstances, and reading [readying] it for the typewriter. [Cf: 1888 Mtl. p. 1425 para. 01] p. 402, Para. 1, [1895MS].

I do not find rest in spirit. Scene after scene is presented in symbols before me, and I find no rest until I begin to write out the matter. I have not slept since two o'clock. I think we will institute at least once each day a season of prayer for the Lord to set things in order at the center of the work, matters there are being shaped so that every other institution is following in the same course. And the General Conference is itself becoming corrupted with wrong sentiments and principles. In the working up of plans the same principles are manifest that have controlled matters at Battle Creek for quite a length of time. [Cf: 1888 Mtl. p. 1425 para. 02] p. 402, Para. 2, [1895MS].

I have been shown that the Jewish nation were not brought suddenly into their condition of thought and practice. From generation to generation they were working on false theories, carrying out principles that were opposed to the truth, and combining with their religion thoughts and plans that were the product of human minds; human inventions were made supreme. The holy principles that God has given are represented by the sacred fire; but common fire has been used in place of the sacred. Plans contrary to truth and righteousness, are introduced in a subtle manner on the plea that this must be done, and that must be done because it is for the advancement of the cause of God. But it is the devising of men that leads to oppression, injustice, and wickedness. The cause of God is to be free from every taint of injustice. It can gain no advantage by robbing the members of the family of God of their individuality or of their rights. All such practices are abhorrent to God. He inspires no such practices as have been entered into by your councils in regard to the publication of books. [Cf: 1888 Mtl. p. 1426 para. 01] p. 402, Para. 3, [1895MS].

The case of Frank Belden has been presented to me. The office of publication has treated him unjustly, as it has also Edson White. The plea which some are so ready to urge, "the cause of God", "working in behalf of the cause of God", to justify themselves in presenting robbery for burnt offering, is an offense to God. He accepts no such transactions; prosperity will not attend these movements. The Lord of heaven does not accept the strange fire offered to him. Men connected

with his work have been dealing unjustly, and it is time to call a halt. Let men deal with men upon the principles of the ten commandments, and not ignore these principles in business transactions. False propositions are assumed as truth and righteousness, and then everything is worked in such a way as to carry out these propositions, which are not in accordance with the will of God, but are a misrepresentation of his character. [Cf: 1888 Mtl. p. 1426 para. 02] p. 402, Para. 4, [1895MS].

The great and holy and merciful God will never be in league with dishonest practices; not a single touch of injustice will he vindicate. Men have taken unfair advantage of those whom they supposed to be under their jurisdiction. They were determined to bring the individuals to their terms; they would rule or ruin. There will be no material change until a decided movement is made to bring in a different order of things. [Cf: 1888 Mtl. p. 1427 para. 01] p. 403, Para. 1, [1895MS].

Cannot men who have the history of the fall, the workings of the wily foe since Adam's day see how the same principles are still at work, and what will be the end thereof? He who has created men, and has given them talent and intellect, seeks to bring these minds into association with the divine; then goodness, love for their fellow-men, will be their natural instinct. Infinite wisdom is revealed in Christ, and he suffered in our stead, that men should have another test and trial, to prove whether they would be safe subjects of his kingdom. Christ has risen from the dead and ascended on high to intercede for the fallen race. This is now his work before the throne of God. He would have men to love God supremely, and their fellow-men impartially. It is his purpose that we should be closely attached to God, and tenderly attached to one another. [Cf: 1888 Mtl. p. 1427 para. 02] p. 403, Para. 2, [1895MS].

Such was the condition that existed in heaven before the disaffection of Satan. The heavenly current flowed through the universe of God without one cloud of evil to cast a shadow upon its bright waters. Everywhere spotless purity was reflected as in a mirror. And God was over all. But Satan fell. The human race were created. Adam and Eve fell. And now the Lord Jesus has himself bridged the gulf that sin has made, and the whole scheme of redemption has been put in operation to restore the moral image of God in man. [Cf: 1888 Mtl. p. 1428 para. 01] p. 403, Para. 3, [1895MS].

We are all on trial during probationary time, and those who consent to receive the moral image of God become like him in character. But if they refuse the character of Christ, heaven is lost to them. And when we have so gracious an opportunity of working out our own victory through our choice of the character we form, why will we not lay hold of the Saviour, and by faith receive his merits, and perfect a character like his? Satan is playing the game of life for every soul; Christ is at work for every soul. "As many as received him, to them gave he power to become the sons of God, even to them which 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: 1888 Mtl. p. 1428 para. 02] p. 403, Para. 4, [1895MS].

"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." These words are written of Christ. He is our representative before the Father. Whatsoever was given to Christ--the "all things" to supply every need of fallen man-- was given to him as the head and representative of humanity. Who will be the receivers of eternal life? All who before the universe of heaven are adjudged to have in Christ endured the penalty of the law, and in him fulfilled its righteousness. We are to be one in character with Christ. He said, "The glory (character) 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." Mark these words. [Cf: 1888 Mtl. p. 1429 para. 01] p. 403, Para. 5, [1895MS].

There is a heaven of bliss, free from all dissension, free from all selfishness, free from poverty, sickness, oppression. Then I entreat you who have a heaven to gain and a hell to shun, do not be presumptuous. Link up in the closest relationship with Christ, and depart from every species of iniquity. That character which expresses the glory, the character of Christ, will be received into the Paradise of God. A renovated race will walk with Christ in white, for they are worthy. The likeness of Christ's character is revealed in every soul. There is a new heaven, and a new earth, wherein dwelleth righteousness. O shall we not here form characters after the divine similitude? Shall we not become transformed into the likeness of God? If Christ died to destroy the work of the devil, it is essential for us to understand what these works are. [Cf: 1888 Mtl. p. 1429 para. 02] p. 404, Para. 1, [1895MS].

The divine decrees are to be vindicated; it will be demonstrated that they are not accessory to sin. There was no withdrawal of divine influences from Lucifer. There was not in the slightest particular a deficiency in God's government that would afford a cause for disaffection in heaven. So in the administration of affairs in connection with God's work on earth, he requires that those who bear the responsibility of the work give no cause for disaffection. Those principles must be maintained that are according to heaven's order. [Cf: 1888 Mtl. p. 1430 para. 01] p. 404, Para. 2, [1895MS].

It was a wonderful thing for God to create man, to make mind. The glory of God is to be revealed in the creation of man in God's image, and in his redemption. One soul is of more value than a world. God created man that every faculty might be the faculty of the divine mind. The Lord Jesus Christ is the author of our being, and he is also the author of our redemption, and everyone who will enter the kingdom of God will develop a character that is the counterpart of the character of God. None can dwell with God in the holy heaven but those who bear his likeness. Those who are to be redeemed are to be overcomers; they are to be elevated, pure, one with Christ. [Cf: 1888 Mtl. p. 1430 para. 02] p. 404, Para. 3, [1895MS].

Christ's blood was our ransom, his death brings life and immortality to light. In and through Christ we are complete in every grace. We share his throne. O that God would give to us the divine perception to comprehend the breadth, and length, the depth and height, and to know the love of Christ that passeth knowledge, that we might be filled with the fulness of God! Then would man look upon his fellow-man as God's own purchased possession. [Cf: 1888 Mtl. p. 1430 para. 03] p. 404,

Para. 4, [1895MS].

Christ said of the Jews, "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxen gross, and their ears are dull of hearing, and their eyes they have closed." Thus it is with some men who are connected with the great and important interests in our institutions. [Cf: 1888 Mtl. p. 1431 para. 01] p. 404, Para. 5, [1895MS].

Let all bear in mind that the Lord's eye is upon all their works, and that he expects fidelity from his servants. When the four Hebrew youth were receiving an education for the king's court in Babylon they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them. They were diligent in study, for they discerned that through the grace of God their destiny depended upon their own will and action. They were to bring all their ability to the work; and by close, severe taxation of their powers, they were to make the most of their opportunities for study and labor. [Cf: 1888 Mtl. p. 1431 para. 02] p. 404, Para. 6, [1895MS].

Sept. 24. Everything in our world is in agitation. "Coming events cast their shadows before." The signs of the time are ominous indeed. There is assurance in nothing that is human or earthly. The winds are held by the four angels, a moment of respite has been graciously given us of God. Every power lent us of God, whether physical, mental, or moral, is to be sacredly cherished to do the work assigned us for our fellow-men who are perishing in their ignorance. The warning is to go forth to all parts of the world. There must be no delay. Rapidly are men ranging themselves under the banner they have chosen, restlessly waiting and watching the movements of their leaders. There are those who are watching and waiting and working for our Lord's appearing, while the other party are rapidly falling into line under the generalship of the first great apostate. They look for a god in humanity, and Satan personifies the one they seek. Multitudes will be so deluded through their rejection of truth, that they will accept the counterfeit. Humanity is hailed as God. [Cf: 1888 Mtl. p. 1431 para. 03] p. 405, Para. 1, [1895MS].

One has come from the heavenly courts to represent God in human form. The Son of God was made man, and dwelt among us. "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. But as many as received him, to them gave he power to become the sons of God." [Cf: 1888 Mtl. p. 1432 para. 01] p. 405, Para. 2, [1895MS].

There are but two parties, Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth, he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, Theosophy, and the like deceptions gain such power over

the minds of men. Herein is the masterly working of Satan. He pretends to be the Saviour of man, the benefactor of the human race, and thus he more readily lures his victims to destruction. [Cf: 1888 Mtl. p. 1432 para. 02] p. 405, Para. 3, [1895MS].

We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter's power. But the world is ensnared. Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God's eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth. [Cf: 1888 Mtl. p. 1433 para. 01] p. 405, Para. 4, [1895MS].

If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God--they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man's conception of righteousness, and equity, and impartial judgment, any devise or precept that brings God's human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from the path of strict integrity and righteousness. [Cf: 1888 Mtl. p. 1434 para. 01] p. 406, Para. 1, [1895MS].

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this. [Cf: 1888 Mtl. p. 1434 para. 02] p. 406, Para. 2, [1895MS].

Let no plans or methods be brought into any of our institution that will bind minds or talents under the control of human judgment, for this is not in God's order. God has given to men talents of influence which belong to him alone, and no greater dishonor can to be done to

God than for one finite agent to purchase from men their God-given talent, or the product of such talent, to be absolutely under his control, even though the benefits of the same be used to the advantage of the cause. In such arrangements one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptation. Satan's methods tend to one end, to make men the slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys man's faith in God, and in the principles which are to control, to purge from guile and from every species of selfishness and hypocrisy. [Cf: 1888 Mtl. p. 1435 para. 01] p. 406, Para. 3, [1895MS].

The goodness, mercy, and love of God was proclaimed by Christ to Moses. This was God's character. When men who profess to serve God ignore his parental character, and depart from honor and righteousness in dealing with their fellow-men, Satan exults, for he has inspired them with his attributes. They are following in the track of Romanism. Those who are enjoined to represent the attributes of the Lord's character, step from the simple platform, and in their own human judgment devise rules and resolutions to force the will of others. The devisings for forcing men to follow the prescriptions of other men are instituting an order of things that overrides sympathy and tender compassion, that blinds the eyes to mercy, justice, and the love of God. Moral influence and personal responsibility are trodden under foot. [Cf: 1888 Mtl. p. 1435 para. 02] p. 406, Para. 4, [1895MS].

The righteousness of Christ by faith has been ignored by some for it is contrary to their spirit, and their whole life experience. Rule, rule, has been their course of action. Satan has had an opportunity of representing himself. When one who professes to be a representative of Christ engages in sharp dealing, and pressing men into hard places, those who are thus oppressed will either break every fetter of restraint, or they will be led to regard God as a hard master. They cherish hard feelings against God, and the soul is alienated from him, just as Satan planned it should be. This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel. Men think they are representing the justice of God, and they do not represent his tenderness and the great love wherewith he has loved us. Their human inventions, originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature. A lie, believed, practiced, becomes as truth to them. Thus the purpose of the Satanic agencies is accomplished, that men should reach these conclusions through the working of their own inventive minds. But how do men fall into such error? By starting with false premises, and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error, but it does not lead to any just action and this is why men are misled. In order to reign and become a power, they employ Satan's methods to justify their own principles. They exalt themselves as men of superior judgment, and they have stood as representatives of God. These are false gods. [Cf: 1888 Mtl. p. 1436 para. 01] p. 407, Para. 1, [1895MS].

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, even to give every man according to his ways, and according to the fruit of his doings. . . . O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken the Lord, the fountain of living water. [Cf: 1888 Mtl. p. 1437 para. 01] p. 407, Para. 2, [1895MS].

Elder Olsen, the present state of things has continued long enough. Your eyesight has become imperfect. You link up with men whom God is not leading. You accept as sound the prepositions of men, who in some things start you on a wrong track; for you sanction these prepositions, and give them authority and power. I am not sorry that these things, which have been so long brewing in unsanctified minds, have become more pronounced, that you may the better discern their true character before some other agent shall come in to preside over the Conference in your place. I now beg of you to arise in the name of the Lord, and he will help you to retrieve the errors of the past, that are leading to serious results. [Cf: 1888 Mtl. p. 1438 para. 01] p. 407, Para. 3, [1895MS].

The lack of consecration and self-denial on the part of leading men, their spurious devotion, has been made manifest in the grasping of the high wages, and in their resistance to the messages that God has sent. They have continually and persistently turned from these warnings, and yet you have given them influence, you have linked up and together, and sent them to different localities to transact business, giving the impression that they were the reliable men upon whom you depended. How could you do this, when it is too apparent that they need to be born again before they can see the kingdom of God. They need the work of the truth upon the heart to make them men of opportunity. [Cf: 1888 Mtl. p. 1438 para. 02] p. 408, Para. 1, [1895MS].

While they have been very ready to accept benefit for themselves, they seek to wrest every advantage from their brethren, and say, it is for the cause. What is the cause? God demands an altogether different record. He expects his workers to be tender-hearted. How merciful are the ways of God. (See Deut. 10:17-20; 2 Chron. 20:5-7, 9; 1 Pet. 1:17.) The rules that God has given have been disregarded, and strange fire has been offered before the Lord. [Cf: 1888 Mtl. p. 1438 para. 03] p. 408, Para. 2, [1895MS].

I have borne abundant testimony, setting forth the fact that the ability to write a book is like every other talent, a gift from God, for which the possessor is accountable to him. This talent no man can buy or sell without incurring great and dangerous responsibility. Those who labor to bring about changes in the publication of books, to place the books wholly under the control of the publishing house, or the

conference know not what they are talking about. Their eyes are blinded, and they work from a wrong standpoint. Selfishness is a root of bitterness whereby many are defiled. [Cf: 1888 Mtl. p. 1439 para. 01] p. 408, Para. 3, [1895MS].

The Lord God of heaven, who made our world, and who created man, guards the interest of every soul. To every man he has given his work. We are laborers together with God. There are diversities of gifts, and every man should appreciate the moral and spiritual capital which God has entrusted to him. No one should treat these entrusted talents with indifference. No one is accountable for talents he has never had: none should complain of the smallness of their gifts. Every one is to trade on that which God has entrusted to him, working where he can, doing the best possible service for the Master. One talent well used, will gain other talents, and these still others. The man with a few pence can serve God with his pence; if he does this, he is in God's sight judged as faithful as the one who has improved five talents. [Cf: 1888 Mtl. p. 1439 para. 02] p. 408, Para. 4, [1895MS].

But all are to realize their individual responsibility to employ their talents to the glory of God according to their ability. Let no man or council of men assume the responsibility of making as little of these talents as possible, according to their human estimate of God's entrusted qualifications. No man is to weigh in the balances of human judgment the talents God has given to other men. Let every man appreciate God's gifts to himself, and faithfully trade upon them. No man is to merge his individuality in that of any other man. There are diversities of gifts, and a large work to be done in our world in the use of God's entrusted goods, and the efforts that have been made to turn all the profits from the talents of writers into the hands of the conference or the publishing house will not prove a success; for the plan is not just and equal. [Cf: 1888 Mtl. p. 1440 para. 01] p. 408, Para. 5, [1895MS].

From the light given me of God, the efforts made in this direction by those at the heart of the work, are not heaven-inspired. It is a very narrow, conceited arrangement, devised by human minds, and it does not bear the marks of God. Every man's special work is appointed him of God, and he is individually responsible to God. When men connected with the publishing business makes decisions and transact business, as they have done and propose to do at Battle Creek, they give evidence that changes should be made as soon as possible, for God is not in any such plan. [Cf: 1888 Mtl. p. 1440 para. 02] p. 409, Para. 1, [1895MS].

Let men be connected with God's work who will represent his character. They may have much to learn in regard to business management, but if they pray to God as did Daniel, if with true contrition of mind they seek that wisdom which comes from above, the Lord will give them an understanding heart. Read carefully and prayerfully the third chapter of James, especially verses 13-18. The whole chapter is an eye-opener, if men wish to open their eyes. [Cf: 1888 Mtl. p. 1441 para. 01] p. 409, Para. 2, [1895MS].

Those who write books are not to be left under the control of men who have no experimental knowledge of authorship. These men have a high appreciation of their own ability, but they have shown how little they appreciate the human agent, to whom God has given a certain work to do.

They belittle men, to whom God has given talents to use to his glory. He never designed that any man should sell his stewardship, as though he was not capable of managing the talents God has given him. The idea which prevails that in order to give to the cause of God, a writer must place all the profits of his work, beyond a mere pittance, where other men shall control it for him, or invest as shall suit their ideas, in an error. [Cf: 1888 Mtl. p. 1441 para. 02] p. 409, Para. 3, [1895MS].

Long ago, when such ideas were first advanced, they should have been treated as they deserved. Men were taking into their own hands responsibilities which they were not capable of treating justly or managing successfully. They have given evidence of this in the past in the fact that they would resort to unfair means in order to wring from men God's entrusted talents for themselves to appropriate. But the very persons whom God has entrusted with his goods, are held responsible to trade upon them, and thus develop character. Can any more striking demonstration be required to open the eyes of men and councils to this matter than the history of the past few years? [Cf: 1888 Mtl. p. 1441 para. 03] p. 409, Para. 4, [1895MS].

Every soul who has become the servant of God through the grace of Christ has his own peculiar sphere of labor. He is not to be bought or sold, but to understand 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: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Who have greater need to be doers of this inspired injunction than have those who are living in the very close of this earth's history? [Cf: 1888 Mtl. p. 1442 para. 01] p. 409, Para. 5, [1895MS].

It is not our own property that is entrusted to us for investment. If it had been, we might claim discretionary power; we might shift the responsibility upon others, and leave our stewardship with others, but this cannot be, because the Lord is testing us individually. If we act wisely in trading upon our Lord's goods and multiplying the talents, we shall invest this gain for the master, praying for wisdom from God that we may be divested of all selfishness, and laboring most earnestly to advance the precious truth in our world. Some men or councils may say, that is just what we wish you to do. The Conference Committee will take your capital and will appropriate it for this very object. But the Lord has made us individually his stewards. We each hold a solemn responsibility to invest this means ourselves. A portion it is right to place in the treasury to advance the general interests of the work; but the steward of means will not be guiltless before God, unless, so far as he is able to do this, he shall use that means as circumstances shall reveal the necessity. We should be ready to help the suffering, and to set in operation plans to advance the truth in various ways. It is not in the province of the Conference or any other organization to relieve us of this stewardship. If you lack wisdom, go to God, ask him for yourself, and then work with an eye single to his glory. [Cf: 1888 Mtl. p. 1442 para. 02] p. 410, Para. 1, [1895MS].

By exercising your own judgment, giving where you see there is need in any line of the work, you are putting out your money to the exchangers. If you see in any locality that the truth is gaining a foothold, and there is no place of worship, then do something to meet the necessity. By your own action encourage others to act, in building a humble house for the worship of God. Have an interest in the work in all parts of the field. [Cf: 1888 Mtl. p. 1443 para. 01] p. 410, Para. 2, [1895MS].

While it is not your property that you are handling, yet you are made responsible for its wise investment, for its use or abuse. God does not lay upon you the burden of asking the conference or any council if you shall use means entrusted to you by God as you shall see fit, to advance the work of God in destitute towns and cities, and impoverished localities. If the right plan had been followed, there would not have been so much means used in some localities and so little in other places where the banner of truth has not been raised. We are not to merge our individuality in any institution in our world. The high-handed power that has been developed, as though positions had made men gods, makes me afraid, and ought to cause fear. It is a curse wherever, and by whomsoever it is exercised. This lording it over God's heritage will create such a disgust of man's jurisdiction that a state of insubordination will result. The people are learning that men in high positions of responsibility cannot be trusted to mould and fashion other men's minds and characters. The result will be a loss of confidence even in the management of faithful men. But the Lord will raise up laborers who realize their own nothingness without special help from God. [Cf: 1888 Mtl. p. 1444 para. 01] p. 410, Para. 3, [1895MS].

Age after age Jesus has been delivering his goods to his church. At the time of the first advent of Christ to our world the men who composed the Sanhedrin exercise their authority in controlling men according to their will. Thus the souls whom Christ had given his life to free from the bondage of Satan, were brought under bondage to him in another form. [Cf: 1888 Mtl. p. 1444 para. 02] p. 410, Para. 4, [1895MS].

Do we individually realize our true position, that as God's hired servants we are not to bargain away our stewardship? We have an individual accountability before the heavenly universe to administer the trust committed us of God. Our own hearts are to be stirred, our hands are to have something to impart of the income that God entrusts to us. The humblest of us may be an agent for God, using our gifts for his name's glory. He who improves his talent is to the best of his ability may present to God his offering as a consecrated gift, that shall be as fragrant incense before him. It is the duty of every one to see that his talents are turned to advantage as a gift that he must return, having done his best to improve it. [Cf: 1888 Mtl. p. 1445 para. 01] p. 411, Para. 1, [1895MS].

The spirit of domination is extending to the presidents of our conferences. If a man is sanguine of his own powers and seeks to exercise dominion over his brethren, feeling that he is invested with authority to make his will the ruling power, the best and only safe course is to remove him, lest great harm be done, and he lose his own soul, and imperil the souls of others. All ye are brethren. This

disposition to lord it over God's heritage, will cause a reaction unless these men change their course. Those in authority should manifest the spirit of Christ. They should deal as he would deal with every case that requires attention. They should go weighted with the Holy Spirit. A man's position does not make him one jot or tittle greater in the sight of God; it is character alone that God values. [Cf: 1888 Mtl. p. 1445 para. 02] p. 411, Para. 2, [1895MS].

Nicodemus sought an interview with Jesus at night saying, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." All this was true, as far as it went, but what said Jesus? He "answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here was a man in high position of trust, a man who was looked up to as one educated in Jewish customs, one whose mind was stored with wisdom. He was indeed in possession of talents of no ordinary character. He would not go to Jesus by day, for this would make him the subject of remark: It would be too humiliating for a ruler of the Jews to acknowledge himself in sympathy with the despised Nazarene. Nicodemus thinks, I will ascertain for myself the mission and claims of this teacher, whether he is in deed the light to lighten the Gentiles, and the glory of Israel. Jesus virtually says to Nicodemus, it is not controversy that will help your case, it is not arguments that will bring light to the soul. You must have a new heart, or you cannot discern the kingdom of heaven. It is not greater evidence that will bring you into a right position, but new purposes, new springs of action; you must be born again. Until this change takes place, making all things new, the strongest evidences that could be presented would be useless. The want is in your own heart; everything must be changed, or you cannot see the kingdom of God. [Cf: 1888 Mtl. p. 1446 para. 01] p. 411, Para. 3, [1895MS].

This was a very humiliating statement to Nicodemus, and with a feeling of irritation he takes up the words of Christ saying, "How can a man be born when he is old?" He was not spiritual minded enough to discern the meaning of the words of Christ. But the Saviour did not meet argument with argument. Raising his hand in solemn, quiet dignity, he presses home the truth with greater assurance, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Nicodemus said unto him, "How can these things be." [Cf: 1888 Mtl. p. 1446 para. 02] p. 411, Para. 4, [1895MS].

Some gleams of the truth were penetrating the ruler's mind. Christ's words filled him with awe, and led to the iniquity, "How can these things be?" With deep earnestness Jesus answered, "Art thou a master of Israel, and knowest not these things?" His words convey to Nicodemus the lesson that instead of feeling irritated over the plain words of truth, and indulging in irony, he should have a far more humble opinion of himself, because of his spiritual ignorance. Yet the words of Christ were spoken with such solemn dignity, and both look and tone expressed such earnest love to him, that he was not offended as he realized his humiliating position. Surely one entrusted with the religious interests

of the people should not be ignorant of truth so important for them to understand as the condition of entrance into the kingdom of heaven. "Verily, verily, I say unto thee," continued Jesus, "We speak that we do know, and testify that we have been; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?" [Cf: 1888 Mtl. p. 1447 para. 01] p. 412, Para. 1, [1895MS].

This lesson to Nicodemus I present as highly applicable to those who are to-day in responsible positions as rulers in Israel, and whose voices are often heard in council giving evidence of the same spirit that Nicodemus possessed. Will the lesson given to the chief ruler have the same influence upon their heart and life? Nicodemus was converted as the result of this interview. The words of Christ are spoken just as verily to presidents of conferences, elders of churches, and those occupying official positions in our institutions, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." "A new heart also will I give you." [Cf: 1888 Mtl. p. 1448 para. 01] p. 412, Para. 2, [1895MS].

If you have the holy spirit moulding and fashioning your heart daily, then you will have divine insight to perceive the character of the kingdom of God. Nicodemus received the lesson of Christ and became a true believer. His voice was heard in the Sanhedrin council in opposition to their measures for compassing the death of Christ. "Doth our law judge any man before it hear him," he said. The scornful answer was returned, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet." [Cf: 1888 Mtl. p. 1448 para. 02] p. 412, Para. 3, [1895MS].

Jesus had a disciple in Nicodemus. In that night conference with Jesus the convicted man stood before the Saviour under the softening, subduing influences of truth which was shining into the chambers of his mind, and impressing his heart. Jesus said, If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven Jesus not only tells Nicodemus that he must have a new heart in order to see the kingdom of heaven, but tells him how to obtain a new heart. He reads the inquiring mind of a true seeker after truth, and presents before him the representation of himself: "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." Good news, good news, ring throughout 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." This lesson is of the greatest importance to every soul that lives, for the terms of salvation are here laid out in distinct lines; if one had no other text in the Bible, this alone would be a guide for the soul. [Cf: 1888 Mtl. p. 1448 para. 03] p. 412, Para. 4, [1895MS].

Especially to every man who accepts responsibilities as a counsellor, every one who is dealing with human souls, is this grand, beautiful truth to be a bright and shining light. It is no credit to one who has the word of God in his possession to say, I have no experience. I do not understand these things. He will never be wiser until he becomes of much less consequence in his own estimation. He must learn his lesson

as a little child. He must make it his first duty to understand the work of God in the regeneration of the soul. This change should take place in every man before he accepts a position as leader or ruler in connection with the sacred work of God. If one has not a vital connection with God, his own spirit and sentiments will prevail. These may well be represented as the strange fire offered in place of the sacred. Man has woven into the work of God his own defects of character, devices that are human and earthly, delusions ensnaring to himself and to all who accept them. [Cf: 1888 Mtl. p. 1449 para. 01] p. 413, Para. 1, [1895MS].

Consider the incident that Christ presents before Nicodemus in referring to the uplifted serpent. The Lord Jesus had protected the children of Israel from the venomous serpents in the wilderness, but this part of their history they did not know. Angels from heaven had accompanied them, and in the pillar of cloud by day and the pillar of fire by night Christ had been their protection through all their journeyings. But they became selfish and discontented, and in order that they might not forget his great care over them, the Lord gave them a bitter lesson. He permitted them to be bitten by the fiery serpents, yet in his great mercy he did not leave them to perish. Moses was bidden to lift the brazen serpent on the pole, and make the proclamation that whosoever should look upon it should live. And all who looked, did live. They recovered health at once. Suppose ye that this life-giving message, the invitation to look upon the representation of Christ, was given in whispered tones? Suppose ye there were meetings for discussion as to how that symbol of the brazen serpent could have any efficacy? Some hesitated, desiring a scientific explanation of the representation, but no light was given. They must accept the word given of Christ to Moses. It was proclaimed with the trumpet, and by the voices of the leading men of every tribe throughout the encampment. The word obeyed, would bring life and healing. [Cf: 1888 Mtl. p. 1450 para. 01] p. 413, Para. 2, [1895MS].

Nicodemus caught the meaning of Christ's words. He received his lesson, and carried it with him. He searched the Scriptures in a new way; he could say, Old things have passed away, and behold, all things have become new. He did begin to see the kingdom of heaven, because he submitted himself to the leading of the Holy Spirit. [Cf: 1888 Mtl. p. 1451 para. 01] p. 413, Para. 3, [1895MS].

What a strange symbol of Christ was that likeness of the serpents which stung them. This symbol was lifted on a pole, and they were to look to it and be healed. So Jesus was made in the likeness of sinful flesh. He came as the sin-bearer. Under the symbol of the uplifted serpent he was presented before the vast congregation of those who were entrusted with sacred truth. It was God's purpose that when Christ should appear in person men might recognize his mission, and co-operate with him in the saving of humanity. Christ was to be lifted on the cross, and this cross is to call the attention of all people. He was crucified, at one of the yearly gatherings of the Jews, when representatives from all nations were present at Jerusalem. The knowledge of the cruel work done to Jesus was to go to the remotest regions of the inhabited world. The message, Look and live, had been given in a most decided manner, and it meant hope, courage, faith, pardon, and life. [Cf: 1888 Mtl. p. 1451 para. 02] p. 413, Para. 4, [1895MS].

The same healing, life-giving message is now sounding. It points to the uplifted Saviour upon the shameful tree. Those who have been bitten by that old serpent, the devil, are bidden to look and live. [Cf: 1888 Mtl. p. 1452 para. 01] p. 414, Para. 1, [1895MS].

Through the Saviour's lesson, Nicodemus was brought to see that the ignorant and unbelieving are not to be enlightened by controversy and discussion. They must look and live. Nicodemus hoped that his people would let Christ speak to them as he had spoken to him; then they would no longer remain in unbelief. O that to-day men would hear the voice of Jesus, "Except a man be born again, he cannot see the kingdom of God." The explanation of the plan of salvation may to-day be presented to men who act as rulers and counsellors, and yet, having eyes, they see not, and having ears they hear not; they have no experimental knowledge of what it means to believe in Christ as their personal Saviour. Nicodemus was converted. Will these men learn what it means to have a new heart? What it means to cease from sin? What it means to have the righteousness of Christ, to bear the divine similitude? [Cf: 1888 Mtl. p. 1452 para. 02] p. 414, Para. 2, [1895MS].

Look alone to Jesus as your righteousness and your sacrifice. As you are justified by faith, the deadly sting of the serpent will be healed. Then there will be no more of self, you will have peace with God through our Lord Jesus Christ. Open the door of your hearts, and let Jesus in. Some of you have become hard-hearted; you have resisted evidence, and have despised the messages of warning, of light and truth, which the Lord has sent to you by the Holy Spirit because he loves you and is loth to give you up. As a look to the brazen serpent brought life to the dying, so the look of faith to the Lamb of God will bring life to the soul dead in trespasses and sins. The men in responsible places need the converting power of God daily. If they would co-operate with God, looking to Christ every moment, believing in him as it is their privilege to do, their eyes would be opened, and their hearts would be made new. [Cf: 1888 Mtl. p. 1452 para. 03] p. 414, Para. 3, [1895MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." O, who can measure such love as this? It is not that God loved us because Christ died for us, but while we were yet sinners, rebels against his law, he gave up Jesus to bear our sins, that pardon may come to all who believe on him. The only hope of the world was for One who knew no sin, One equal with God, to come to our earth, and live the law, testifying that in his humanity he could keep the law, and that sinners might become partakers of the divine nature, and thus be obedient children of God. This is the great work that God has done for the fallen race. He was not willing that any should perish, but that whosoever will, should come to him through Christ, and live. [Cf: 1888 Mtl. p. 1453 para. 01] p. 414, Para. 4, [1895MS].

Let us never forget that we are here to be fashioned by the hand of God, fitted to do the work he has given us to do. That work is our own, the accountability is our own, and cannot be transferred to another. Let not human agents interpose to take another's work out of the hands of God into their own finite hands. [Cf: 1888 Mtl. p. 1453 para. 02] p. 414, Para. 5, [1895MS].

Norfolk Villa, Prospect St., Granville. September 25, 1895. W-86-1895-
-Dear son Edson:--I am sending quite a large mail this month. Marian has had to do the work of preparing the MS, but she has not gone into the matter very critically, as for the work of publication. We are glad to have Bro. and Sr. Prescott with us. I have not been as well as usual for several months: I suppose it is because I feel so intensely over the great events that I know are soon to open before us. We see that the professed believers will be represented by the ten virgins, five of whom were wise, and five were foolish. I fear this is the average the Lord saw of those that would be ready and unready. But a small number of those who have had great light and abundant opportunities and continuous privileges have anything more than a theoretical knowledge of the truth. Many think that such a knowledge is all that is required. They are not doers of the word. [Cf: 1888 Mtl. p. 1455 para. 01] p. 415, Para. 1, [1895MS].

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A.T. Jones, Prof. Prescott, Brn. E. J. Waggoner, O. A. Olsen, and many others, at the campmeetings and ministerial institutes, have had the invitation, "Come, for all things are now ready. Come to the supper prepared for you." Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call, have lost much. The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, in their teachings, give evidence that the message of Christ crucified, a risen Saviour ascended into the heavens to be our advocate, is the wisdom and power of God in the conversion of souls, bringing them back to their loyalty to Christ. These are our themes,--Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office-work of the Holy Spirit, the representative of Christ, sent forth with divine power and gifts for men. [Cf: 1888 Mtl. p. 1455 para. 02] p. 415, Para. 2, [1895MS].

The call is sounding, Come, for all things are now ready. Those who will be worked by the Holy Spirit bear the living testimony, and have not only a theory of the truth, but are God's witnesses. These will not continually follow the meetings, that they themselves may be benefited, by hearing more and still more, But in humble trust and living faith they will search the Scriptures, for Christ says, They testify of me. They will walk in the light they receive, and will communicate to others the precious truth. As they endeavor to impart that which they have received, more light will certainly shine upon them. In holding forth the word of life to others, they co-operate with the heavenly agencies, who are sent to impart the power of the truth. [Cf: 1888 Mtl. p. 1456 para. 01] p. 415, Para. 3, [1895MS].

Not all whom God has called to be witnesses for him may expect to present as large a treasure of truth as those do who for years have been searching for truth as for hid treasure; as they have communicated the heaven-sent message, light has been flashing upon the word. The human agent cannot, at the outset, take in the whole of the experience that others have been years in gaining. They cannot expect to do this. But let them begin as others began, let them search the Scriptures, and expect to receive light as they appropriate and communicate the light

given. Let them have that faith which works, how? By love for other souls, seeking to bring them to the marriage supper. As they try to draw others, they will become fitted for the work, and for the trial; they will purify their souls by obeying the truth. The mind, the soul, and the body will be brought into subjection to Christ; even the thoughts are brought into harmony with the thoughts of Christ. Their will is brought into conformity with the will of God, and they understand what it means to bear the cross of Christ, to endure shame and degradation for his dear sake. These servants must learn to trade before they can accumulate. The Master who has entrusted them with his goods sees that it is not profitable to bestow and bestow upon them the most precious material, while they wait, and do not use that which he commits to their trust. He expects his servants to begin to trade upon the very first endowment; they are to put out his goods to the exchangers. Thus the Lord educates his workers, and develops executive ability. If the one entrusted with his Lord's goods begins his work at once by calling the attention of others to their value, presenting the sacred truth by precept and example, seeking wisdom from God daily, searching the Scriptures diligently, realizing that he is in co-partnership with God, the gospel is to him the power and wisdom of God. [Cf: 1888 Mtl. p. 1456 para. 02] p. 415, Para. 4, [1895MS].

Its ministry in his own life and character makes him a living epistle, known and read of all men. The transformation is constantly going forward, conforming his character to the character of Christ. The Holy Spirit is his efficiency. The human agent who works most effectually has the deepest sense of his own weakness and his unworthiness, and he casts his helpless soul upon Christ. This is the character that God calls contrite. "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." Here is our source of power. In the human soul the Holy Spirit gives evidence of the fulfilment of these words, bringing life and hope and joy to all who believe. [Cf: 1888 Mtl. p. 1458 para. 01] p. 416, Para. 1, [1895MS].

Those who are supposed to require so great and constant help and nursing, who have had opportunities and privileges crowded one upon another, do not receive lasting impressions, but seem to be ever learning, and never able to come to a knowledge of the truth. They will make no real advancement until they see that they must go to work to trade on the goods they already have. In doing this work they become channels of light to others. God will give increased light as they diffuse light. In thus meeting with opposition and unbelief and error, they are driven to the word of God and to earnest wrestling prayer for the victory, and their prayers will be heard. [Cf: 1888 Mtl. p. 1458 para. 02] p. 416, Para. 2, [1895MS].

The Lord Jesus understands all about the trials they must meet. He says, "These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours

also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [Cf: 1888 Mtl. p. 1459 para. 01] p. 416, Para. 3, [1895MS].

We have here the plainest statement that those who manifest the spirit of persecution toward such as love and fear God, are in a Satanic delusion. Christ says, "They know not him that sent me." When you work as a servant of Christ, and your message is rejected, always remember Jesus, and keep at your work, still sowing the seeds of truth. [Cf: 1888 Mtl. p. 1459 para. 02] p. 416, Para. 4, [1895MS].

The reason why, in the parable, so many of the virgins are represented as foolish is that those that have a knowledge of the truth are not sanctified through the truth. If they had realized their accountability, they would have borne in mind that there is a day of trust and a day of reckoning. To every one are committed talents, and each has a sacred responsibility to bless others by opening the precious truth to those in error. [Cf: 1888 Mtl. p. 1459 para. 03] p. 416, Para. 5, [1895MS].

When John the Baptist pointed to Jesus saying, Behold the Lamb of God," the disciples heard him speak, and they followed Jesus. The Saviour "turned, and saw them following, and saith unto them, What seek ye? They said unto him. Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother." After hearing the gracious words that proceeded from the lips of Jesus, words that flashed light into their minds, the hearts of the disciples were aglow with faith and assurance that this was indeed the Messiah. With inexpressible love their hearts went out to Jesus, and they did not sit down in happy contemplation, to hear more and more of the gracious words. They wanted others to have the same knowledge they had received. Andrew went in search of some one to whom he might tell the wonderful story, that seemed almost too good to be true. He first found his brother Simon, and said to him, "We have found the Messias;" and he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation a stone." [Cf: 1888 Mtl. p. 1460 para. 01] p. 417, Para. 1, [1895MS].

The day following Jesus found Philip, and said to him, "Follow me." As Philip came in contact with Christ, he believed that this was indeed the Messiah. He could not keep the glad tidings, and enjoy alone the privilege of following Jesus. He knew that his companion Nathanael was searching the prophecies; they had prayed most earnestly to understand the Scriptures; but where was Nathanael? He was then praying to God under a fig-tree. Philip discovered his retreat, for they had often prayed together in this secluded spot, hidden by the foliage. As soon as Philip found his friend, he declared, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." But Nathanael had heard what a wicked place Nazareth was, and this statement aroused his prejudice. He queried, "Can there any good thing come out of Nazareth?" Philip entered into no controversy, but said, "Come and see." Thus the truth came to Nathanael. As he listened to the words of Christ, faith, simple, full,

and complete, was expressed. Jesus said of him, "Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man." [Cf: 1888 Mtl. p. 1460 para. 02] p. 417, Para. 2, [1895MS].

September 27. Dear Edson, I see by your letter that you are again in Battle Creek. God grant that every hour of your life may be spent to his own name's glory. May you be God's chosen instrument for the advancement of his work. May you rise to an appreciation of your high calling. I have written many things, Edson, in regard to the manner in which the work has been prosecuted in Battle Creek; but although the matter is prepared for the mail, I defer sending it. I feel deep sympathy with Bro. Olsen. His associates do little to hold up his hands, but much to make them feeble. [Cf: 1888 Mtl. p. 1462 para. 01] p. 417, Para. 3, [1895MS].

Ponder well the paths of your feet. Be swift to hear, slow to speak. You may indeed feel that you are on holy ground. The Lord has a controversy with his people. If you look to God and trust to him, you will make no miscarriage of your life; for our precious Saviour is full of grace and truth. You may be looked upon with suspicion and distrust, but I fully believe that in the providence of God your stay at Battle Creek will be a precious school for you. At all times reveal the meekness and lowliness of Christ. "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." Let your fruit be unto righteousness and true holiness. [Cf: 1888 Mtl. p. 1462 para. 02] p. 418, Para. 1, [1895MS].

A great work is to be done in our world, and God alone can fit up the human agents to do this work. There is at this time an extensive and pressing demand for literary qualifications, and as we search for those who have entrusted talents, the revelation is made, "weighed in the balances, and found wanting." Many broad fields of usefulness are opened before us; in every direction are fields white for the harvest. But while we would rejoice to find workers with literary ability, we rejoice to see some souls ministering who have had fewer advantages than others to obtain an education. Some are devoting themselves to the work in humility, and with an unreserved consecration to God. They may have only ordinary ability, yet under the discipline of the Holy Spirit, they may yoke up with Christ, and the record concerning them in heaven is, "Laborers together with God: ye are God's husbandry, ye are God's building." There will be manifest in their work a consecrated energy of character that will provoke others to zeal and good works. [Cf: 1888 Mtl. p. 1462 para. 03] p. 418, Para. 2, [1895MS].

If you can do so in an unobtrusive way, try to help Bro. Olsen, and stay up his hands. He needs sympathy, and words of hopefulness and courage. But please do not cast reflection upon the men who have not a living connection with God. If you are considerate, you may do good to A.R. Henry, and Harmon Lindsay. Show by your attitude that you hold no

bitterness toward them. Whatever their attitude toward you, let it not discourage you or embitter your experience. Hold fast to Jesus. He has helped you, and he will help you every hour. But do not be off your guard for one moment. Do not indulge in hasty speech. If possible, we want to save these men, who know so little of the Spirit of God. In order to do this, while you should not depend on them as gods, be kind and courteous, treat them as respectfully as though they had been your best friends. [Cf: 1888 Mtl. p. 1463 para. 01] p. 418, Para. 3, [1895MS].

I have been, and am still speaking very plainly to them, and your attitude must not give them the impression that I have written to you anything detrimental to them. These men have many temptations, and their souls are precious. If they can be won to see how they can come to Jesus and take him as their counsellor, what a victory will be gained on the Lord's side. Do not live over the past. Do not in any way give occasion for your good to be evil spoken of. You may save souls from death, and hide a multitude of sins, if you walk circumspectly. The Lord bears long with the erring children he has purchased at an infinite cost. These men, A.R. Henry and Harmon Lindsay, are in the greatest peril of losing their souls because they do not discern their situation. Let the melting love of God abide and rule in your heart, controlling every action. [Cf: 1888 Mtl. p. 1464 para. 01] p. 418, Para. 4, [1895MS].

If you put your trust in God, I see great opportunity for you to be a blessing to others, even in Battle Creek. Wisdom is heaven-born, it is a graceful ornament; it possesses infinite power, and when exercised, is a crowning glory to every soul who is doing service for Christ; for it is the evidence of union and co-operation with the Chief Worker. [Cf: 1888 Mtl. p. 1464 para. 02] p. 419, Para. 1, [1895MS].

Whatever may have been the feeling and conduct of others toward you, let not this have a shadow of influence upon you in your contact with them. Not one of us lives to himself. Each has God's entrusted talents to use, and consider well what is demanded of you in order to represent Christ in every place and under every circumstance. Self is to be hid with Christ in God. Without me, said Christ, ye can do nothing. But the Holy Spirit is given to help us in every time of need. Stand in humble dependence upon that power that will be given to all who seek for it and depend on it. Your capabilities will be a success in the service of Christ if you feel your own inefficiency and your dependence upon God. [Cf: 1888 Mtl. p. 1464 para. 03] p. 419, Para. 2, [1895MS].

Bear in mind, my son, that success is not the result of chance, of accident, or of destiny, but is the out-working of God's own providence, the award of faith and discretion, of virtue and persevering labor. It is the practice of truth that brings success and strength of moral power. In practicing the teachings of Jesus you will reveal to the angels of heaven and to men that you have learned of the great Teacher. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; and the principles of the character of Christ are to be made the principles of our character. The Lord will certainly be with you, and will endue you with his Holy Spirit, if you seek him with all your heart. [Cf: 1888 Mtl. p. 1465 para. 01] p. 419, Para. 3, [1895MS].

For weeks I have been in a condition of prostration, but I am now gaining strength. Yet my nervous condition has been such that I do not leave my room to take my meals with the family. For a time I thought seriously that I should never recover. But I am improving. I thank the Lord for his goodness and love and presence. If I could be released from attending the camp-meeting at Melbourne, I should feel very thankful, but there is no hope of this. I shall have to leave Granville in two or at least three weeks. Our family are to be transferred to the little cottage on my own purchased possession, Avondale Cooranbong. May Lacey White goes with me and W. C. to camp-meeting, also one member of the family as typewriter. Daughter May is a treasure, kind, tender, and true, yet having a decided will in the right direction. She will be and is a great blessing to me. She has an ardent love for the truth. [Cf: 1888 Mtl. p. 1465 para. 02] p. 419, Para. 4, [1895MS].

If you desire any articles furnished you of mine to make your room pleasant and comfortable, mention the matter to Sr. Hall, and she will see that you have it. [Cf: 1888 Mtl. p. 1466 para. 01] p. 419, Para. 5, [1895MS].

Edson, I feel very anxious that you should be largely blessed in Battle Creek. Pay no attention to insult or depreciation, but just go forward in the discharge of your duty. Let your heart be full of generous sympathy for all who have made and are still making mistakes, and be very careful to make straight paths for your own feet. Bear in mind that the attributes most appreciated by the heavenly Father and by the crucified, risen, and ascended Saviour are love and purity. [Cf: 1888 Mtl. p. 1466 para. 02] p. 419, Para. 6, [1895MS].

"Every one that loveth is born of God, and knoweth God. . . . If we love one another God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." The entire law is fulfilled in him who loves God with all his heart, and his neighbor as himself. This is "glory to God in the highest, and on earth peace, goodwill toward men." O, it is not weakness to have a tender, humble, sympathetic, pitying heart. Of this no one should be ashamed as if it were a weakness. It is strength derived from Christ. [Cf: 1888 Mtl. p. 1466 para. 03] p. 420, Para. 1, [1895MS].

You will have trials, for Satan is not dead; but if you have on the whole armor of God, Satan's thrusts will prove harmless. We have vast resources from which to draw; you may receive moral power to do righteousness under all circumstances. We shall be in every way gainers, becoming better and abler workers through every encounter with difficulties, and every blast of adversity. For this is God's chosen means to test and discipline us. Trial is one of his appointed conditions of success. [Cf: 1888 Mtl. p. 1467 para. 01] p. 420, Para. 2, [1895MS].

Please make the acquaintance of Bro. Tenney; it may be for the benefit of you both. Bro. Tait also is a man with whom you should be acquainted; and Edson, remember that all who are in responsible positions have many and great temptations. May the Lord help you to be a blessing to them by living out the principles of our faith. [Cf: 1888 Mtl. p. 1467 para. 02] p. 420, Para. 3, [1895MS].

Edson, you are at liberty to select from my writings the matter that is needed for the proposed simple tracts and booklets for the southern field. We send you some articles on the child life of Jesus that may be a help to you. As you will see, they are in two styles. My copyist has little time for the preparation of the simple form, and you may be able, yourself, to simplify in a way that will suit you better. You are the one who can best prepare the matter you need; for you are acquainted with the southern field. You will know how simple to make the truth so as to be understood, and what portions to select. From the light God has given me, many of the white people in that field need the very simplest style. All that can be done, should be done for the southern field. As far as you can, obtain the co-operation of those at the head of the work, that they may not be tempted to think you are starting out on independent schemes. [Cf: 1888 Mtl. p. 1468 para. 01] p. 420, Para. 4, [1895MS].

Marian has prepared the correspondence for this mail. [Cf: 1888 Mtl. p. 1468 para. 02] p. 420, Para. 5, [1895MS].

Please send me a copy of the matter you compile, as fast as you prepare it. [Cf: 1888 Mtl. p. 1468 para. 03] p. 420, Para. 6, [1895MS].

Armadale, Melbourne, Australia Nov/.13, 1895. B-13-1895--Frank Belden, Dear Nephew,--Your letter came to me last evening. I read it and I am thankful that you view things in a clear light. I have felt deeply in reference to your case, and I feel sincerely to sympathize with all your sorrows and disappointments. With this I send you copies of letters written in regard to Byron's death. We counted much upon Byron and Sarah. They have been true believers in the truth, ready to be anything or do anything that the Lord would have them do. Byron won the esteem of all who were acquainted with him, and his death has pained me sore, for I loved him as I loved my own son, and I loved Sarah as a daughter. Well, faithful, true hands are folded over his breast, and his eyes are closed to see and grieve over the painful view of wickedness no more. When these eyes shall again open it will be to behold the King in his beauty. [Cf: 1888 Mtl. p. 1469 para. 01] p. 420, Para. 7, [1895MS].

I greatly desired that Byron and Sarah should live with me in Cooranbong. They could both have been a great help to me. He was a good financier. He possessed excellent business capabilities, and for this reason every camp-meeting they held they urged Byron and Sarah to take charge of the restaurant. In business matters of buying supplies for camp-meetings and the school he could not be excelled. But I felt that both Byron and Sarah must have opportunities to fit them for missionary work. He has excelled in being superintendent of Sabbath schools, conducting the reviews, and has exhibited a clearness of thought and adaptability that I thought would prove of great service. Conversing with him I drew him out. He wished to attend the school in Melbourne and I told him I would set to his service to accomplish this, two hundred dollars. But they both said, Aunt Ellen we cannot take means from you; you are investing in the cause of God constantly; let your money be used to help along the work in educating students, in building meeting houses and in different lines of work that you may be called to do, but Sarah and I will get along by the help of God, and practicing strictest economy. I learned he desired to engage in the work with

other workers in Sidney and suburbs. I asked him how much he would require. He said, One pound per week. I said, That is not enough. He said, Yes it would keep him and Sarah. I was already paying 19.00 per week to keep several workers in the field. The great last burden of Byron was that the workers should not become discouraged and faint-hearted. He made every effort in his power to encourage perseverance and faith. He will not fail nor be discouraged, Seemed to be inwrought in his being. [Cf: 1888 Mtl. p. 1469 para. 02] p. 421, Para. 1, [1895MS].

Well, the dear one sleeps. His work is ended; but he died beloved and esteemed by all who knew him. Sarah, dear child, was with him heart and soul, eagerly doing all she could. Both laid themselves on the altar a living, consuming sacrifice and they will have their reward. Soon our Saviour will come and he will call the dead from their prison houses to a glorious immortality. "Then shall we meet again, meet n'er to sever, then shall love wreath her chain round us forever. [Cf: 1888 Mtl. p. 1470 para. 01] p. 421, Para. 2, [1895MS].

Frank, Our earnest work is to be true to God and abide in Jesus and with Christ in God. One with God; what a privilege is this. Nov. 17, Dear Nephew, I am much relieved to receive your letter. I will send you copies of letters I have already written to several in Battle Creek. I send you these copies because I have labored hard here and under many perplexities and am not able to write you as largely as my heart is inclined to do. [Cf: 1888 Mtl. p. 1470 para. 02] p. 421, Para. 3, [1895MS].

I feel very deeply in regard to many things in Battle Creek, The office of publication needs to be cleansed as verily as the temple needed cleansing in the days of Christ. I know that every soul who believes the truth should now be at his post of duty, wide awake, vigilant, watchful, prayerful; waiting, watching, working. [Cf: 1888 Mtl. p. 1471 para. 01] p. 421, Para. 4, [1895MS].

You have thought that I was severe upon you, but I have felt it urged upon me by the Spirit of God to lay before you that which I knew he had presented to me in unmistakable features. The presentation was that unless yourself and Hattie were awakened and enlightened and should view matters in altogether a different light you would continue to have wrong ideas and be deceived and deluded by the enemy. [Cf: 1888 Mtl. p. 1471 para. 02] p. 421, Para. 5, [1895MS].

I read the article in the paper and consider that you view things in a correct light. I am thankful, so thankful for I want you to be where the Lord can imbue you with his Holy Spirit and you be where he can use you to his own names' honor and glory. I love you children, but have felt no special union with you for a long time. It ought not to be thus. I have spoken plainly to those in responsible positions telling them that they had not treated you right. Their dealings with you in reference to your books was after the spirit controlling human minds, but not according to the laws of God or righteousness. [Cf: 1888 Mtl. p. 1471 para. 03] p. 422, Para. 1, [1895MS].

The truth of God in order to regulate the life and form the character must be planted in the heart. A profession is nothing in the sight of a holy God. If the truth does not produce beauty of soul and loveliness

of character it is of no benefit to the one who claims to believe it. [Cf: 1888 Mtl. p. 1472 para. 01] p. 422, Para. 2, [1895MS].

I am writing to Harmon Lindsay. I have had a testimony for him for some time but have been unable to let it go out of my hands. I send some in this mail. I no longer connect with Fannie in my work; she has made me much sorrow, and I have no one now to edit my articles, so I may not get off much this month. [Cf: 1888 Mtl. p. 1472 para. 02] p. 422, Para. 3, [1895MS].

Harmon Lindsay will either be converted to the truth or be disconnected from the work, A.R. Henry and Harmon Lindsay believe not the Third Angel's Message. They are not only saying in their hearts, 'My Lord delayeth his coming', but in spirit, in words and actions wherever they go. It pains me to see these two bodies of death sent from place to place upon important business in connection with the cause of God, when they are imbued with the spirit of Satan working in secret. They have not the Spirit of God. They are separated from God, and have been ever since the Minneapolis meeting, walking in the imaginations of their own hearts. Isaiah 50:10,11. [Cf: 1888 Mtl. p. 1472 para. 03] p. 422, Para. 4, [1895MS].

When these men shall be converted or else removed from the work, then there will be disclosures that will reveal a state of things in the General Conference financial standing that will be an astonishment to many. This is as far as I have liberty to go. There are two parties, one imbued with the Spirit of the Lord, receiving from the Lord and communicating to others. The Lord will, as is stated in Rev., work for, the enlightening of his people. "I Jesus have sent mine angel to testify these things unto you in the churches. I am the root and offspring of David and the bright and morning star." Thus is the work. The visible angel is not seen, but the messenger of God through whom that angel is communicating is seen and he voices the message of the angel who stands by his side. The Lord has a decided message for this time and the trumpet must give a certain sound. [Cf: 1888 Mtl. p. 1472 para. 04] p. 422, Para. 5, [1895MS].

Rev. is a book demanding study. Rev. 1:1,3. The solemn scenes which Jesus revealed to John are weighty and full of interest to every soul. We should know more of these solemn, weighty testing messages. We should not only know, but with earnest zeal let those with whom we come in contact see and understand that we believe as well as read the prophecy of this book and that they are a revelation to us, a living reality. [Cf: 1888 Mtl. p. 1473 para. 01] p. 422, Para. 6, [1895MS].

I have no smooth words of peace and safety to speak to the hypocrites in Zion, whose business it is to turn the truth of God into a lie, Words and works are on Satan's side of the question. Men who have had evidence piled upon evidence that the Lord has been at work among his people and yet these men have hated the messenger and the messages God has given him to proclaim. There is no excuse for the course which they have pursued and still planning to pursue. And these very men that are counterworking the cause of God, these selfish men are the ones with whom you labored to receive from the treasury means. I knew that your voice did more than any other voice to rob the treasury of God and to put means into selfish hands, into the hands of men that were not sanctified through the truth. This was why, Frank, I could not sustain

you. Time will shortly reveal things to you. It may be asked, Who told Sr. White? I do not suppose anyone, not even they themselves understand the true inwardness of things as they are. There is a net drawing about the souls of some. But I may have said too much. Of one thing I am thankful, and that is that you left the Review and Herald office when you did, that you should not be farther corrupted. God will work for you if you walk humbly with him. I entreat of you cling close to Jesus, if you could be a savor of life unto life. Lay your hand in the hand of Jesus Christ and say, Lead me, Guide me. If you would pray with more fervor, unction and power, seek humility, meekness, lowliness of heart and be not deceived. Your soul is precious; you know not how long your life may be spared. None of us thought that Byron was in any way diseased, but he fell. What a consolation to Sarah, his wife, and what a consolation to me that we have the evidence that he was consecrated soul, body and spirit to God. [Cf: 1888 Mtl. p. 1473 para. 02] p. 423, Para. 1, [1895MS].

I appeal to you, Frank, by all that is dear and precious and holy to make thorough work and stand in your Saviour a free man. O that all who stepped in false paths at that notable meeting at Minneapolis, and have felt the same spirit enfolding them about, would let heaven's light into their souls, which would give them a true sense of their course of action, and their manner of spirit since that time! O that they would, before it is too late for wrongs to be righted, make confession in secret to God who seeth in secret the plans and imperfections and the sins of those things which have made Jesus ashamed to call them brethren! Hating Jesus Christ in the form of his saints! O how will God reveal this whole business in a place where they have never looked upon it? But I will close. [Cf: 1888 Mtl. p. 1474 para. 01] p. 423, Para. 2, [1895MS].

Thank God, my dear nephew that you are coming to the light. God Bless you, [Cf: 1888 Mtl. p. 1475 para. 01] p. 423, Para. 3, [1895MS].

It will not be a long period now before we shall have filled the years of our probationary time. If we do not rest in the grave, we shall see the Saviour coming in the clouds of heaven with power and great glory. If we are sleeping, and are found obedient children to the commandments of God, we shall have part in the first resurrection, with those upon whom the second death shall have no power. Christ says to His people at this time, "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 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. 22:12-14. Precious words! They are more valuable than fine gold, even the golden wedge of Ophir. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 01] p. 423, Para. 4, [1895MS].

Christ's Teaching on the Law.--"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it." John 14:12-14. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 02] p. 424, Para. 1, [1895MS].

"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto Him." "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." Verses 15, 16, 21, 23, 24. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 03] p. 424, Para. 2, [1895MS].

"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." John 15:9-11. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 04] p. 424, Para. 3, [1895MS].

These texts show in what honour Christ held the law of the Father. That law is now almost universally disregarded and made void; and with David it is our privilege to say concerning it, "It is time for Thee, Lord, to work; for they have made void Thy law." "Then shall I not be ashamed, when I have respect unto all Thy commandments." [Cf: Bible Echo & Signs of the Times 06-10-95 para. 05] p. 424, Para. 4, [1895MS].

The Provision of Grace.--We are not left in ignorance and darkness to travel an uncertain path. O, let us be grateful to our Heavenly Father for the great love wherewith He has loved us in making known His will; and to Jesus, who gave His precious life that He might have power to pardon transgression and sin. He will impart to us His character, so that we may follow His example of loyalty to God, and, through the grace which He will freely give us, become obedient to all of the divine law. And Jesus will be our strength as we follow on to know the Lord, walking in His precepts. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 06] p. 424, Para. 5, [1895MS].

There are voices many that would lead us from the path cast up, the royal way of life and holiness; the way in which Jesus would lead us for the salvation of our own souls, and to make us labourers together with Himself. It is our part to exert all the powers that God has given us in doing His will, and when a stumblingblock is placed in our way, to make it a new errand to the throne of grace. We may thus gain divine wisdom to walk in perfect obedience to a "*thus saith the Lord,*" and to cooperate with Christ and heavenly angels in leading other souls to obey God's commandments, which we know "are not grievous." [Cf: Bible Echo & Signs of the Times 06-10-95 para. 07] p. 424, Para. 6, [1895MS].

Christ our Example.--We are to study the lessons of Christ, and to follow His example. He said, "I have kept My Father's commandments." Shall we keep them also, or shall we keep the commandments of men? We may find obstacles in the Christian pathway. Our precious Saviour, when He was educating and training His disciples to cooperate with Him in the great work of the gospel of His kingdom, found obstacles on every hand. The teachings of the rabbis, their customs and traditions, were piled, like a mass of rubbish, above the precious jewels of truth, so

that they could not be discerned. The world's Redeemer rescued these jewels from the companionship of error, and re-set them in their order in the framework of truth. He declared to the priests, the scribes, and the rabbis, "Ye have made the commandment of God of none effect by your tradition, . . . teaching for doctrines the commandments of men." The very same difficulties,--the sayings of men,--have to be met in our day; but the heart and life must be trained after the teaching and example of Christ. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 08] p. 424, Para. 7, [1895MS].

An Immutable Law.--Said Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil [every specification in that law]. 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. 5:16-18. The heavens and the earth remain, testifying to the immutability of the divine law. Such plain and positive language as this will meet every sinner in that day when sentence shall be pronounced against the transgressors of God's law, and a blessed benediction shall be given to the obedient. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 09] p. 425, Para. 1, [1895MS].

Hear the words of Christ again: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Will the transgressor get to heaven, and there be treated as the least in that kingdom?--No; but the heavenly beings--angels, and Jesus and the Father--will account them the least of the Lord's created intelligences. They know not, intelligent as they may seem to be, the things that make for their peace,--the blessings of obedience to God's commandments. (*Concluded next week.*) By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-10-95 para. 10] p. 425, Para. 2, [1895MS].

Adam lost Eden, and was cut off from access to the tree of life, because of his disobedience. This every intelligent human being can know if he will. Lest sin, the transgression of the law of God, should become immortalized, man was separated from the tree of life for Adam's supposed small transgression, and the floodgates of woe were opened upon our world. Read these words of Christ; for they plainly show the whole human family what they must do to regain access to the lifegiving tree: "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." "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:14, 16, 17. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 01] p. 425, Para. 3, [1895MS].

There is suspended over the transgressor the sweeping sentence of utter condemnation. The clouds of God's wrath are collected over all who break, and teach others to break, the (supposed) least of God's commandments; for in thus doing they are cooperating with the first

great deceiver. He tempted Adam to disregard the words of God, and to believe instead his own falsehoods. He is now with all subtlety teaching the same, and it is a painful thought that some who claim to be ministers of the word should cooperate with the enemy of God, and voice his deceiving falsehoods. God's word has opened before us the danger to every human being who shall turn from the plain words of Jesus Christ, and take up with words that come from human lips, to make void the words of God in His holy commandments. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 02] p. 425, Para. 4, [1895MS].

The Testimony of Calvary.--The cross of Calvary testifies to the immutability of the law of God. That law is a transcript of God's character, the standard of character for all human intelligences. It could not be changed, not one precept of it could be altered, to meet man in his fallen condition. But our God, having committed Himself to the amazing work of our redemption, in giving His only begotten Son resolved that He would spare nothing, however costly, that was essential in saving the soul of the sinner. All the resources of heaven were given to accomplish this great work. He would not have it said by worlds unfallen, by the universe of heaven, by Satan's kingdom, by an apostate world, that His gift could have a rival, or in any way have been greater. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 03] p. 425, Para. 5, [1895MS].

The Great Love of God.--Having given Jesus, the great Gift, God gave all heaven with Him. He would bless immeasurably the great groundwork of the redemption of a lost world; He would surround the world with favours; He would heap gift on gift; and He opens for all who, through faith in Christ, will receive His gift, the treasures of eternal life. He established His throne on earth by the Holy Spirit's power, to convince the world of sin, of righteousness, and of judgment; that Christ, through His Holy Spirit, might live in all the powers of the soul, sending through it a perpetual current of joy and blessedness in obedience to all of God's commandments. These commandments are given to counter-work the working of Satan, who impels the human family to disobedience of God's plainly expressed will. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 04] p. 426, Para. 1, [1895MS].

O, what a God of love, what a Father we have, who in Christ gave Himself for a perishing world. The Lord God can never surpass this exhibition of His love. Never can there be a richer display of His grace, His love, to a world fallen. The cross of Calvary has rolled away the thick darkness from before the throne of God, and revealed an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." [Cf: Bible Echo & Signs of the Times 06-17-95 para. 05] p. 426, Para. 2, [1895MS].

Love Shown by Obedience.--This love of God is demonstrated by all who keep His commandments. "If ye love Me," says Christ, "keep My commandments." John says, "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." 1 John 2:4-6. There is not the smallest chance to doubt as to the commandments to which the apostle here refers. Again he says:-- [Cf: Bible Echo & Signs of the

Times 06-17-95 para. 06] p. 426, Para. 3, [1895MS].

"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 [thus said the Jewish church], 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." Verses 7-10. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 07] p. 426, Para. 4, [1895MS].

Honouring God Through Obedience.--Shall we honour God by accepting the truth as it is in Christ? The word of the Lord is, "Them that honour Me I will honour, and they that despise Me shall be lightly esteemed." But many cry, "Away with the commandments of God; crucify that law," just as the Jews cried, "Away with Christ; crucify Him, crucify Him," because that law condemns their iniquities and all crooked practices. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 08] p. 426, Para. 5, [1895MS].

"The words that I speak unto you," said Christ, "they are spirit, and they are life." The truth enshrined in the heart becomes a vitalizing power, and we cannot be too urgent in impressing this thought upon human minds. There is absolutely no panoply but truth. The only dishonour we should fear is rebellion against God. Let us make sure that we are working on Christ's side, and cling closely to the Bible; for it alone will ennoble and purify. And when we are like-minded with our God, we shall be strong in His strength. Let us follow the example given us when "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." (Concluded.) By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-17-95 para. 09] p. 426, Para. 6, [1895MS].

What is their Relation to the Law?--Jesus said of His followers, "Ye are the light of the world." They are to shine amid the moral darkness. How?--Not by making long prayers to be seen of men, not in laying claim to high position, not in following a long, prescribed, tedious round of ceremonies, but by being imbued with the working principle of love to God, and showing it in obedience to His law. The people of God are to shine by working the works of God with earnest zeal, by their loyalty to Christ in being not hearers only, but doers of His words. They are to shine by working out their salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do of His own good pleasure, and by showing in their lives the excellence of His righteous law. [Cf: Bible Echo & Signs of the Times 06-24-95 para. 01] p. 427, Para. 1, [1895MS].

The followers of Christ are drawn to Him, and the Holy Spirit is imparted to them, that they may be, not a mass of corruption, but as salt. Said Jesus, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." The religion of the Pharisees was well described by this figure. They made void the law of God through their tradition. Professing to be

worshippers of God, they had turned from the holy commandment, and were as salt that had lost its savour. Loving the honour of men, loving their own maxims and traditions, the Pharisees made idols of their own little precepts, and lost sight of the doctrines of the Bible, and the consequence was spiritual death. [Cf: Bible Echo & Signs of the Times 06-24-95 para. 02] p. 427, Para. 2, [1895MS].

In His sermon on the mount, Jesus presented the true principles of the law of God, and divested its precepts of the rubbish of man's inventions, which had been accumulating for ages, corrupting the true principles of religion, and making them consist in a ceaseless round of ceremonies. Jesus presented the truth in its unadulterated form, showing that the principles of the law must be planted in the heart. He thus calls upon His followers to change all their previous ideas concerning the exacting requirements of men, and for love of Him follow after purity of character and conduct. [Cf: Bible Echo & Signs of the Times 06-24-95 para. 03] p. 427, Para. 3, [1895MS].

Jesus 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. 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: Bible Echo & Signs of the Times 06-24-95 para. 04] p. 427, Para. 4, [1895MS].

Then in the most solemn manner Christ takes up some of the specifications of the law, and shows how far-reaching is every precept which is to be written in the hearts of His disciples, and made manifest in their character. He does not in any way give license to the idea that the law of God is not binding; for it is upon that law that His kingdom is established. And as the people listened to His words, they said, "Never man spake like this Man." [Cf: Bible Echo & Signs of the Times 06-24-95 para. 05] p. 427, Para. 5, [1895MS].

The people of God are the "light of the world" and the "salt of the earth." They are to let the light of truth shine through them to the world; they are to have an influence to restrain the transgression and moral corruption that abound in all grades of society. But impure salt has no saving virtue. If the followers of Christ do not derive their life, their fragrance, and their saving qualities from Him, they have no spiritual worth. But all who conform their lives, their hearts, their minds, fully and ungrudgingly to His service, reflect His image, and from them the bright beams of the Sun of Righteousness shine into the darkness of a world that lieth in wickedness. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 06-24-95 para. 06] p. 428, Para. 1, [1895MS].

The Law in Eden.--The law of God is the standard of character; it is the expression of the character of God Himself. It was given to Adam and Eve in Eden. God planted for them this beautiful garden, and supplied their every want. Was it too much to ask them to respond to all His love and care by obedience to His righteous law, which, if

kept, would have secured to them happiness, peace, and joy forever?
[Cf: Bible Echo & Signs of the Times 07-29-95 para. 01] p. 428, Para. 2, [1895MS].

God gave our first parents a pure and upright character, in harmony with His law; and had they remained obedient, they would have bequeathed the same character to their posterity. But they listened to Satan's specious temptations, and transgressed this holy law, and the result was death. And the sons and daughters of Adam, instead of coming into the world, as God first made man, righteous and heirs of eternal life, have been the victims of sin and death and woe. This is the result of the transgression of God's law in Eden. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 02] p. 428, Para. 3, [1895MS].

The Law in Noah's Time.--In Noah's time the law of God was made void. "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." Evil and violence prevailed; appetite and passion controlled men, and reason was dethroned. Cruelty and violence, misery and horror, were the prevailing characteristics of the time. And the Lord sent Noah to warn the wicked inhabitants of the old world that in a hundred and twenty years He would send a flood of waters to destroy them from off the face of the earth. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 03] p. 428, Para. 4, [1895MS].

The Law Given to Israel.--The divine law was entrusted to the Israelitish nation; but in dwelling upon the exactions they themselves had made, and presenting them to the people, they overlooked its grand principles. Their minds were dwarfed in contemplating these lesser things; and the law of God was not seen in its true importance and dignity of character, as a law of love, and not a law of destruction. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 04] p. 428, Para. 5, [1895MS].

The law of God is destructive of nothing but sin. It is opposed only to the carnal, sinful practices of men. It was given to keep mankind from becoming like the depraved inhabitants of the old world. Obeyed, it becomes a rule of life that keeps the character pure. Those who adopt it as it was given by God are not mourners for sin, nor morally sickly and diseased. Read what the prophet says:-- [Cf: Bible Echo & Signs of the Times 07-29-95 para. 05] p. 428, Para. 6, [1895MS].

"O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isa. 54:11-15, 17. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 06] p. 429, Para. 1, [1895MS].

This passage shows the results of the principles of the law of God carried out in the life. God would have established Israel in righteousness, had they been faithful to Him. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 07] p. 429, Para. 2, [1895MS].

The Law of God in the Last Days.--The law of God is to be obeyed in every particular in the last days, when God's "salvation is near to come," and His "righteousness to be revealed." The prophet says:-- [Cf: Bible Echo & Signs of the Times 07-29-95 para. 08] p. 429, Para. 3, [1895MS].

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters. I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." For "the Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, besides those that are gathered unto Him." Isa. 56:1-8. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 09] p. 429, Para. 4, [1895MS].

The Law of God Practical.--God is the only source of moral obligation; conformity to His law is to be taught to children and children's children throughout the generations of mankind. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 10] p. 429, Para. 5, [1895MS].

This life is a training school, where we are to be transformed, refined, and made meet for the society of saints in the kingdom of God, with whom we expect to associate throughout the ages of eternity. Let Christ's righteousness, the righteousness of the law of God, be the standard, and let the Christian's prayer be, "Create in me a clean heart, O God, and renew a right spirit within me." The world will soil the soul every day unless the cleansing blood is our reliance. Every thought is to be brought into captivity to Christ; every angry word is to be left unspoken. There must be no deception; selfishness or carelessness is a deviation from right. God's law should be the rule in all business transactions. This will lead to the payment of debts, that the character of God may be rightly represented. Truly "the commandment is exceeding broad," reaching to every thought and act of the life. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-29-95 para. 11] p. 429, Para. 6, [1895MS].

The law of God is the only rule of rectitude. Those who are loyal to that law will not be found transgressors of the law of their country, unless the law-makers shall exceed their rights, and enact laws in

opposition to the law of God; then God must be obeyed. "If ye love Me," says Christ, "keep My commandments." The world may set up its standards and maxims, and governments may enact laws; but if they are counter to the law of Jehovah, the Christian must necessarily be loyal to God, whatever may be the consequences. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 01] p. 430, Para. 1, [1895MS].

The Christian is in the world, but not of the world. He is to represent the character of God in obedience to His holy, just, and good law. Daniel was a noble statesman; but his best service to Babylon was his unswerving integrity in the worship of God. In spite of the king's decree, he prayed three times a day with his window open towards Jerusalem, and made no compromise with an idolatrous nation. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 02] p. 430, Para. 2, [1895MS].

Christian Responsibility.--Great is the responsibility of the Christian world. All heaven is looking down upon those who claim to be Christians, and have the Bible, and yet are not searching the word that they may find out what is truth. By precept and example they are teaching the world to transgress God's holy law, and to ignore the seventh-day Sabbath, which He has blessed and hallowed, and declared to be His holy day. Oh that the vast army of professed Christians would teach men to shun the example of Adam, who, by transgression, opened the floodgates of woe on our world. But with this example before them, and all its dreadful consequences, they continue to transgress. They have set the world on the wrong track; they lead sinners away from the path of obedience to God's word into false paths. They might have been a power for good; but what a responsibility will they have to meet in that day when every man shall receive as his works have been. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 03] p. 430, Para. 3, [1895MS].

We as Seventh-day Adventists have no apology to make to the world for daring to stand for the right. Christ says to His people, "Ye are the light of the world." They are set as lightbearers on the way to heaven. They are to reflect to the world the light shining upon them from Christ. Their life, character, and teaching should be such that through them the world will get a right conception of Christ and of His service. They are here to lead men from the condemnation of sin to loyalty to God. And what is sin? Let the word of God answer: "Sin is the transgression of the law," 1 John 3:4. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 04] p. 430, Para. 4, [1895MS].

What Does Christ Say of the Law?--"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." "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." Matt. 5:17-20. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 05] p. 430, Para. 5, [1895MS].

Are those who claim to be following the example of Christ voicing His words, and practicing them in their lives? Is it not time to awake to

duty? [Cf: Bible Echo & Signs of the Times 08-05-95 para. 06] p. 430, Para. 6, [1895MS].

A Tested People.--God's people are to be tested by the divine law. The right arm may have to be severed, the right eye to be taken out. Not that the body should be mutilated, and the members dissevered, because this would not reach the soul-malady, which lies deep; but the things that hinder spiritual growth, that lead to disobedience to God and separation from Him, must be given up, even though they have been cherished till they are as dear as the right arm or the right eye. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 07] p. 431, Para. 1, [1895MS].

But though a tested and tried people, Christians need not be unhappy. Even here they may have the joy of communion with Christ; they may have the light of His love, the perpetual comfort of His presence. Every step in life may bring us closer to Jesus, may give us a deeper experience of His love, and may bring us one step nearer the blessed home of peace, which Christ is preparing for His obedient, trusting people. And what a home that is! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." [Cf: Bible Echo & Signs of the Times 08-05-95 para. 08] p. 431, Para. 2, [1895MS].

In keeping the commandments of God, "there is great reward." Reader, which will you obey, the human law or the divine? By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-05-95 para. 09] p. 431, Para. 3, [1895MS].

"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 day-star arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:19-21. [Cf: Bible Echo & Signs of the Times 08-19-95 para. 01] p. 431, Para. 4, [1895MS].

The Lord has one path of safety for His people, and that is the path of obedience to His word. That word is given to us as our guide. God is its Author; but the Scriptures were written by human hands, and they bear marks of the individuality of the different writers. In every book of the Bible, the stamp of the mind and character of the writer is manifest. And this is just as God designed it should be. He does nothing in the plan of redemption without human cooperation. [Cf: Bible Echo & Signs of the Times 08-19-95 para. 02] p. 431, Para. 5, [1895MS].

Christ has the right and power to lay all human agencies and influences under tribute in His work for humanity. He uses human instrumentalities, and He does not destroy the individuality of His servants. He puts the Holy Spirit upon them, and shuts them in with Himself, and they have the mind of Christ, and become co-workers with him. He presents before their minds figures and illustrations with which they are familiar, to make plain the truth He wishes them to communicate, and the Holy Spirit assists them in the use of these figures and illustrations. [Cf: Bible Echo & Signs of the Times 08-19-

95 para. 03] p. 431, Para. 6, [1895MS].

The Harmony of Truth.--The Bible is God's word, and is for His people. It was communicated by men; but "they spake as they were moved by the Holy Ghost." It was given at different periods, and the men called to express the divine will and diffuse the light of truth, were chosen from all stations, from the humblest to the most exalted. The wonderful thing about it is the harmony there is in the divine word, coming to us, as it does, through these different channels and such widely separated periods. Each wrote in his own natural style, giving utterance, under the guidance of the Holy Spirit, to his own personal impressions, relating the events and scenes opened before him, or made to pass before his eyes; yet link is connected with link in the chain of precious truth given us in the word of God. The plan of redemption, and the will and character of God, are revealed to meet the necessities of man in every age; for these human instrumentalities were under divine control, and are not false witnesses of what they saw and heard. [Cf: Bible Echo & Signs of the Times 08-19-95 para. 04] p. 431, Para. 7, [1895MS].

The Bible Intelligible.--The Bible is written in language that the humblest mind may comprehend; for it is written for the people, and the Lord reveals His truth according to their necessities and their comprehension. Through His servants, the truth is made so plain by pen and voice that none need call for greater evidence than has been given. If this evidence is rejected, any additional evidence would not convince the mind, change the sentiments, and convert the will, were it possible to make it fiftyfold stronger. The declaration to one who wished that a messenger should be sent from the dead to warn his brethren, was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." [Cf: Bible Echo & Signs of the Times 08-19-95 para. 05] p. 432, Para. 1, [1895MS].

When the truth is brought before the mind, the Lord impresses the heart. An instance of this, and of the result of rejecting these divine impressions, is recorded by Luke. Christ, preaching at Nazareth, announced Himself as the Anointed One. The Spirit of God accompanied His utterances, and convicted hearts of their truth. All bore witness to the gracious words that fell from His lips. But temptations of Satan's own devising came in, and the people, naturally unbelieving, were readily overcome. They were borne on in their skepticism until they were ready for violence and murder at the thought of the assumption of Jesus; and if an angel of God had not been by His side, they would have hurled Him headlong over the precipice. [Cf: Bible Echo & Signs of the Times 08-19-95 para. 06] p. 432, Para. 2, [1895MS].

Belief not Constrained.--To those who are conscientious doers of the word, it is life and spirit, a vital, quickening power; but if men misinterpret it, if they misstate it through their own perverted heart and clouded understanding, it becomes to them a stumblingblock, and not only to them, but to all with whom they have influence. Those who train their minds to cavil and criticise will have opportunity afforded them to develop their true mould of character, just as Satan was given room to develop the crookedness of his policy. All the heavenly intelligences, [in] all the universe of God, are able in each case to decide in regard to the development of character. They can tell who may safely be permitted to enter the portals of bliss, and who, by their

disloyalty to God, would endanger the peace of heaven. God could work a miracle in every word spoken through His Spirit; but this is not His plan. He gives evidence, but leaves the will free. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-19-95 para. 07] p. 432, Para. 3, [1895MS].

The Word of God Above Human Criticism.--In giving the word, "holy men of God spake as they were moved by the Holy Ghost." The word was not given at the option of men, and the use to be made of it is not left to their option. Men may not dissect or pronounce upon, wrest or misinterpret, take from or cast aside, any portion of that word according to their own judgment. Although its compilation, preservation, and transmission have been committed to men, it is wholly divine in its origin and in the thoughts expressed. It may not be demerited and pronounced upon by finite minds, because of its transmission through human agents. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 01] p. 432, Para. 4, [1895MS].

It is wonderful what an amount of evidence is required on the side of truth by the mind trained to doubt, and what weak, thread-like suppositions will be readily fastened upon to support skepticism. In the language of the apostle Paul it might be asked, O skeptic, "who hath bewitched you, that ye should not obey the truth?" The interpretation often heard that "All scripture given by inspiration of God," means that some Scripture is not inspired, is a very slender peg to hang a doubt upon. The apostle means simply, "I present to you the Living Oracles, the Scriptures, all given by inspiration of God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works.'" Then comes the charge to Timothy: "Preach the word." "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." [Cf: Bible Echo & Signs of the Times 08-26-95 para. 02] p. 432, Para. 5, [1895MS].

Human Wisdom Insufficient.--But let no man think himself sufficient for this work in his own wisdom. Men, whatever their position or calling, when they trust in their own wisdom alone, make very uncertain paths; they stumble and fall. But the Holy Spirit will guide the sincere seeker after truth, and divine wisdom combined with human capability will enable the mind to grasp its eternal principles. Christ has said, "Without Me ye can do nothing." But united to Him, we behold "the glory of the only begotten of the Father, full of grace and truth." We are made perfect in Christ Jesus, and the wants and longings of the soul are fully met. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 03] p. 433, Para. 1, [1895MS].

A Book to be Studied.--The word of God is rich in precious gems of truth. It contains everything to make a man perfect, and those who do the will of God shall know of the doctrine. The Bible will not be understood in all its bearings by any single mind; it is a mine of truth that can never be exhausted. One man, guided by the Spirit that indited the word, will discern mysteries that baffle another, and the latter will be led to see beauty and harmony where before there had been perplexity, and perhaps doubt. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 04] p. 433, Para. 2, [1895MS].

There are many who walk in darkness, with the word, the light, the truth, in their hands. They have false ideas of God; therefore they do not seek Him in the right way. They are not in a position to discern spiritual things. They cannot without a conversion appreciate the difference between the human and the divine; and they place a larger estimate upon the human, because it accords with their own natural hearts. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 05] p. 433, Para. 3, [1895MS].

Unbelief in the Christian World.--Many who enter the work of the ministry as teachers of the word of God, are naturally skeptics. The very truth they preach is not free from uncertainties. They will never be rooted and grounded in the truth--they will never have any but a wavering and imperfect faith--until they throw away their unbelief, and accept the Bible as God's inspired word. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 06] p. 433, Para. 4, [1895MS].

There are professed Christians who read the Bible without a fine perception of the gems they are handling. There are portions of Scripture that they are not sure are inspired, and they think that in God's word there are errors and human reasoning. With the lamp of life in their very hands, they stumble. They interpret the Scriptures to suit themselves; they cannot appreciate the wisdom of God, and their own human wisdom is the light that guides them. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 07] p. 433, Para. 5, [1895MS].

Justification by Works Practical Unbelief.--Some seek earnestly to find something to sustain the doctrine of justification through the works of the law, and wander in a tangle of condemnation, bitterness, and constant uncertainty. They fail to receive the light which God has given them, and their recompense is darkness. The search which they commenced in unbelief they finish with a deeper and more settled unbelief. Is there any light, and peace, and faith, and assurance, and victory for them while taking this course? [Cf: Bible Echo & Signs of the Times 08-26-95 para. 08] p. 433, Para. 6, [1895MS].

Reader, if you palsy the force of God's appeals to you by your stubbornness and resistance, the truth is no truth to you. It has lost its power to do for you the work that the Lord designed it should do; and your own will, your own lusts--the world, the flesh, and the devil--will overpower you. At times you may walk in the sparks of your own kindling, and flatter yourself that you are all light in the Lord; but the word of the Lord is, "Ye shall lie down in sorrow," and it is sure to be fulfilled. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 09] p. 434, Para. 1, [1895MS].

Lessons from History.--Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word. There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 10] p. 434, Para. 2, [1895MS].

There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil--between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-26-95 para. 11] p. 434, Para. 3, [1895MS].

Divine Power in the Word.--There is divine power in the revelation of God. But God works in His own way. He does not design that man shall be overpowered by a light and divinity that would compel belief. Paul was taken to the third heaven, and he heard things which it was not lawful for human lips to utter. Could men have understood the language of heavenly mysteries had it been spoken through Paul?--No; therefore these things were to be left unsaid. But the things he saw and heard were fixed in Paul's memory as if "graven with an iron pen and lead in the rock forever." They were woven into his entire experience, and were an inspiration to him, giving him power in his work for God. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 01] p. 434, Para. 4, [1895MS].

Christ the Living Word.--The Lord Jesus Christ, when He took humanity upon Him, was not for this reason less perfect. He came in this lowly garb that humanity might reach humanity. He hungered, He thirsted, He was weary and needed rest, He wept tears of sadness, He was "in all points tempted like as we are;" yet He was the divine Son of God. The human and the divine were blended, and those who humbly seek God through Him will be made partakers of the divine nature. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 02] p. 434, Para. 5, [1895MS].

Some recognized Christ as the Son of God, and received His words. They opened their hearts to Him, and He entered in and abode with them, and they were filled with courage, hope, and joy. But there were some who grieved Him by their unbelief and hardness of heart. These He faithfully warned and rebuked. He said unto them, "Woe unto you, scribes and Pharisees, hypocrites." "Ye are of your father the devil, and the lusts of your father ye will do." Some would say, He is excited, harsh, severe; but was He? Was it not necessary to rebuke and condemn those, who, while they entered not in themselves, "shut up the kingdom of heaven against men"? [Cf: Bible Echo & Signs of the Times 09-02-95 para. 03] p. 435, Para. 1, [1895MS].

The Sword of the Spirit.--Paul says of the written word that it also is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It convinces the reason, strikes directly home to the conscience, and works effectually in the heart that is not barricaded against the

truth. For it is the word of God, of whom it is said, "Neither is there any creature that is not manifest in His sight; but all things are opened unto the eyes of Him with whom we have to do." [Cf: Bible Echo & Signs of the Times 09-02-95 para. 04] p. 435, Para. 2, [1895MS].

A Preparation Necessary.--The soil of the heart must be mellowed and prepared for the sowing of the gospel seed. The apostle says of Israel, "The word preached did not profit them, not being mixed with faith in them that heard it." The most precious truth may be presented in the demonstration and power of the Spirit; but if it is resisted, instead of being cherished, it will only harden the heart, and every ray of light will go out in darkness. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 05] p. 435, Para. 3, [1895MS].

The Lord has warnings and reproofs for His people, that they may not, by their unbelief, imperil their own souls or the souls of others. But the natural heart is not inclined to yield to these warnings, because self struggles for the mastery. There is an inclination to pick flaws. This is done carefully at first, the doubter not daring to reject; but if he continues in this course, he will at length handle sacred things as he would the common, and the word of God to him in counsel and reproof is made void. The word cannot do its office work in the unbelieving heart. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 06] p. 435, Para. 4, [1895MS].

The Word Accepted.--Some there are who accept the word of God with its reproofs and corrections. They receive it "not as the word of men, but as it is in truth, the word of God, which effectually worketh" in them that believe, and they rejoice in the light, and yield in their lives the peaceable fruits of righteousness. To these God gives abundant blessings. And His treasures of truth, of light, and of grace are placed in earthen vessels, not to remain there stagnant, but to be poured out to the world in all their richness and heavenly fragrance. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 07] p. 435, Para. 5, [1895MS].

Those who are in positions of trust hold in their hands the most sacred talents to be used in the interests of the people of God. These are heavenly endowments, to be retained only as they are used in speech and by pen, God diffusing to them, as they constantly diffuse to others. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 08] p. 435, Para. 6, [1895MS].

Search the Scriptures.--"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." What necessity is there for men and women who profess godliness to understand the Holy Scriptures. It is by this means that they are nurtured in sound doctrine, and become rooted and grounded in the truth, established in the knowledge of Jesus Christ. But the traditions and customs of men must not be mingled with the sacred truths of revelation. To those who were doing this Christ said, "Full well ye reject the commandments of God, that ye may keep your own traditions." And this is as true now as it was when Christ was on earth, and was rejected and crucified. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 09] p. 436, Para. 1, [1895MS].

"Search the Scriptures." Study, pray, and believe. Take up the Bible

without prejudice, and in a humble, teachable spirit, and, with the understanding open to the impressions of the Spirit of God, let its convincing power mould the life and conscience. Today the voice from Calvary is speaking in tones of mercy to every soul. May all see that their only hope is to hear, to receive, and to rejoice in the truth which is the power of God unto salvation to all who believe. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-02-95 para. 10] p. 436, Para. 2, [1895MS].

The Message Through Isaiah.--The Lord chose Isaiah to deliver to His church a message of the deepest importance; for it was a time when great danger threatened. The nature of the message that he bore is intimated in chap. 5:-- [Cf: Bible Echo & Signs of the Times 09-09-95 para. 01] p. 436, Para. 3, [1895MS].

"Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged, but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness, but behold a cry." [Cf: Bible Echo & Signs of the Times 09-09-95 para. 02] p. 436, Para. 4, [1895MS].

Israel had not appreciated the great blessings conferred upon them, but had apostatized from the principles of truth. [Cf: Bible Echo & Signs of the Times 09-09-95 para. 03] p. 436, Para. 5, [1895MS].

"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. Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them." [Cf: Bible Echo & Signs of the Times 09-09-95 para. 04] p. 436, Para. 6, [1895MS].

This was the testimony of reproof that was given to Isaiah. The view he had of the errors and defections of Israel nearly overcame him, and their obstinacy and unbelief made his work seem impossible. What wonder that he was discouraged, and looked upon his mission as a failure? [Cf: Bible Echo & Signs of the Times 09-09-95 para. 05] p. 437, Para. 1, [1895MS].

A Vision of Divine Power.--As the prophet was entering upon his work, he was given a vision of the glory and power of the God, whose messenger he was. He tells us that he stood under the portico of the

heavenly temple, when all at once the gates and inner veil were withdrawn, and he was permitted to look on the sacred, awful mysteries of the holy of holies. It is impossible for the human mind, unaided by divine power, to catch even an outline of the scene opened to his vision. He says:-- [Cf: Bible Echo & Signs of the Times 09-09-95 para. 06] p. 437, Para. 2, [1895MS].

"I saw also the Lord sitting upon a throne, 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." Isa. 6:1-5. [Cf: Bible Echo & Signs of the Times 09-09-95 para. 07] p. 437, Para. 3, [1895MS].

The revelation given to Isaiah was of the King, the Lord of hosts, a being greater than any earthly potentate. He was seated on a throne, high and lifted up, with bright-winged seraphim on either side as a royal guard. "Each one had six wings; with twain he covered his face, and with twain he covered his feet [in token of reverence and humility], and with twain he did fly," representing an instant execution of the Lord's bidding. Heavenly beings stood around the throne of Omnipotence, waiting His commands, and swift in the performance of their service to the inhabitants of earth. [Cf: Bible Echo & Signs of the Times 09-09-95 para. 08] p. 437, Para. 4, [1895MS].

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." Over against the throne stood the seraphim, glowing with the holy flame of divine love, and the prophet's ears were made to hear their glorious heavenly melodies, loud and triumphant. And at their songs of praise the posts of the door shook to their foundation, and "the house was filled with smoke." [Cf: Bible Echo & Signs of the Times 09-09-95 para. 09] p. 437, Para. 5, [1895MS].

The Prophet Encouraged in God.--O, this vision is enough to reassure Isaiah! The resources of heaven have been opened before him. He has had a view of the divine power and majesty with which Christ, the Son of God, is associated. The scene will ever remain in his memory as a living reality. At the very time that the prophet was shown that the cities would be wasted without inhabitant, and the land utterly desolated, the Lord was in His holy place, watching over the destinies of His people. Now, if need be, Isaiah can meet years of toil, hardship, and perplexity, and not be discouraged. The Lord slumbers not, neither is His power limited. "The Lord reigneth; let the people tremble. He sitteth between the cherubim; let the earth be moved. The Lord is great in Zion; and He is high above all the people. Let them praise Thy great and terrible name; for it is holy." [Cf: Bible Echo & Signs of the Times 09-09-95 para. 10] p. 437, Para. 6, [1895MS].

The Littleness of the Human Agent.--What impression did this vision make on the prophet? Thus he describes it: "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." Isaiah had denounced woes upon others for their apostasy and separation from God. He had been almost ready to yield to discouragement, so keenly did he realize that he dwelt among "a people of unclean lips;" but now he sees himself in danger. He is himself "a man of unclean lips." He had no disposition to exalt himself. O how little he was in his own wisdom, how unworthy, how unfitted for sacred service. He was overwhelmed with a sense of his own weakness and sinfulness. [Cf: Bible Echo & Signs of the Times 09-09-95 para. 11] p. 438, Para. 1, [1895MS].

But Isaiah is not left in despair. He says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." [Cf: Bible Echo & Signs of the Times 09-09-95 para. 12] p. 438, Para. 2, [1895MS].

A Present Day Lesson.--The vision of Isaiah represents the position of God's people in the last days, when they are privileged to see by faith the work going on in the sanctuary above. Jesus is seated with His Father on the throne, high and lifted up, and all who come to God through Him will find access into the inner sanctuary. The view of the glory of God in His excellent majesty prepares the heart to humility; and the very work done for Isaiah will be done for all who humble themselves and acknowledge their sins; for the bow of promise is above the throne. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-09-95 para. 13] p. 438, Para. 3, [1895MS].

The connection of the visible with the invisible world, the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that "minister for them who shall be heirs of salvation," are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men. [Cf: Bible Echo & Signs of the Times 09-23-95 para. 01] p. 438, Para. 4, [1895MS].

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men; for the psalmist says that man was made "a little lower than the angels." [Cf: Bible Echo & Signs of the Times 09-23-95 para. 02] p. 438, Para. 5, [1895MS].

In all ages, God has wrought through holy angels for the succour and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travellers. They have, with their own hands, kindled the fires of the

altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb. [Cf: Bible Echo & Signs of the Times 09-23-95 para. 03] p. 438, Para. 6, [1895MS].

In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities, and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress. [Cf: Bible Echo & Signs of the Times 09-23-95 para. 04] p. 439, Para. 1, [1895MS].

Angels have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, "the angel of the Lord encampeth round about them that fear Him, and delivereth them." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-23-95 para. 05] p. 439, Para. 2, [1895MS].

"Then said He unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And 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, I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." Luke 14:16-24. [Cf: Bible Echo & Signs of the Times 10-28-95 para. 01] p. 439, Para. 3, [1895MS].

In this parable there are thoughts of the greatest importance. Christ's words were simple; His language was plain; but truths were uttered which involved eternal interests. [Cf: Bible Echo & Signs of the Times 10-28-95 para. 02] p. 439, Para. 4, [1895MS].

There is a deep earnestness in the invitation, "Come; for all things are now ready." How could those bidden make excuses of so trivial a character, and risk losing eternal life? And yet in every age of the world men are fulfilling this parable in refusing the invitation to the gospel feast. One urges as an excuse his temporal concerns; his property demands his attention. Another is hindered by the claims of society. But none of these excuses count with God. The refusal decides the eternal destiny of the soul; for the words of Christ are, "None of those men that were bidden shall taste of my supper." [Cf: Bible Echo & Signs of the Times 10-28-95 para. 03] p. 439, Para. 5, [1895MS].

Can anyone consider the condescension of God in preparing the gospel feast, and its great cost, and treat the invitation slightly? No man, nor even the highest angel, can estimate the great cost; it is known only to the Father and the Son. The love of God for sinful man is beyond computation. It is the wonder of all heaven, but none can comprehend it. How could their loved Commander in the heavenly courts be permitted to endure such self-denial, such great sacrifice, to bring to man the gospel privileges? And yet with many these privileges are not considered of as much value as the approbation of their neighbours. [Cf: Bible Echo & Signs of the Times 10-28-95 para. 04] p. 439, Para. 6, [1895MS].

Had not God manifested His great love by providing the gospel feast at an expense that cannot be computed, and then bidden His guests, the sin of refusal would not involve eternal consequences. But those who frame these excuses will never realize the greatness and terribleness of the consequences until they shall personally see the saints of God welcomed into the heaven of bliss, and they themselves left outside. What would they not then give to be received into the mansions Jesus has gone to prepare for His guests? [Cf: Bible Echo & Signs of the Times 10-28-95 para. 05] p. 440, Para. 1, [1895MS].

The preparations are as abundant as if everyone bidden would certainly accept the invitation. God Himself, through the atonement of Christ, has made unlimited provision for all who will come. The Jewish nation, to whom the invitation was first given, were highly favoured and exalted. And when they rejected the call, the Lord declared that none of those who were bidden, and refused the invitation, should taste His supper. Can the human mind really take in this great thought, that to refuse the heavenly solicitation is to be refused of Christ, cast off forever? [Cf: Bible Echo & Signs of the Times 10-28-95 para. 06] p. 440, Para. 2, [1895MS].

When the invitation was rejected, the messengers were sent to call in people whom the Jews despised and regarded as a curse in the earth,-- the poor, the maimed, the halt, and the blind. The call was to go to the highways and byways, and to reach the poor and outcast. These are not so filled with self-righteousness that they cannot appreciate the divine favour. [Cf: Bible Echo & Signs of the Times 10-28-95 para. 07] p. 440, Para. 3, [1895MS].

Christ is the light of the world, an ever-present and all-sufficient Saviour. Those who receive His grace are not to look upon themselves as a favoured few, as the only ones who shall be the recipients of His salvation. At the first the light was permitted to shine in clear, distinct rays upon the Jewish nation, giving them the privilege of cooperating with God in lighting the world with His glory. But they did not understand that divine goodness embraces the world; that it was the design of God that every human being should be included in those bidden. Now in Christ every wall of exclusiveness has been broken down, with every caste, every grade, high or low, rich or poor. "Whoso heareth" may partake of the divine blessings designed for the world in the gospel feast, and is commissioned to repeat the invitation, "Come." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 10-28-95 para. 08] p. 440, Para. 4, [1895MS].

How is it possible to set forth the love of God in giving His only begotten Son to die for sinners? The imagination cannot comprehend it. Men of the brightest intellects cannot, by mere speculative knowledge, form any conception of this love. Without a personal knowledge of God, men of the most brilliant intellects are unable to set forth divine things. They do not look through nature up to nature's God, and see the expression of His love to man in the flowers of the field, which adorn the world with speaking beauty and loveliness. They know little of the length and breadth, the height and depth, of the love of God as revealed in giving His Son to our world, and they trace the expression of His love in nature with sleepy, benumbed senses. God, who commanded the light to shine out of darkness, has not yet shined into their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. [Cf: Bible Echo & Signs of the Times 11-25-95 para. 01] p. 440, Para. 5, [1895MS].

God has declared His love; Jesus Christ is the expression of that 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." O what love, what infinite love! "While we were yet sinners," the Father pitied and loved us. And yet when we are pressed with trials, how weak is our faith. [Cf: Bible Echo & Signs of the Times 11-25-95 para. 02] p. 441, Para. 1, [1895MS].

The soul that keeps far off does not have communion with Heaven, though the Holy Spirit is promised to all who ask it. Jesus has brought this precious lesson within the comprehension of all: "If ye, 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: Bible Echo & Signs of the Times 11-25-95 para. 03] p. 441, Para. 2, [1895MS].

The love of God is so deep, so full, that it could only be expressed in giving for our sakes His own beloved Son to poverty, to shame, to humiliation, to mockery, and to death. He was the most costly and precious offering that could be given to the world, and in Him all heaven was given. "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?" Through Christ the way was made safe for God and man. God's justice and honour are maintained, every divine attribute is exalted and most clearly defined, while salvation and righteousness are brought to light for every creature. [Cf: Bible Echo & Signs of the Times 11-25-95 para. 04] p. 441, Para. 3, [1895MS].

Herein is the mystery of redemption, that the innocent, pure, and holy Son of the infinite God was permitted to bear the punishment of a thankless race of rebels against the divine government; that through the manifestation of His matchless love, these rebels might be inspired with faith in, and love for God, and might stand before Him repentant, forgiven, guiltless, as if they had never sinned. Angels in heaven marvelled that the wrath of God should be laid on His well-beloved Son; that a life of infinite value in the heavenly courts should be given for the worthless life of a race degraded by sin. [Cf: Bible Echo & Signs of the Times 11-25-95 para. 05] p. 441, Para. 4, [1895MS].

The heir of God came to our world in the garb of humanity, as one of humble origin, as one who serves. When the time was drawing near that He should pour out His life on the cross, His love was revealed in the words, "Jesus therefore, knowing all things that should come upon Him, went forth." Not only was He to die, but he knew precisely the shame, the humiliation, He would have to suffer, the cruel treatment He should receive. There was no compulsion in bringing Him to the ignominious death on the cross; yet He made His soul an offering for sin. The mind of God to save the world was the mind of Christ. His own love was one with that of the Father, and that love constrained Him. [Cf: Bible Echo & Signs of the Times 11-25-95 para. 06] p. 441, Para. 5, [1895MS].

Herein is the love of God manifested, inexpressible, immeasurable, and passing knowledge. The human mind cannot grasp it in its fulness; but we should put forth the most earnest efforts of which we are capable, that we may communicate redeeming love to others. Eternity, all eternity, will unfold that love, and then we shall know what here we cannot comprehend. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-25-95 para. 07] p. 441, Para. 6, [1895MS].

It is the Christian's place to acknowledge his dependence upon God in everything, and to carry out the principles of his faith in all the relations of life, including business transactions. He cannot otherwise correctly represent the religion of Christ. And he should be honest with God as well as with men. Can a man be dishonest with God? Read the prophet's answer: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8. [Cf: Bible Echo & Signs of the Times 12-09-95 para. 01] p. 442, Para. 1, [1895MS].

Tithes and offerings belong to God. The means in our possession should be regarded as a sacred trust, to be used to the glory of the Giver. Self-denial is the condition of salvation. The charity that seeketh not her own is the fruit of that disinterested love that characterized the life of our Redeemer. He who for love to Christ denies himself, will find the happiness which the selfish man seeks in vain; but he who makes his own pleasures and selfish interests the chief object of life, will lose the happiness he thinks to enjoy. [Cf: Bible Echo & Signs of the Times 12-09-95 para. 02] p. 442, Para. 2, [1895MS].

The apostle Paul has something to say on the subject of system in giving: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." [Cf: Bible Echo & Signs of the Times 12-09-95 para. 03] p. 442, Para. 3, [1895MS].

God's rule of giving, as expressed in His word, excludes no one, and it presses heavily on no one. It touches the poor man but lightly, and is not really felt by the rich. But many professed followers of Christ will not give in proportion to their means because to do so would require the sale of some of their property; therefore they rob the treasury of God, and lose the blessing He has promised to the liberal. Some even allow the love of money to become the ruling passion of their lives. They are as much intoxicated with riches as is the inebriate with his cups. In their case how appropriate are the words of Christ: "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: Bible Echo & Signs of the Times 12-09-95 para. 04] p. 442, Para. 4, [1895MS].

Said Christ, "Where your treasure is, there will your heart be also." If we lay up our treasure in heaven, our hearts will be in heaven; if our treasure is on the earth, our hearts will be set on things of the earth, worrying about losses, and anxious about gains and riches. Christ's lesson in regard to the widow's two mites shows that the small offerings of the poor, given from a heart of love, are as essential as the larger donations of the rich. They move forward the car of salvation; for they form a steady stream, and are accompanied by prayers of humble faith. And as in the balances of the sanctuary the offering is estimated in accordance with the spirit of love and sacrifice that prompted it, the promises will just as surely be fulfilled to the liberal poor man who has little to offer, but gives that little freely, as to the wealthy man who gives largely of his abundance. [Cf: Bible Echo & Signs of the Times 12-09-95 para. 05] p. 442, Para. 5, [1895MS].

"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." What things is Christ speaking of?--The things necessary for a livelihood. Christ's kingdom should be superior to every other interest. The law of God written in our hearts will subordinate our own interests to those that are higher and eternal. But our Heavenly Father knows that we need food and raiment. He feeds the sparrow and clothes the lily; will He be less mindful of the needs of His children? By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-09-95 para. 06] p. 442, Para. 6, [1895MS].

Ministers and people have declared the prophecies of Daniel and John to be a collection of mysteries which no one could understand or explain. But the very title of the book of Revelation contradicts these assertions: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. *Blessed* is he that *readeth*, and they that hear the words of this prophecy, and *keep* those things which are written therein; for the time is at hand." [Cf: Bible Echo & Signs of the Times 12-16-95 para. 01] p. 443, Para. 1, [1895MS].

Says the prophet, "Blessed is he that readeth"--there are some who will not read; the blessing is not for them. "And they that hear"--there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. "And keep those things that are written therein"--many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given,--all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblest. [Cf: Bible Echo & Signs of the Times 12-16-95 para. 02] p. 443, Para. 2, [1895MS].

In view of the testimony of Inspiration, how dare ministers teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation

directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history. [Cf: Bible Echo & Signs of the Times 12-16-95 para. 03] p. 443, Para. 3, [1895MS].

To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of the last day. Subjects of vast importance were revealed to him especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth. [Cf: Bible Echo & Signs of the Times 12-16-95 para. 04] p. 443, Para. 4, [1895MS].

Why, then, this wide-spread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy. [Cf: Bible Echo & Signs of the Times 12-16-95 para. 05] p. 443, Para. 5, [1895MS].

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it." The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." No church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-16-95 para. 06] p. 443, Para. 6, [1895MS].

The holy convocations of our people are meetings of great importance to all who shall assemble. Our Conference meetings, in which business relating to the cause is transacted, are special seasons when the heavenly counsels are made known to those assembled. Those are no commonplace things that are considered in these meetings. The ministers and officers of the church and their wives who are in attendance at these meetings should be present at these Conference meetings if their health will not suffer thereby. [Cf: General Conference Bulletin 02-04-95 para. 01] p. 444, Para. 1, [1895MS].

At our Conference meetings all should have the same spirit as did Cornelius and his household, who said, "Now are we all here present before God, to hear all things that are commanded thee of God." Those not of our faith will mark the indifference as well as the whole-souled interest that is manifested in our Conference meetings. [Cf: General Conference Bulletin 02-04-95 para. 02] p. 444, Para. 2, [1895MS].

Those who love God will not, even in their appearance, exert an influence upon others to lessen their appreciation of the sacred character of these meetings. While words are being spoken which shall affect the interest of the cause of God, the minds of all should be uplifted to God in earnest prayer for spiritual eyesight to discern the great things of God, that Satan shall not steal away the very things they should bear in mind. All should pray that the Lord will give light and knowledge in these meetings, that they may know how to engage in the great work intelligently. [Cf: General Conference Bulletin 02-04-95 para. 03] p. 444, Para. 3, [1895MS].

Those who are associated with the work need to learn much more in regard to the different lines of the work. The earnest words spoken, the encouraging features presented, as well as the failures which cause unavailing regrets, all are lessons teaching the worker to shun certain methods, to reform in the practical working. He will see the changes that are necessary in order to avoid failures, and the high and holy purposes that will be crowned with success. *Ministers all need to understand more than they now do, of the practical working of the cause in its various branches.* In these matters where eternal interests are involved, ignorance is sin. [Cf: General Conference Bulletin 02-04-95 para. 04] p. 444, Para. 4, [1895MS].

Women who are connected with the work in a greater or less degree, need a much more intelligent knowledge of the workings of the cause than they now have. It is essential for them to understand the practical working of the machinery and the spirit and grace required to keep all parts working harmoniously. Each should realize that a divine hand is moving to bring order out of confusion, that every line of the work may bear the divine impress. When women who are in any way connected with this work treat it as a common matter which does not particularly concern them, their influence tends to cheapen the work in the estimation of believers and unbelievers. They belittle that which heaven recognizes as of great importance. They treat lightly subjects that are taken up in the councils of heaven. [Cf: General Conference Bulletin 02-04-95 para. 05] p. 444, Para. 5, [1895MS].

Heavenly intelligences preside in every business meeting. Members from the royal assemblies of the heavenly courts are present to listen to every plan under consideration, and to imbue the minds of those who see the necessities for the time, and lay out the lines of work to be done. Holy angels impart wisdom, they inspire minds, and aid in working up plans, that the message of warning may go to the regions beyond. They bring before the workers the evangelical and eternal principles that must characterize the work,--principles that will impart greater moral power, and give the work greater importance and efficiency, that in all its features it may bear the divine similitude. [Cf: General Conference Bulletin 02-04-95 para. 06] p. 444, Para. 6, [1895MS].

The direction of Christ to Moses was, "Make all things according to the pattern shown to thee in the mount." Did you ever think of it in this connection? Well, God has a pattern for his work, and it is for you and me to follow that pattern. Only when we do this, will our work be acceptable to God. [Cf: General Conference Bulletin 02-04-95 para. 07] p. 445, Para. 1, [1895MS].

The truth in its sanctifying power is to go the world; prophecy must

be fulfilled. All the aspirations, all the motives and power of influence, every jot and tittle, is to make a place for itself, and find its proper, dignified position. Never in any sense is it to be brought down to a low level, becoming mingled with common things. There are some who, through the impression of the Holy Spirit of God, have had glimpses of the holy character of the work and the necessity of its standing in its sacred dignity before the world. These laborers are struggling with all their power to arouse the human instruments to look heavenward, to catch the divine inspiration, to realize that they may represent the purity, the virtue and holiness of a work that is under the supervision of God himself. All who do appreciate these things will make every effort in their line of work, that they may have the cooperation of God and of angels to carry the work forward and upward, every year reaching greater and more perfect success according to the counsels of heaven. [Cf: General Conference Bulletin 02-04-95 para. 08] p. 445, Para. 2, [1895MS].

If one undertakes the canvassing work, and is not able to sustain himself and 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: General Conference Bulletin 02-08-95 para. 01] p. 445, Para. 3, [1895MS].

For the last forty years the Lord has been revealing to me the necessity of harmony of action on the part of ministers and the presidents of Conferences. The president of a Conference should be careful to give respect to all who are laborers together with God. One man's mind and judgment is not to control. The ministers who are connected with him in the work are to be respected and loved; criticism should have no room to work. Let envy and evil-surmising be expelled from the soul. Nothing can grieve the Spirit of God more than dissension and depreciation of brethren. In order to have prosperity in labor, there must be confidence in and union with our brethren, who are laboring just as earnestly and disinterestedly as we are. There are those who do not possess a harmonious character in all respects, yet God has accepted them as laborers together with Christ. Then, how out of place it is for one to stand apart from another because their ideas and judgment do not in all things agree. [Cf: General Conference Bulletin 02-11-95 para. 01] p. 445, Para. 4, [1895MS].

I would that every soul who sees the evidences of the truth would accept of Jesus Christ as his personal Saviour. Those who thus accept of Christ are looked upon by God, not as they are in Adam, but as they are in Jesus Christ, as the sons and daughters of God. The Lord will no more cast off the humblest, lowliest believer in Jesus, than he will demolish his throne. We are accepted in the Beloved. [Cf: General Conference Bulletin 02-15-95 para. 01] p. 445, Para. 5, [1895MS].

We are members of the royal family, children of the heavenly King, heirs of God, and joint heirs with Jesus Christ. [Cf: General Conference Bulletin 02-15-95 para. 02] p. 446, Para. 1, [1895MS].

The church of God upon the earth is one with the church of God above. Believers on the earth, and those who have never fallen in heaven, are one church. Every heavenly intelligence is interested in the assemblies of the saints, who on earth meet to worship God in spirit and in truth,

and in the beauty of holiness. In the inner court of heaven, they listen to the testimonies of the witnesses for Christ in the outer court on earth. And the praise and thanksgiving that come from the church below, are taken up in the heavenly anthem, and praise and rejoicing resound through the heavenly courts because Christ has not died in vain for the fallen sons of Adam. [Cf: General Conference Bulletin 02-15-95 para. 03] p. 446, Para. 2, [1895MS].

While angels drink from the fountain head, the saints on earth drink from the pure streams flowing from the throne of God, making glad the city of God. Oh, that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw it to Christ. The angels never leave the tempted ones a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below, are the angels of God, listening to the thanksgiving, the praise, the supplication that is offered by the people of God in testimonies, songs, and prayers. Let them remember that their praises are supplemented by the choir of the angelic host above. [Cf: General Conference Bulletin 02-15-95 para. 04] p. 446, Para. 3, [1895MS].

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. [Cf: General Conference Bulletin 02-15-95 para. 05] p. 446, Para. 4, [1895MS].

If we will open the door to Jesus, he will come in and abide with us. Our strength will always be reinforced by his actual representative, the Holy Spirit. [Cf: General Conference Bulletin 02-15-95 para. 06] p. 446, Para. 5, [1895MS].

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." [Cf: General Conference Bulletin 02-15-95 para. 07] p. 446, Para. 6, [1895MS].

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 will then 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. . . . 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 the truth. [Cf: General Conference Bulletin 02-15-95 para. 08] p. 446, Para. 7, [1895MS].

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 pleadings. God will be inquired 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: General Conference Bulletin 02-15-95 para. 09] p. 447, Para. 1, [1895MS].

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 hearers to Christ. [Cf: General Conference Bulletin 02-15-95 para. 10] p. 447, Para. 2, [1895MS].

Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Sythian, bond nor free: but Christ is all and in all. 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 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. Co. 3:9-15. [Cf: General Conference Bulletin 02-15-95 para. 11] p. 447, Para. 3, [1895MS].

"Every true believer catches the beams from the Morning Star, and transmits the light to those who are in darkness. Not only do they shine in their own neighborhoods, but as a church they go forth to regions beyond. [Cf: General Conference Bulletin 02-22-95 para. 01] p. 447, Para. 4, [1895MS].

"To every converted soul He says, 'Go ye into all the world, and preach the gospel to every creature'." [Cf: General Conference Bulletin 02-22-95 para. 02] p. 447, Para. 5, [1895MS].

"If those who claim to have a living experience in the things of God, had done their appointed work as God ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory." [Cf: General Conference Bulletin 02-22-95 para. 03] p. 447, Para. 6, [1895MS].

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan finds in human hearts some point where he can gain a foot hold; some sinful desire is cherished, by means of which his temptations assert their power. [Cf: General Conference Bulletin 02-25-95 para. 01] p. 447, Para. 7, [1895MS].

Some sinful desire [with us] is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to yield to the power of temptation. [Cf: General Conference Bulletin 02-25-95 para. 02] p.

447, Para. 8, [1895MS].

In order to carry out the great work of redemption, the Redeemer must take the place of fallen man. Burdened with the sins of the world, he must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man fully to comprehend Satan's temptations to our Saviour. Every enticement to evil which men find so difficult to resist, was brought to bear upon the Son of God in as much greater degree as his character was superior to that of fallen man. [Cf: General Conference Bulletin 02-25-95 para. 03] p. 448, Para. 1, [1895MS].

When Adam was assailed by the tempter, he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and communed daily with the holy angels. What a contrast to this perfect being did the second Adam present, as he entered the desolate wilderness to cope with Satan. For four thousand years the race had been decreasing in size and physical strength, and deteriorating in moral worth; and in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him. [Cf: General Conference Bulletin 02-25-95 para. 04] p. 448, Para. 2, [1895MS].

"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." Heb. 2:10. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. [Cf: General Conference Bulletin 02-25-95 para. 05] p. 448, Para. 3, [1895MS].

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to the power of Satan's temptations. Yet it is written of Christ that he was tempted in all points like as we are. Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him. Then Christ could not have been placed in Adam's position, to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. Unless he was placed in a position as trying as that in which Adam stood, he could not redeem Adam's failure. If man has in any sense

a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him. [Cf: General Conference Bulletin 02-25-95 para. 06] p. 448, Para. 4, [1895MS].

The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3:16. While it is impossible for finite minds fully to grasp this great truth, or to fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature. [Cf: General Conference Bulletin 02-25-95 para. 07] p. 449, Para. 1, [1895MS].

(Read before the ministers, Sabbath, Feb. 23.) Last night in my sleeping hours I seemed to be in meeting with my brethren, listening to One who spoke as having authority. He said: "Many souls will attend this meeting who are honestly ignorant of the truths which will be presented before them. They will listen and become interested, because Christ is drawing them. Conscience tells them that what they hear is true, for it has the Bible for its foundation. The greatest care is needed in dealing with these souls. Do not at the outset press before the people the most objectionable features of our faith, lest you close their ears to which these things come as a new revelation. Let such portions of truth be dealt out to them as they may be able to grasp and appreciate; though it should appear strange and startling, many will recognize with joy the new light that is shed on the word of God, whereas if truth were presented in so large a measure that they could not receive it, some would go away, and never come again. More than this, they would misrepresent the truth. [Cf: General Conference Bulletin 02-25-95 para. 01] p. 449, Para. 2, [1895MS].

"Present the truth as it is in Jesus. There must be no combative or controversial spirit in the advocacy of the truth. Those who study the manner of Christ's teaching and educate themselves to follow his way, will attract and hold large numbers, as Christ held the people in his day. The Saviour is our example in all things. His love abiding in the heart will be expressed in words that will benefit the hearers, and win souls to him. When the truth in its practical character is urged upon the people because you love them, souls will be convicted, for the Holy Spirit will convict of the truth. Satan will be on the ground to intercept every ray of light that would shine into the soul, but the great message is to be given as it is in Jesus. [Cf: General Conference Bulletin 02-25-95 para. 02] p. 449, Para. 3, [1895MS].

"There is necessity for individual effort. Give opportunity for all who are in any way troubled to speak of their difficulties, for they will have them. Arm yourselves with humility, pray that angels of God may come close to your side to impress the minds--for it is not you that works the Holy Spirit, but the Holy Spirit must work you. There is a winning, compelling power in the gospel of Christ; it is the Holy Spirit that makes the truth impressive. The truth as it is in Jesus will subdue the most powerful opponents bringing them into captivity to

Jesus Christ. Christ will take men who possess the strongest spirit of opposition, and if they will submit to him, he will connect them with himself in his work. Thus the truth is presented so as to win a decided victory. Keep practical truth ever before the people." [Cf: General Conference Bulletin 02-25-95 para. 03] p. 449, Para. 4, [1895MS].

After these things were spoken, I heard men conversing together in a discouraging way. Poverty was, they thought, the greatest obstacle to the advancement of the work. Their words were more negative than positive, expressing little faith, hope, or courage. All admitted that the field was a hard one to be worked with so little means and so few workers. Then the teacher said that these were not the most disheartening features; the most weighty difficulty is that unless imbued with the Spirit of God, you will be inclined to allow your natural temperament to shape the work, and will leave Jesus out of the conflict. You have neglected to cherish love for one another, and it has not been strengthening in the heart. Criticism is the school that some have been educated in. Who are feeling a burden to come into perfect unity? Who will deny self, and make any and every sacrifice to his own ideas and preferences, that he may be in harmony with his brethren? It is the lack of the grace of the Holy Spirit which makes the professed followers of Christ so decided and unyielding, so determined to please themselves. [Cf: General Conference Bulletin 02-25-95 para. 04] p. 449, Para. 5, [1895MS].

"Rebuke not an elder [a man older than yourself], but entreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. Honor widows that are widows indeed." "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." "Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." [Cf: General Conference Bulletin 02-25-95 para. 05] p. 450, Para. 1, [1895MS].

The great obstruction to your work will be the disregard of the tenderness of Christ in dealing with one another, because self is seeking the supremacy. Self loves to vaunt itself, and those who present a spirit unlike Christ's cannot discern what manner of spirit controls them. They speak and act like sinners, while they profess to be Christians. They more readily express their own will than the will of God, yet they are very strenuous to have their will regarded as the will of God. Satan is urging his attributes into the very midst of us; he is seeking to destroy our love for and confidence in each other; and the lack of confidence which brethren in the ministry repose in their fellow laborers is easily read in the rules and regulations, concerning even the details of the work, which are imposed upon them. [Cf: General Conference Bulletin 02-25-95 para. 06] p. 450, Para. 2, [1895MS].

When men will show confidence in their fellowmen, they will come much nearer to possessing the mind of Christ. The Lord has revealed the estimate that he places upon men. '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.' But some minds are ever seeking to reshape the character of others according to their own ideas and measure. God has not given them this work to do. [Cf: General

Conference Bulletin 02-25-95 para. 07] p. 450, Para. 3, [1895MS].

Self will ever cherish a high estimate of self. As men lose their first love, they do not keep the commandments of God, and then they begin to criticise one another. This spirit will be constantly striving for the mastery to the close of time. Satan is seeking to foster it, in order that brethren in their ignorance may seek to devour one another. God is not glorified, but greatly dishonored; the Spirit of God is grieved. Satan exults because he knows that if he can set brother to watch brother in the church and in the ministry, some will be so disheartened and discouraged as to leave their post of duty. This is not the work of the Holy Spirit; a power from beneath is working in the chambers of the mind and in the soul temple to place his attributes where the attributes of Christ should be. [Cf: General Conference Bulletin 02-25-95 para. 08] p. 450, Para. 4, [1895MS].

He who has paid the infinite price to redeem men, reads with unerring accuracy all the hidden workings of the human mind, and knows just how to deal with every soul; and in dealing with men, he reveals the same principles that are manifest in the natural world. The beneficent operations of nature are not accomplished by abrupt and startling interpositions; men are not permitted to take her work into their own hands. God works through the calm, regular operations of his appointed laws. So it is in spiritual things. Satan is constantly seeking to produce effects by rude and violent thrusts; but Jesus found access to minds by the pathway of their most familiar associations. He disturbed as little as possible their accustomed train of thought by abrupt actions or prescribed rules. He honored man with his confidence, and thus placed him on his honor. He introduced old truths in a new and precious light. [Cf: General Conference Bulletin 02-25-95 para. 09] p. 450, Para. 5, [1895MS].

Jesus assumed humanity that he might treat humanity. He brings men under the transforming power of truth by meeting them where they are. He gains access to the heart by securing sympathy and confidence, making all feel that his identification with their nature and interest is complete. The truth came from his lips beautiful in its simplicity, yet clothed with dignity and power. What a teacher was our Lord Jesus Christ! How tenderly did he treat every honest inquirer after truth, that he might gain admission to their sympathies, and find a home in the heart! [Cf: General Conference Bulletin 02-25-95 para. 10] p. 451, Para. 1, [1895MS].

The laborers in Christ's cause are far from being what the Lord would have them be. The attributes of the enemy of God and man too often find expression in their spirit and attitude toward one another. They hurt one another, because they are not partakers of the divine nature; and thus they work against the perfection of their own character. They bring trouble to themselves, and make the work hard and toilsome, because they regard their spirit and defects of character as precious virtues, to be clung to and fostered. [Cf: General Conference Bulletin 02-25-95 para. 11] p. 451, Para. 2, [1895MS].

Jesus points the highest minds as well as the lowest to the lily, in the freshness of the dew of morning, and bids us "consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed

like one of these." And he impresses the lesson: "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: General Conference Bulletin 02-25-95 para. 12] p. 451, Para. 3, [1895MS].

Men make the work of advancing the truth tenfold harder than it really is, by seeking to take God's work out of his hands into their own finite hands. They think they must be constantly inventing something to make men do things which they suppose these persons ought to do. The time thus spent is all the while making the work more complicated; for the great Chief Worker is left out of the question in the care of his own heritage. Men undertake the job of tinkering up the defective character of others, and only succeed in making the defects much worse. They would better leave God to do his own work; for he does not regard them as capable of reshaping character. [Cf: General Conference Bulletin 02-25-95 para. 13] p. 451, Para. 4, [1895MS].

What they need is to be imbued with the Spirit of Christ. If they take hold of his strength, they will make peace with him; then they will be in a fair way to make peace with their fellow-laborers. The less of the meekness and the lowliness of Christ the human agent has in his spirit and character, the more he sees perfection in his own methods, and imperfection in the methods of others. Our only safety is to watch unto prayer, and to counsel together, believing that God will keep our brethren as well as ourselves, for there is no respect of persons with him. God will work for us when we are faithful students, and the doers of his words. [Cf: General Conference Bulletin 02-25-95 para. 14] p. 451, Para. 5, [1895MS].

But when there is on the part of the laborers so manifest a disregard of Christ's express command that we love one another as he has loved us, how can we expect that brethren will heed the commandments of finite men, and the regulations and specifications as to how each shall labor? The wisdom that prescribes for us must be supernatural, else it will prove a physician that cannot heal, but will only destroy. We would better seek God with the whole heart, and lay down self-importance; for "all ye are brethren." [Cf: General Conference Bulletin 02-25-95 para. 15] p. 451, Para. 6, [1895MS].

Instead of toiling to prepare set rules and regulations, you might better be praying and submitting your own will and ways to Christ. He is not pleased when you make hard the thing he has made easy. 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." The Lord Jesus loves his heritage; and if men will not think it their special prerogative to prescribe rules to their fellow laborers, but will bring Christ's rules into their life, and copy his lessons, then each will be an example, and not a judge. [Cf: General Conference Bulletin 02-25-95 para. 16] p. 452, Para. 1, [1895MS].

Christ's most favorite theme was the paternal character and abundant love of God. The curse of every church today is that men do not adopt Christ's methods. They think that they can improve on the rules given in the gospel, and so are free to define them, hoping thus to reform the churches and the workmen. Let God be our one Master, our one Lord, full of goodness, compassion, and love. [Cf: General Conference

Bulletin 02-25-95 para. 17] p. 452, Para. 2, [1895MS].

God gives knowledge to his workmen, and he has left on record for us the rich, full promise: "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." Is it not best to obtain wisdom individually by going to God, and not to man? What saith the great Teacher?--"I have manifested thy name unto the men which thou gavest me out of the world." [Cf: General Conference Bulletin 02-25-95 para. 18] p. 452, Para. 3, [1895MS].

There is among us an evil that needs to be corrected. Brethren feel free to look at and speak of the supposed defects of others, when that very liberty reveals a decided defect in themselves. They make it manifest that they are wise in their own conceits, and God cannot give them his special blessing; for they would exalt themselves, and hurt the precious cause of truth. When the world was destitute of the knowledge of God, Jesus came to impart this inestimable blessing,--a knowledge of the paternal character of our Heavenly Father. This was his own gift to our world, and this gift he committed to his disciples, to be communicated by them to the world. [Cf: General Conference Bulletin 02-25-95 para. 19] p. 452, Para. 4, [1895MS].

All the wisdom that men possess is God's gift, and he can and will impart wisdom to every man who asks it of him in faith. Solomon sought wisdom from God, and it was given him in large measure. But how did the universe of heaven look upon him when he perverted that wisdom, and employed God's great and holy gift to exalt himself? God chose him to build the temple, but how he perverted the sacred trust! He leagued himself with idolatrous nations. Thus he who at the dedication of the temple had prayed that their hearts might be undividedly given to the Lord, himself began to separate his heart from God. He imperiled his soul's interest by the formation of friendships with the Lord's enemies. What carefulness should be exercised in the formation of friendship! Companionship with the world will surely lower the standard of religious principle. Solomon's heathen wives turned away his heart from God. His finer sensibilities were blunted, and he became hardhearted, for he lost his sympathy for man and his love to God. His conscience was seared, and his rule became tyranny. [Cf: General Conference Bulletin 02-25-95 para. 20] p. 452, Para. 5, [1895MS].

Solomon prepared the way for his own ruin when he sought for wise men from other nations to build the temple. God had been the educator of his people, and he designed that they should stand in his wisdom, and with his imparted talents should be second to none. If they had the clean hands, the pure heart, and the noble, sanctified purpose, the Lord would communicate to them his grace. But Solomon looked to man instead of God, and he found his supposed strength to be weakness. He brought to Jerusalem the leaven of the evil influences which were perpetuated in polygamy and idolatry. It was no question as to who made Israel to sin. Although Solomon afterwards repented, his repentance could not abolish the idolatrous practices which he had brought into the nation. [Cf: General Conference Bulletin 02-25-95 para. 21] p. 453, Para. 1, [1895MS].

We shall individually transmit an inheritance of either good or evil. The silver of Tarshish and the gold of Ophir were obtained by Solomon at a terrible expense, even the betrayal of sacred trusts. The evil communications with heathen nations corrupted good manners. When the Lord's people turn from the God of all wisdom, and look to men who love not God, in order to obtain wisdom and arrive at decisions, the Lord will allow them to follow that wisdom which is not from above, but from beneath. *Campground, Ashfield, N.S.W.* [Cf: General Conference Bulletin 02-25-95 para. 22] p. 453, Para. 2, [1895MS].

Dear Brethren: I would address to you words of counsel. I have received a letter in reference to changes which it is proposed to make in the publication of our periodicals. Questions are asked in reference to these matters. One is, "Shall our periodicals be combined in one paper or magazine?" The writer further says: "Some suggest that the *Review, Home Missionary, and Sabbath-School Worker* be combined in one paper to be used as our regular church paper, having the *Review* enlarged to thirty-two pages, and divided up into different departments covering the different lines of work. All three of the papers are designed especially for our own people, and I am not sure but this combination could be effected. Some have thought that the *Instructor* and *Little Friend* could also be combined in our church paper. Another suggestion is that the *Signs of the Times* and the *American Sentinel* be combined in one pioneer missionary paper." [Cf: General Conference Bulletin 02-27-95 para. 01] p. 453, Para. 3, [1895MS].

I cannot see the wisdom in the policy of having all our periodicals combined into one paper or magazine. Each of our periodicals has its own place, and is to do a specific work. Let our brethren inquire, Has the necessity of this work and its object changed? If you think so, then wherein? [Cf: General Conference Bulletin 02-27-95 para. 02] p. 453, Para. 4, [1895MS].

The second proposition is that the *Review, Home Missionary, and Sabbath-School Worker* be combined in one paper, to be used as our regular church paper. It is proposed that the *Review* be enlarged to thirty-two pages, and be divided up into different departments, covering the different lines of work. I cannot see wisdom in this. The *Review* is already large enough for one weekly paper; it carries a precious amount of food to our churches. To unite it with the *Home Missionary* and *Sabbath-School Worker* would make it too bulky. The small papers, each having its own field, are far more convenient for the use of those who conduct the different lines of work, than one large journal would be. The change would be regretted and after a trial it would be necessary to return to the present size of the *Review*. The Lord has given special light in reference to those periodicals and the work they are to accomplish in the church and in the missionary field. Let each journal fill its own place in the great work. Let our brethren put all the tact and wisdom possible into carrying out the very principles which God has made known as those that should control the work. When in all their councils and Conference meetings they give evidence that selfishness is dead, and their life is hid with Christ in God, then they will see success in wise undertakings. I have anticipated that changes would be proposed that are not wise, and which would create perplexity and confusion. [Cf: General Conference Bulletin 02-27-95 para. 03] p. 453, Para. 5, [1895MS].

I have much to say, but have little time in which to write and prepare matter for this month's mail. I wish it to be distinctly understood, however, that I have no faith in consolidating the work of publication, blending into one that which should remain separate. The blending of the *Signs* and *Sentinel* will not be in the order of God. Each has its distinctive work to do. The *Signs* is a pioneer paper to do a special work. [Cf: General Conference Bulletin 02-27-95 para. 04] p. 454, Para. 1, [1895MS].

The work of publication was presented to me by the figure which Christ used,--the vine. In the different branches of this great work, as in the branches of the vine, there is to be unity in diversity. This is God's plan, the principle which runs through the entire universe. In God's wise arrangement there is diversity, and yet he has so related each part to others, that all work in harmony to carry out his great plan in extending the knowledge of God and of Jesus Christ whom he hath sent. However there may appear to be dissimilarity, the work is one great whole, and bears the stamp of infinite wisdom. God and Christ are one, Christ and his disciples are one, we in Christ, and Christ in God. The Lord designs that his work shall move forward in perfect harmony without friction. Jesus said: "I am the vine, ye are the branches." The branches are many and diverse, yet all are united in the parent stock, and every branch, although separate, draws its sustenance from the vine stock. "I am the vine, ye are the branches." Jesus Christ is in God, the great Masterpiece of infinite wisdom and power and sufficiency, from whom all the diversity springs. Each branch bears its burden of fruit, and altogether make a harmonious whole, a complete, beautiful unity. This is harmony according to God's order. [Cf: General Conference Bulletin 02-27-95 para. 05] p. 454, Para. 2, [1895MS].

The work has been presented to me, as, at its beginning, a small, a very small, rivulet. The presentation was given to the prophet Ezekiel of waters issuing "out from under the threshold of the house eastward . . . at the south side of the altar." Please read Ezekiel 47. Mark especially verse 8: "Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed." This work was presented to me as expanding to the east, and to the north, and to the islands of the sea, and to all parts of the world. As the work increases, there will be a great and living interest to be managed 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 interests where they have already obtained character and influence. Mistakes have been made in this line. Individuality and personal responsibility are thus repressed and weakened. The work is the Lord's and the strength and efficiency are not all to be concentrated in any one place. Ellen G. White. [Cf: General Conference Bulletin 02-27-95 para. 06] p. 454, Para. 3, [1895MS].

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted through the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. [Cf: General Conference Bulletin 02-28-95 para. 01] p. 454, Para. 4, [1895MS].

The descent of the Holy Spirit upon the church is looked forward to as being in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. [Cf: General Conference Bulletin 02-28-95 para. 02] p. 454, Para. 5, [1895MS].

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it. The effect will be vitalizing to the human soul. By poor, misguided 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 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 exalt the human agent may be just as willing to turn against him. [Cf: General Conference Bulletin 03-01-95 para. 01] p. 455, Para. 1, [1895MS].

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 that 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: General Conference Bulletin 03-01-95 para. 02] p. 455, Para. 2, [1895MS].

In these times of special interest, the guardians of the flock of God should teach the people that the spiritual powers are in controversy. It is not human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained, by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth. [Cf: General Conference Bulletin 03-04-95 para. 01] p. 455, Para. 3, [1895MS].

The man of sin has thought to change times and laws; but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws, have exalted themselves above God, and torn down God's great memorial, the seventh-day Sabbath. The Sabbath was to stand representing God's power in his creation of the world in six days, and his resting upon the seventh day. "Wherefore he blessed the Sabbath day, and hallowed it," because that in it he had rested from all his works which God created and made. The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God, and above him. [Cf: General Conference Bulletin 03-04-95 para. 02] p. 455, Para. 4, [1895MS].

Here is the great issue. Here are the two great powers confronting each other,--the Prince of God, Jesus Christ; and the prince of

darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of these two banners,--the banner of the prince of darkness, or the banner of Jesus Christ. [Cf: General Conference Bulletin 03-04-95 para. 03] p. 455, Para. 5, [1895MS].

God will inspire his loyal and true children with his Spirit. The Holy Spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat. [Cf: General Conference Bulletin 03-04-95 para. 04] p. 455, Para. 6, [1895MS].

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that 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." O, there are eternal interests involved in this conflict, and there must be no surface work, no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. . . . Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord." [Cf: General Conference Bulletin 03-04-95 para. 05] p. 456, Para. 1, [1895MS].

The Lord would have every human intelligence in his service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. [Cf: General Conference Bulletin 03-04-95 para. 06] p. 456, Para. 2, [1895MS].

Christ invites us, "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." Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by his messengers, and will make them his mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. Our only safety is in receiving divine inspiration from heaven. This alone can qualify men to be co-laborers with Christ. [Cf: General Conference Bulletin 03-04-95 para. 07] p. 456, Para. 3, [1895MS].

The Jewish leaders refrained from associating with any class but their own. They held themselves aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship. Their teachings led the Jews of all classes to separate themselves from the rest of the world in a manner which tended to make them self-righteousness, egotistical, and intolerant. This rigorous seclusion and bigotry of the Pharisees had narrowed their influence, and created a prejudice which the Saviour desired to remove, that the influence of his mission might be felt upon all. This was the purpose of Jesus in attending this marriage feast, *to begin the work of breaking down* the exclusiveness which existed with the Jewish leaders,

and to open the way for their freer mingling with the common people. [Cf: General Conference Bulletin 03-05-95 para. 01] p. 456, Para. 4, [1895MS].

The Jews had so far fallen from the ancient teachings of Jehovah as to hold that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses. The zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, they were continually reaching for rigid and difficult duties. They measured their holiness by the number and multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. While they professed to be the only righteous nation on the earth, the curse of God was upon them for their iniquities. [Cf: General Conference Bulletin 03-05-95 para. 02] p. 456, Para. 5, [1895MS].

They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action, until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was a *yoke of bondage*. They were in continual dread lest they should become defiled. Dwelling constantly upon these matters had dwarfed their minds, and narrowed the orbit of their lives. [Cf: General Conference Bulletin 03-05-95 para. 03] p. 457, Para. 1, [1895MS].

Jesus began the work of reformation by bringing himself into close sympathy with humanity. He was a Jew, and he designed to leave a perfect pattern of one who was a Jew inwardly. While he showed the greatest reverence for the law of God, and taught obedience to its precepts, he rebuked the Pharisees for their pretentious piety, and endeavored to free the people from the senseless exactions that bound them. [Cf: General Conference Bulletin 03-05-95 para. 04] p. 457, Para. 2, [1895MS].

Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the learned and noble, as well as with the poor and afflicted. On these occasions his conversation was elevating and instructive. He gave no license to scenes of dissipation and revelry, but innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the joy of which was not displeasing to the Son of man. The miracle at the feast pointed directly toward *the breaking down* of the prejudices of the Jews. The disciples of Jesus learned a lesson of sympathy and humility from it. [Cf: General Conference Bulletin 03-05-95 para. 05] p. 457, Para. 3, [1895MS].

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ to whom it pointed. God would teach them that all their services were as valueless, in themselves, as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin offering. [Cf: General Conference Bulletin 03-05-95 para. 06] p. 457, Para. 4, [1895MS].

Sinful though she was, this woman was in a more favorable condition to become an heir of Christ's kingdom than were those of the Jews who made exalted professions of piety, yet trusted for their salvation to the observance of outward forms and ceremonies. They felt that they needed no Saviour and no teacher; but this poor woman longed to be released from the burden of sin. . . . [Cf: General Conference Bulletin 03-05-95 para. 07] p. 457, Para. 5, [1895MS].

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. At the very beginning of his ministry, he openly rebuked the superficial morality and ostentatious piety of the Jews. . . . [Cf: General Conference Bulletin 03-05-95 para. 08] p. 457, Para. 6, [1895MS].

In the temple at Jerusalem there was a partition wall, separating the outer court from the apartment of the temple itself. Gentiles were permitted to enter the outer court, but it was lawful only for the Jews to penetrate to the inner enclosure. Had a Samaritan passed this sacred boundary, the temple would have been desecrated, and his life would have paid the penalty of its pollution. But Jesus, who was virtually the originator and foundation of the temple, drew the Gentiles to him by the ties of human sympathy and association, while his divine grace and power brought to them the salvation which the Jews refused to accept. [Cf: General Conference Bulletin 03-05-95 para. 09] p. 457, Para. 7, [1895MS].

The stay of Jesus at Samaria was not alone to bring light to the souls that listened so eagerly to his words. It was also for the instruction of his disciples. Sincere as they were in their attachment to Christ, they were still under the influence of their earlier teachings,--of Jewish bigotry and narrowness. They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans. [Cf: General Conference Bulletin 03-05-95 para. 10] p. 458, Para. 1, [1895MS].

They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and the Samaritans, and openly setting aside the teachings of the scribes and Pharisees. [Cf: General Conference Bulletin 03-05-95 para. 11] p. 458, Para. 2, [1895MS].

The disciples could not refuse to follow the example of their Master, yet their feeling protested at every step. The impulsive Peter, and even the loving John, could hardly submit to this new order of things. They could scarcely endure the thought that they were to labor for such a class as those Samaritans. [Cf: General Conference Bulletin 03-05-95 para. 12] p. 458, Para. 3, [1895MS].

During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not have failed to show reverence to him; but in heart they were unreconciled; yet it was a lesson essential for them to learn. As disciples and ambassadors of Christ, their old feelings of pride, contempt, and hatred must give place to love, pity, and sympathy. Their hearts must be thrown open to all, who like themselves, were in need of

love and kindly, patient teaching. . . . [Cf: General Conference Bulletin 03-05-95 para. 13] p. 458, Para. 4, [1895MS].

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then be called a delight, the holy of the Lord, honorable; for the scribes and the Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath, nor even to light a candle upon that day. The views of the people were so narrow that they had become *slaves to their own useless regulations*. As a consequence, they were dependent upon the Gentiles for many services which their rules forbade them to do for themselves. [Cf: General Conference Bulletin 03-05-95 para. 14] p. 458, Para. 5, [1895MS].

They did not reflect that if these necessary duties of life were sinful, those who employed others to do them were fully as guilty as if they had done the act themselves. They thought that salvation was restricted to the Jews, and that the condition of all others being entirely hopeless, could neither be improved nor made worse. But God has given no commandment which cannot be consistently kept by all. His laws sanction no unreasonable usage nor selfish restrictions. . . . [Cf: General Conference Bulletin 03-05-95 para. 15] p. 458, Para. 6, [1895MS].

The simplicity of his teachings attracted the multitudes who were not interested in the lifeless harangues of the rabbis. Skeptical and world-loving themselves, these teachers spoke with hesitancy when they attempted to explain the word of God, as if its teaching might be interpreted to mean one thing or exactly the opposite. . . . Both by his words and by his works of mercy and benevolence, he was breaking the oppressive power of the old traditions and manmade commandments, and in their stead presenting the love of God in its exhaustless fullness. . . . [Cf: General Conference Bulletin 03-05-95 para. 16] p. 458, Para. 7, [1895MS].

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these incumbrances. . . . [Cf: General Conference Bulletin 03-05-95 para. 17] p. 459, Para. 1, [1895MS].

The Old Testament Scriptures, which they professed to believe, stated plainly every detail of Christ's ministry. . . . But the minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unreasoning bigotry. . . . [Cf: General Conference Bulletin 03-05-95 para. 18] p. 459, Para. 2, [1895MS].

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary. They loved the highest greeting in the marketplaces, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies. [Cf: General Conference Bulletin 03-05-95 para. 19] p. 459, Para. 3, [1895MS].

These admonitions had effect, and as repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from them as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors, and thus it separated them still farther from them. [Cf: General Conference Bulletin 03-05-95 para. 20] p. 459, Para. 4, [1895MS].

In the days of Christ these exactions and restrictions had become so wearisome that Jesus declared: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Their false standard of duty, their superficial tests of piety and godliness, obscured the real and positive requirements of God. In the rigid performance of outward ceremonies, heart service was neglected. [Cf: General Conference Bulletin 03-05-95 para. 21] p. 459, Para. 5, [1895MS].

In all his lessons, Jesus presented to men the worthlessness of merely ceremonial obedience. . . . The Jews had become earthly, and they did not discern spiritual things. And so when Christ set before them the very truths that were the soul of all their service, they, looking only at the external, accused him of seeking to overthrow it. . . . He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath. [Cf: General Conference Bulletin 03-05-95 para. 22] p. 459, Para. 6, [1895MS].

His act of mercy did honor to the day, while those who complained of him were by their many useless rites and ceremonies themselves dishonoring the Sabbath. [Cf: General Conference Bulletin 03-05-95 para. 23] p. 459, Para. 7, [1895MS].

The Jews accused Christ of trampling upon the Sabbath, when he was only seeking to restore it to its original character. The interpretations given to the law by the rabbis, all their minute and burdensome exactions, were turning away the Sabbath from its true object, and giving to the world a false conception of the divine law, and of the character of God. Their teachings virtually represented God as giving laws which it was impossible for the Jews, much less for any other people, to obey. Thus in their earthliness, separated from God in spirit while professedly serving him they were doing just the work that Satan desired them to do,--taking a course to impeach the character of God, and cause the people to view him as a tyrant; to think that the observance of the Sabbath, as God required it, made man hardhearted, unsympathetic, and cruel. [Cf: General Conference Bulletin 03-05-95 para. 24] p. 460, Para. 1, [1895MS].

Christ did not come to set aside what the patriarchs and prophets had spoken; for he himself had spoken through these representative men. He

himself was the originator of all truth. Every jewel of truth came from Christ. But those priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Jesus came to take them out of the false settings of error, and to put them into the framework of truth. [Cf: General Conference Bulletin 03-05-95 para. 25] p. 460, Para. 2, [1895MS].

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ, to whom it pointed. God would teach them that all their services were as valueless in themselves as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin offering. Whether for the healing of their wounds or the pardon of sin, they could do nothing for themselves but to manifest their faith in the remedy which God had provided. They were to look and live. [Cf: General Conference Bulletin 03-05-95 para. 26] p. 460, Para. 3, [1895MS].

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor. [Cf: General Conference Bulletin 03-05-95 para. 27] p. 460, Para. 4, [1895MS].

The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour. [Cf: General Conference Bulletin 03-05-95 para. 28] p. 460, Para. 5, [1895MS].

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to his favor. The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour. [Cf: General Conference Bulletin 03-05-95 para. 29] p. 460, Para. 6, [1895MS].

When they are bidden to look to Jesus by faith, and believe that without any good works of their own he saves them, solely through the merits of his atoning sacrifice, many are ready to doubt the question. They exclaim with [Cf: General Conference Bulletin 03-05-95 para. 30] p. 460, Para. 7, [1895MS].

Yet nothing is more plainly taught in the Scriptures. Than Christ "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Man has nothing to present as an atonement, nothing to render to divine justice, on which the law has not a claim. If he were able to obey the law perfectly from this time forward, this could not atone for past transgression. [Cf: General Conference Bulletin 03-05-95 para. 31] p. 460, Para. 8, [1895MS].

The law claims from man entire obedience through the whole period of his life. Hence it is impossible for him by future obedience to atone for even one sin. And without the grace of Christ to renew the heart, we cannot render obedience to the law of God. Our hearts are by nature evil, and how, then, can they bring forth that which is good? "Who can bring a clean thing out of an unclean? not one." Job 14:4. All that man

can do without Christ is polluted with selfishness and sin. Therefore he who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. True, man cannot be saved in disobedience, but his works should not be of himself. Christ must work in him to will and to do of his own good pleasure. If man could save himself by his own works, he might have something in himself in which to rejoice. But it is only through the grace of Christ that we can receive power to perform a righteous act. [Cf: General Conference Bulletin 03-05-95 para. 32] p. 461, Para. 1, [1895MS].

Many err in thinking that repentance is of such value as to atone for sin, but this cannot be. Repentance can in no sense be accepted as atonement. And, furthermore, even repentance cannot possibly be exercised without the influence of the Spirit of God. Grace must be imparted, the atoning sacrifice must avail for man before, he can repent. [Cf: General Conference Bulletin 03-05-95 para. 33] p. 461, Para. 2, [1895MS].

The apostle Peter declared concerning 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." Acts 5:31. Repentance comes from Christ just as truly as does pardon. The sinner cannot take the first step in repentance without the help of Christ. Those whom God pardons, he first makes penitent. [Cf: General Conference Bulletin 03-05-95 para. 34] p. 461, Para. 3, [1895MS].

I seemed to be in an important council meeting. There was a solemn season of prayer, which was followed by silence for some minutes. Then there was heard a voice from one who spoke with gentleness, yet with dignity and authority. I will present briefly the principles that were laid out before us. [Cf: General Conference Bulletin 04-01-95 para. 01] p. 461, Para. 4, [1895MS].

The speaker said: You are now placed in a most trying position; but ever bear in mind that "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." See Eph. 6:10-18. [Cf: General Conference Bulletin 04-01-95 para. 02] p. 461, Para. 5, [1895MS].

The speaker continued: Your opponent is the adversary of truth; his inspiration is from beneath. He is a sharp debater, and will employ every device to stir you up, so that you shall lose your self-control. If you appear sharp, and say unwise things, words which show that you are sensitive and easily irritated, the host of hell will triumph. You have not always been self-controlled and wise in contending for the truth with wily opponents; for this reason you have lost victories. [Cf: General Conference Bulletin 04-01-95 para. 03] p. 461, Para. 6, [1895MS].

The enemies of the truth know that they have not strong arguments to sustain their position; therefore they will try the metal 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 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 ennobled 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: General Conference Bulletin 04-01-95 para. 04] p. 461, Para. 7, [1895MS].

If men who know that they are on the side of God, of Christ, and of the holy angels, possessed the gentleness of Christ, they would express themselves in language which would show up the opponent's reasoning in a manner to multiply a hundredfold the force of truth against the sophistries and commandments of men. Let the truth out; keep self out of sight. You are in danger of permitting egotism to weaken the effect of truth upon the minds of others. If your opponent can, in any way, make apparent your personal defect of a hasty, inflammable spirit, it will tend greatly to destroy the force of your strongest arguments. Will you bear in mind to put on the whole armor of God? [Cf: General Conference Bulletin 04-01-95 para. 05] p. 462, Para. 1, [1895MS].

Cities, nations--a world, are ignorant of the truth; they are deceived and deluded by false shepherds. Let not the truth be brought into disrepute by being handled unskillfully. You have had too much self-confidence; now hide in Jesus; let not self appear; speak in the simplicity of Christ. Souls are now in the valley of decision, and Satan sees that for him the time for determined action has arrived. God alone must be your trust; nothing less than a divine agency will be able to counterwork the power of Satan. [Cf: General Conference Bulletin 04-01-95 para. 06] p. 462, Para. 2, [1895MS].

You are not in one instance to use the same weapons as to your opponents. If you do, they will turn against the truth. You are to act on principles directly opposite to those held by men who are seeking to make of no effect the law of God,--the great standard of character. You love the truth, you love God; but you must more fully learn of Jesus his meekness and lowliness of heart. A great work is to be done in our cities, and the fields are all ripe for the harvest. Our attention will be called in every direction, for repentant souls in both Christian and heathen lands will lift up their voices for help. There must not be one particle of lifting up of self; your only safety is to trust in God. While you walk in humility, you walk safely. [Cf: General Conference Bulletin 04-01-95 para. 07] p. 462, Para. 3, [1895MS].

Dwell as little as possible upon your opponent's objections, but press in the truth, new and convincing, to cut away and undermine error. Keep your own spirit 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. 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 spoke unadvisedly, and dishonored God. You need larger experience as a student in the school of Christ, in copying his meekness and lowliness. [Cf: General Conference Bulletin 04-01-95 para. 08] p. 462, Para. 4, [1895MS].

The universe of heaven will be comprised in your audience. Bear this in mind. God has given you talents of influence; he has let his light, in clear distinct rays, shine upon your pathway, he has greatly blessed you; now let your disinterestedness, your self-consecration, do honor to God. If you look to, or trust in, your own ability, you will destroy the effect of actual effort. God alone can give the victory, and he will vindicate the truth, if men will not take credit to themselves; God will do honor to those who live not to self, but to him. [Cf: General Conference Bulletin 04-01-95 para. 09] p. 462, Para. 5, [1895MS].

Seek God most earnestly. Your brethren should seek the Lord with you. From communion with God, come before the people, imbued with the Holy Spirit. Exalt the word, exalt Jesus; in all humility of mind, crowd in important, soul-testing truth. Let the glorious conceptions of God possess your mind, God, who commanded the light to shine out of darkness, is willing to shine in your hearts, who give the light of the knowledge of his glory in the face of Jesus Christ. You weaken the truth when, in the least degree, you extol self. Hide in Jesus; without his presence and power you can do nothing. Ellen G. White. [Cf: General Conference Bulletin 04-01-95 para. 10] p. 463, Para. 1, [1895MS].

The parables of the lost sheep and the lost piece of silver represent the attitude of God toward the sinner. The parable of the prodigal son also represents the attitude of the sinner toward God. While one presents the divine, the other gives also the human aspect of redemption. "A certain man," said Jesus, "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." This younger son desires to have his own way. There is in his heart no response to his father's love, no gratitude for the years of care and tenderness that have been his. Having obtained his patrimony, he goes into "a far country," away from his father's home. With money in plenty, and liberty to do as he likes, he flatters himself that the desire of his heart is reached. He has no one to say, "Do not do this, for it will be an injury to yourself;" or "Do this because it is right." Evil companions help him to plunge deeper and deeper into sin, and he "wastes his substance in riotous living." [Cf: General Conference Bulletin 12-01-95 para. 01] p. 463, Para. 2, [1895MS].

The Bible tells of men, who, "professing themselves to be wise, became fools" (Rom. 1:22); and this is the history of the young man of the parable. The wealth which he selfishly claimed from his father he squanders upon harlots. The treasure of his young manhood is wasted; the precious years of life, the strength of intellect, the bright visions of youth, the spiritual aspirations,--all are consumed in the fires of lust. [Cf: General Conference Bulletin 12-01-95 para. 02] p. 463, Para. 3, [1895MS].

A great famine arises, he begins to be in want, and he joins himself to a citizen of the country, who sends him into the fields to feed swine. To a Jew this was the most menial and degrading of employments. The youth who had thought to make the world his servant, now finds himself its slave. The glitter and tinsel that enticed him have disappeared, and he feels the cruel burden of his chain. He has boasted of his liberty, but he is the servant of corruption. He is in the worst of bondage,--"holden with the cords of his sins." Prov. 5:22. Sitting upon the ground, in that desolate and famine stricken land, with no other companions than the swine, he would fain have filled himself with the husks on which the beasts were fed. Among all the gay companions who flocked about him in his prosperous days, and ate and drank at his expense, there is not one left to befriend him. Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he thought himself happy in scenes of revelry; but now, with money spent, with hunger unsatisfied, 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. [Cf: General Conference Bulletin 12-01-95 para. 03] p. 463, Para. 4, [1895MS].

What a picture here of the sinner's state! Notwithstanding that we are surrounded with the blessings of his love, there is nothing that the sinner desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. He will not wait for the future to receive his inheritance. His thoughts are centered on the present. He will enter into his kingdom now. Present enjoyment, selfish indulgence, is his aim. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the "far country," so do sinners seek happiness in forgetfulness of God. They do not like to retain God in their knowledge. Rom. 1:28. [Cf: General Conference Bulletin 12-01-95 para. 04] p. 464, Para. 1, [1895MS].

Whatever the appearance may be, every life is squandered that is centered in self. Whoever attempts to live his life apart from God, is but wasting his substance; he is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels, has become degraded to the service of that which is low and earthly and bestial. For this is the end to which self-serving tends. [Cf: General Conference Bulletin 12-01-95 para. 05] p. 464, Para. 2, [1895MS].

Yet the hunger of the soul is unsatisfied. You would fain feed on the husks that the swine do eat. You try to content yourself with that which ministers to the carnal and earthly nature, but you know that you are spending money for that which is not bread, and your labor for that which satisfies not. Alone in the far country you feel your wretchedness, and in despair you cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7.24. [Cf: General Conference Bulletin 12-01-95 para. 06] p. 464, Para. 3, [1895MS].

The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken; he saw that his misery was the result of his own folly, and he said, "How many hired

servants of my father's have bread enough and to spare, while I perish with hunger! I will arise, and go to my father." [Cf: General Conference Bulletin 12-01-95 para. 07] p. 464, Para. 4, [1895MS].

As the youth with weary and painful steps pursues the toilsome way, he knows not that one is even now waiting his return. And when he is yet "a great way off," the father discerns his form. Love is of quick sight, and not even the degradation of the years of sin can conceal the son from the father's eyes. "He had compassion on him, and ran, and fell on his neck," in a long, clinging, tender embrace. [Cf: General Conference Bulletin 12-01-95 para. 08] p. 464, Para. 5, [1895MS].

The youth has trusted his father's love, and love shall work his rescue. No contemptuous eye shall mock at his misery and tatters. The father takes the broad, rich mantle from his own shoulders, and wraps it around the wasted form, and the youth sobs out his repentance, saying, "Father, I have sinned against heaven, and in thy sight. I am no more worthy to be called thy son." The father holds him close to his side, and brings him home. No servant he, but a son of the house, who shall be honored with the best the house affords, and whom the waiting men and women shall respect and serve. [Cf: General Conference Bulletin 12-01-95 para. 09] p. 464, Para. 6, [1895MS].

The father said to his servants, "Bring forth quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet, and bring forth the fatted calf, and kill it; and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (R.V.) [Cf: General Conference Bulletin 12-01-95 para. 10] p. 465, Para. 1, [1895MS].

In his wild, restless youth, the prodigal looked upon his father as stern and severe; how different his conception of him now! So the heart that is deceived by Satan looks upon God as hard and exacting; his law is regarded as a restriction upon men's happiness, a burdensome yoke, from which they are glad to escape. But he whose eyes have been opened by the love of Christ, will behold God as full of love and compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will cry with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103:13. [Cf: General Conference Bulletin 12-01-95 para. 11] p. 465, Para. 2, [1895MS].

In the parable of the father and the son, there is no taunting, no casting up to the prodigal of his evil course; the boy feels that the past is forgiven and forgotten,--blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." "I will forgive their iniquity, and I will remember their sin no more." Isa. 44:22; Jer. 31:34. "Let the wicked forsake their 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." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Isa. 55:7; Jer. 50:20. [Cf: General Conference Bulletin 12-01-95 para. 12] p. 465, Para. 3, [1895MS].

What assurance here of God's willingness to receive the repenting

sinner! Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? And now, your substance spent, your life-plans thwarted, and your hopes dead, do you sit alone and desolate? Now that voice which has long been speaking to your heart, but to which you would not listen, comes to you distinct and clear, "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Return to your Father's house. He invites you, saying, "Return unto me: for I have redeemed thee." Isa. 44:22. [Cf: General Conference Bulletin 12-01-95 para. 13] p. 465, Para. 4, [1895MS].

Do not listen to the enemy's suggestion to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then, you will never come. When Satan points to your filthy garments, repeat the promise of Jesus, "Him that cometh to me I will in no wise cast out." John 6:37. Tell the enemy that the blood of Jesus Christ cleanseth from all sin. Make the prayer of David your own. "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Ps. 51:7. [Cf: General Conference Bulletin 12-01-95 para. 14] p. 465, Para. 5, [1895MS].

Arise, and go unto your Father and say, "I have sinned against heaven and in thy sight. I am no more worthy to be called thy son." (R.V.) He will meet you a great way off; he will give you his love and compassion; he will clothe you with the garments of salvation, and cover you with the robe of righteousness. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." Isa. 61:10; Ps. 68:13. He will bring you into his banqueting house, and his banner over you shall be love. Cant. 2:4. [Cf: General Conference Bulletin 12-01-95 para. 15] p. 465, Para. 6, [1895MS].

In the beautiful parabolic prophecy of Zechariah, the high priest Joshua, standing clothed in filthy garments before the angel of the Lord, represents the sinner. And the word is spoken by the Lord, "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." "So they set a fair mitre upon his head and clothed him with garments." Then was given the promise of restoration to the father's house: "If thou wilt walk in my ways, . . . I will give thee places to walk among these that stand by,"--even among the angels that surround the throne of God. Zech. 3:4, 5, 7. [Cf: General Conference Bulletin 12-01-95 para. 16] p. 466, Para. 1, [1895MS].

"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "He will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Isa. 62:5; Zeph. 3:17. And heaven and earth shall unite in the Father's song of rejoicing; "For this my son was dead, and is alive again; he was lost, and is found." [Cf: General Conference Bulletin 12-01-95 para. 17] p. 466, Para. 2, [1895MS].

Thus far in the Saviour's parable there is no discordant note to jar the harmony of the scene of joy; but now Christ introduces another element. When the prodigal came home, the 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." It is evident that this elder brother has not been sharing in his father's anxiety, and watching for the one that was lost. He knows not of the wanderer's return, and when he hears the sound of rejoicing, it kindles no gladness in his heart. He does not enter into the joy of the household. He inquires of a servant the reason of the festivity, and the answer only irritates his jealous disposition. He will not go in to welcome his lost brother. The favor shown the prodigal he regards as an insult to himself. [Cf: General Conference Bulletin 12-01-95 para. 18] p. 466, Para. 3, [1895MS].

When the father comes out to remonstrate with him, the pride, envy, and malignity of his nature are revealed. He dwells upon his own life in his father's house as a dreary round of unrequited service, and then places in mean contrast the favor to the son just returned. He shows that his own service has been that of a servant rather than a son. He has worked, not from love to his father, but for gain to himself. He has found no joy in his father's presence. He shows that in heart he looks upon the young brother's riotous life as one of greater pleasure than his own. He has foregone all this enjoyment for the sake of reward; and now if his brother is to share equally in this reward, he counts that he himself has been wronged. He has judged his father by his own grasping spirit; he has not claimed the privileges that were freely his in his father's house, but has depended upon what he could earn for himself, and now in the same spirit he grudges his brother the love and favor shown him. He plainly reveals that had he been in the father's place, he would not have received the prodigal. He does not even acknowledge him as a brother, but coldly speaks of him as "thy son." [Cf: General Conference Bulletin 12-01-95 para. 19] p. 466, Para. 4, [1895MS].

Yet, notwithstanding his expressions of contempt and arrogance, the father deals patiently and tenderly with him. "Child," he says, in sorrowful surprise, "thou art ever with me, and all that is mine is thine." (R.V.) The father, in his love for his eldest son, counted that to him as to himself the privilege of companionship, the daily association of the home, was the highest joy. He poured out his heart's love upon his sons, and love gives all. Everything that could minister to their happiness or blessing was freely theirs. The son need have no question of gift or reward. "All that is mine is thine." You have only to believe my love, and appropriate the gift that is freely given. One son had for a time cut himself off from the ministry of love, misinterpreting the father's heart. But now he has returned, and the floodtide of joy sweeps away every disturbing thought. "This thy brother was dead, and is alive again; and was lost, and is found." [Cf: General Conference Bulletin 12-01-95 para. 20] p. 466, Para. 5, [1895MS].

Was the elder brother brought to see his own mean, ungrateful, and unloving spirit? Did he come to see that though his brother had done wickedly, he was his brother still? Did the elder son himself repent of his jealousy and hardheartedness, and his lack of filial love? Did he ask his Father's forgiveness for so misrepresenting him? Concerning all this, Jesus is silent. For the parable was still enacting, and it rested with his hearers to determine what the outcome should be. [Cf:

General Conference Bulletin 12-01-95 para. 21] p. 467, Para. 1, [1895MS].

By the elder son were represented those unrepenting Jews of Christ's day, and also those Pharisees in every age, who look with contempt upon the publicans and sinners. This class consists of those who do not go to great excesses in vice, and because of this they are filled with self-righteousness. Jesus met these cavilers on their own ground. Like the elder son in the parable, they had enjoyed special privileges from God; but while they claimed to be sons in God's house, they had the spirit of an hireling. They did not know and believe the love that God hath to us. 1 John 4:16. They were working, not from love, but from hope of reward. In their eyes, God was an exacting taskmaster; for they made him out to be altogether such a one as themselves. They saw Christ inviting the publicans and sinners to come as children to the father's house, to receive freely the rich gift of his grace,--the gift which the rabbis hoped to secure only by toil and penance,--and they were offended. In their apparently zealous service, they had been working for self, not seeking to save the lost. The prodigal's return, which filled the father's heart with joy, only stirred them to jealousy. [Cf: General Conference Bulletin 12-01-95 para. 22] p. 467, Para. 2, [1895MS].

The father's remonstrance to his elder son was heaven's tender appeal to the Pharisees, taking them for what they claimed to be. "All that is mine is thine," (R.V.) not as a wage earned by your own efforts, but as a gift which you can receive only as the prodigal receives it, the free, unmerited bestowal of your Father's love. Your self-righteousness not only leads you to misrepresent God by your false conceptions of him, but makes you coldhearted and critical toward your brethren. You are constantly questioning, "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? . . . 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?" Micah 6:6-8. [Cf: General Conference Bulletin 12-01-95 para. 23] p. 467, Para. 3, [1895MS].

This is the service that God has 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, . . . and that thou hide not thyself from thine own flesh." Isa. 58:6, 7. When you see yourselves as sinners, saved only by the unmerited love of your heavenly Father, you will have tender pity for others who are suffering in sin. You will no longer meet misery and repentance with censure, with suspicion, and jealousy. When the iron of selfishness is melted from your souls, you will be in sympathy with God, and will participate in his joy in the saving of the lost. [Cf: General Conference Bulletin 12-01-95 para. 24] p. 467, Para. 4, [1895MS].

It is true that you claim to be children of God; but if this claim be true, it is "thy brother," who was "dead, and is alive again, and was lost, and is found." He is bound to you by the closest ties; for God acknowledges him as a son. Deny your relationship to him, and you reveal that you yourselves are but hirelings in the household, not sons in the family of God. [Cf: General Conference Bulletin 12-01-95 para.

25] p. 467, Para. 5, [1895MS].

Though you will not join in greeting to the lost, the rejoicing will go on, the restored one will have his place by the Father's side, and in the Father's work. He that is forgiven much, the same loveth much. But you will be in the darkness without. For "he that loveth not, knoweth not God; for God is love." 1 John 4:8. E. G. White. [Cf: General Conference Bulletin 12-01-95 para. 26] p. 468, Para. 1, [1895MS].

As Jesus was teaching, the publicans and sinners continued to gather about him, as in his earlier ministry in Galilee, and the same murmur of discontent was heard from the scribes and Pharisees,--"This man receiveth sinners, and eateth with them." [Cf: General Conference Bulletin 12-01-95 para. 01] p. 468, Para. 2, [1895MS].

By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and vile, and was insensible to their wickedness. The rabbis were disappointed that one who pretended to the world so lofty a character, did not mingle with them and follow their methods of teaching, rather than go about in so unpretending a manner, working among all classes of people. It angered those decorous guardians of society that He with whom they felt themselves continually in antagonism should meet, in such apparent sympathy, with publicans and sinners. It angered them also that these outcast classes, who manifested only contempt for the rabbis, and who were never seen in the synagogues, yet flocked about Jesus, and listened with rapt attention to his words. [Cf: General Conference Bulletin 12-01-95 para. 02] p. 468, Para. 3, [1895MS].

While the scribes and Pharisees felt only condemnation in that pure presence, how was it, they questioned, that publicans and sinners were attracted to him? They knew not that the explanation lay in the very words they had uttered as a scornful charge, "This man receiveth sinners." It was because the souls who came to Jesus, however sinful, felt that he offered them hope. In his presence they felt that even for them there was escape from the pit of sin. While the Pharisees had only scorn and condemnation for them, Jesus greeted them as children of God. And their very misery and sin made them only the more the objects of his compassion. The farther they had wandered from him, the more earnest the longing and the greater the sacrifice for their rescue. [Cf: General Conference Bulletin 12-01-95 para. 03] p. 468, Para. 4, [1895MS].

All this the teachers of Israel might have learned from the sacred scrolls of which it was their pride to be the keepers and expounders. Had not David written,--David, who had fallen into deadly sin,--"I have gone astray like a lost sheep; seek thy servant." Ps. 119:176. Had not Micah revealed God's love to the sinner, saying, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy." Micah 7:18. [Cf: General Conference Bulletin 12-01-95 para. 04] p. 468, Para. 5, [1895MS].

Jesus did not, however, remind them of the words of Scripture. He appealed to the witness of their own daily experience, that even in this world, men put forth greatest effort and manifest most solicitude

for that which is in danger of harm and loss. [Cf: General Conference Bulletin 12-01-95 para. 05] p. 468, Para. 6, [1895MS].

The wide spreading tablelands on the east of Jordan afforded abundant pasturage for flocks; and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds; and all could appreciate the illustration he used when he said, "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?" [Cf: General Conference Bulletin 12-01-95 para. 06] p. 469, Para. 1, [1895MS].

These souls whom you despise as worthless, said Jesus, are the property of God. They are his by creation and by redemption, and they are of value in his sight. They are the objects of his care and love. As the shepherd loves his sheep, and cannot rest if one be missing, so, in an infinitely higher degree, does God love every outcast and wandering soul. Men may deny the claim of his love, they may wander far from him, they may choose for themselves another master, yet are they God's, and he longs to recover his own. And he says, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Eze. 34:12. O soul lost in sin, however far you have wandered, into whatever depths of degradation and misery you have sunken, God recognizes you as his own, precious to his heart of love. You cannot be safe or happy without him, and he cannot be satisfied without you. Amid the angels that surround the throne, he still yearns to recover you. [Cf: General Conference Bulletin 12-01-95 para. 07] p. 469, Para. 2, [1895MS].

The sheep that has strayed from the fold, is the most helpless of all animals. If the wanderer is not sought for by the compassionate shepherd, it will not find its way back. The shepherd must take it in his arms, and himself bear it to the fold. So with the soul that has wandered away from God. He is as helpless as the poor lost sheep; and unless divine love had come to his rescue, he would never find his way to God. [Cf: General Conference Bulletin 12-01-95 para. 08] p. 469, Para. 3, [1895MS].

The shepherd who discovers that one of his sheep is missing, does not look carelessly over his flock, and say, "I have ninety and nine, and it will cost me too much trouble to go and search for the straying one. Let him come back, and I will open the door of the sheepfold that he may come in; but I cannot go after him." No sooner does the sheep go astray, than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock; and when he is certain that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes forth in search of the straying sheep. The darker and more tempestuous the night, the more perilous and unpleasant the way, the longer and more tedious the service, the greater the shepherd's anxiety, and the more earnest his search. He does not weary, he does not falter until the lost is found. [Cf: General Conference Bulletin 12-01-95 para. 09] p. 469, Para. 4, [1895MS].

Often when the bewildered sheep hears the shepherd's call, it flees from the one who is trying to effect its rescue. But the true shepherd wearies not; with assuring words he pursues the wandering one, and when at last he comes upon it in a thicket or a treacherous swamp, he does not beat it as it frantically struggles to get free, but with careful hand he parts the briars or pulls it from the slough; with tender caress he calms its fears. He encircles the trembling, exhausted creature in his strong arms, he lays it upon his shoulder, and with gratitude that his search has not been in vain, he bears the wanderer back to the fold. [Cf: General Conference Bulletin 12-01-95 para. 10] p. 469, Para. 5, [1895MS].

Thank God, there is no picture presented to our imagination, of a sorrowful shepherd returning without the sheep. Here is the divine guarantee that not even one of the straying sheep and lambs of God's fold is overlooked, and not one is left unsuccored. Every one that will submit to be ransomed, Jesus will rescue from the pit of corruption, and from the briars of sin. Let every desponding, distrustful soul take courage, even though you have done wickedly. 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 still you were 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. The soul, bruised and wounded and ready to perish, he encircles in his arms of love, and joyfully bears it to the haven of safety. [Cf: General Conference Bulletin 12-01-95 para. 11] p. 470, Para. 1, [1895MS].

It was taught by the Jews that before the favor of God is extended to the sinner, he must first repent. In their view, repentance is a work which men are to accomplish of themselves, by which to earn the favor of heaven. And it was this thought that moved the Pharisees to exclaim in astonishment and anger, "This man receiveth sinners." According to their ideas he should permit to approach him those only who had repented of their sins. But Jesus teaches that salvation does not come through our seeking after God, but through God's seeking after us. Repentance is born in the heart by beholding the love of Christ, who gave his life to save the sinner. It is the goodness of God, manifested in Christ, that softens the heart. It is the virtue that goes forth from Jesus that inspires the purpose of the soul to turn away from sin. We do not repent in order that God may love us, but God reveals his love to us that we may repent. Thus repentance is not the ground of God's love toward us, but the fruit of that love. [Cf: General Conference Bulletin 12-01-95 para. 12] p. 470, Para. 2, [1895MS].

When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing, and he calls upon his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heavenly choirs respond to the Shepherd's note of joy. When the lost is found, heaven and earth unite in thanksgiving and rejoicing. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Cf: General Conference Bulletin 12-01-95 para. 13] p. 470, Para. 3, [1895MS].

You, Pharisees, said Jesus, regard yourselves as the favorites of heaven. You feel that you need no repentance. Know, then, that if you have no need, my mission is not to you. I have come to seek and to save that which was lost; and these poor souls who feel their poverty and sinfulness, are the very ones whom I have come to rescue. Angels of heaven are interested in these lost ones whom you despise. You complain and sneer when one of these souls joins himself to me; but know that angels rejoice, and the song of triumph and gladness rings through the courts above. [Cf: General Conference Bulletin 12-01-95 para. 14] p. 470, Para. 4, [1895MS].

The rabbis had a saying that there is rejoicing in heaven when those who have sinned against God are destroyed. But I tell you, said Jesus, that to God the work of destruction is a strange work. That in which all heaven delights is the restoration to God's own image, of the souls whom he has made. [Cf: General Conference Bulletin 12-01-95 para. 15] p. 470, Para. 5, [1895MS].

When a soul that has wandered far in sin, seeks to return to God, he will encounter the criticism and distrust of those who are always ready to censure and accuse. They will doubt whether his repentance is genuine, or will whisper, "He has no stability; I do not believe he will hold out." These men are doing, not the work of God, but the work of Satan, who is the accuser of the brethren. Through their criticisms, the enemy of our souls hopes to discourage these wandering ones, and to drive them still farther from hope and from God. Let the troubled and sin-sick soul contemplate the rejoicing of heaven over the return of the one that was lost; let him rest in the love of God, and in no case be intimidated by the indifference, the contempt and scorn of the scribes and Pharisees. [Cf: General Conference Bulletin 12-01-95 para. 16] p. 471, Para. 1, [1895MS].

The rabbis understood Christ's parable as applying to the publicans and sinners; but it has also a wider meaning of which they had no conception. By the lost sheep, Christ represents, not only the individual sinner, but the one world that had apostatized and had been ruined by sin. The inhabitants of all other worlds are loyal and true to God; but he will not permit this one lost sheep to perish. The God of heaven is not unmindful of the world and its concerns. Jesus in heaven, one with God, the loved Commander in the heavenly courts, had stooped from his high estate, laid aside the glory that he had with the Father, in order to save the one lost world. For this he left the sinless worlds on high, the ninety and nine that loved him, and came to this earth, to be "wounded for our transgressions," and "bruised, for our iniquities."--"But none of the ransomed ever knew How deep were the waters crossed, Or how dark was the night that the Lord passed through, Ere he found his sheep that was lost." [Cf: General Conference Bulletin 12-01-95 para. 17] p. 471, Para. 2, [1895MS].

"Behold what manner of love the Father hath bestowed upon us." "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." And Jesus says, "As thou hast sent me into the world, even so have I also sent them into the world,"--to "fill up that which is behind of the afflictions of Christ, . . .for his body's sake, which is the church." 1 John 3:1; John 3:16; 17:18; Col 1:24. To every soul whom Christ has rescued from the pit of sin, be he old or young, parent or

child, he has committed a trust to work in his name for the saving of the lost. This work had been neglected in Israel, even by the shepherds of the flock. Is it not neglected today among those who profess to be followers of Christ? [Cf: General Conference Bulletin 12-01-95 para. 18] p. 471, Para. 3, [1895MS].

How many of the wandering and lost have you, O reader, sought for and brought back to the fold? When you turn away from those who seem unpromising and unattractive, do you realize that you are neglecting souls for whom Jesus is seeking? Perhaps at the very moment when you have turned from them, they were in the greatest need of your tenderness and compassion. Many who appear hard and reckless are allowed to drift on to ruin, for the want of a helping hand stretched out to save them. Had these erring, neglected ones received the same advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness than do many who have been watched over day and night with gentlest care and overflowing love. Angels pity these wandering ones; angels weep, while human eyes are dry, and human hearts are closed to pity. [Cf: General Conference Bulletin 12-01-95 para. 19] p. 471, Para. 4, [1895MS].

O, there is a lack of deep, earnest, soul-touching sympathy and love for the tempted and the erring. We need far more of Christ's Spirit, and far less of self. [Cf: General Conference Bulletin 12-01-95 para. 20] p. 472, Para. 1, [1895MS].

When a human life is in danger, what sacrifices men are ready to make! They stop at no risk, they grudge no effort and no cost that will save the imperiled life. Of how much more value is that life which measures with the life of God! If we are Christians, and not mere pretenders, shall we not be far more earnest and interested to rescue the soul than to save the body? [Cf: General Conference Bulletin 12-01-95 para. 21] p. 472, Para. 2, [1895MS].

Who can estimate the value of a soul? Go to Gethsemane, and there watch with Jesus through those long hours of anguish when he sweat as it were great drops of blood; look upon the Saviour uplifted on the cross; hear that despairing cry, "My God, My God, why hast thou forsaken me?" Look upon that wounded head, the pierced side, the marred feet. Remember that Christ risked all; "tempted like as we are," he staked even his own eternal existence upon the issue of the conflict. Heaven itself was imperiled for our redemption. At the foot of the cross, remembering that for one sinner Jesus would have yielded up his life, we may estimate the value of a soul. [Cf: General Conference Bulletin 12-01-95 para. 22] p. 472, Para. 3, [1895MS].

If you are in communion with Christ, you will place his estimate upon men; you will feel for others the same anxiety, the same deep love that he has felt for you. Then you will be able to win, not drive, to attract, not repulse, the souls for whom Christ died. You will guard and care for the sheep and lambs of his fold. Not one soul would ever have been brought back to the fold, if Christ had not made a personal effort to save that which was lost; and it is by this personal effort that you can rescue souls. If they stray, you will not, cannot rest in quiet indifference and ease. You will leave the ninety and nine that are within the fold, and will go out to seek the lost. You will work with the same tender care, the same untiring energy that the Master

showed. The greater their sin and the deeper their misery, the more earnest and tender and determined will be your efforts for them. Every earthly and selfish interest will be swallowed up in the longing to rescue these souls. You will discern the need of those who are suffering, who have been sinning against God, and who are oppressed by a burden of guilt. Your heart will go out in sympathy for them, and you will reach out a helping hand to lift the poor souls out of the slough of despair in which their feet are sinking. In the arms of your faith and love, you will bear them back to the fold. You will watch over and encourage them, and your sympathy and confidence will make it hard for them to fall from their steadfastness. All heaven is ready to cooperate with you in this work. The salvation of the lost is the object of most intense interest to the heavenly hosts, and the angels will aid you in your efforts to reach the hearts of the most careless and the most hardened. [Cf: General Conference Bulletin 12-01-95 para. 23] p. 472, Para. 4, [1895MS].

And when the lost is found and brought back to the fold, your songs of joy will unite with the rejoicing of the family above. "While all through the mountains, thunder-riven, And up from the rocky steep, Shall rise the cry to the gate of heaven, 'Rejoice, I have found my sheep!' And the angels echo around the throne, 'Rejoice, for the Lord brings back his own!'" E. G. White. [Cf: General Conference Bulletin 12-01-95 para. 24] p. 472, Para. 5, [1895MS].

Christ said to his disciples, "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: The Home Missionary 04-01-95 para. 01] p. 473, Para. 1, [1895MS].

The field is the world, and we know what this saying comprehends better than did the apostles who received from the lips of Christ the commission to preach the gospel to all the world. The whole world is a vast missionary field, and yet we who have long been established in the truth, should be encouraged with the thought that fields which were once difficult of access, are now easily entered. Every church in our land should seek for the revival of the missionary spirit. They should seek for steady growth in zeal and activity. All should pray that the indifference which has caused both men and means to be withheld from the work, may be banished, and that Christ may abide in the soul. For our sake he became poor, that we through his poverty might be made rich. [Cf: The Home Missionary 04-01-95 para. 02] p. 473, Para. 2, [1895MS].

The office work of the Holy Spirit is to convince of sin, and I know that it is a sin for any one of us to be indifferent now. As we look around at the different fields that have been entered, we are led to inquire, "What hath God wrought?" What more could he have done for his vineyard than he has done? God has made provision to supply his rich grace, to give divine power for the performance of his work. Nothing is wanting on the part of God; the lack is on the part of the human agency, who refuses to co-operate with divine intelligences. Through the plan he has devised, nothing can be done for the salvation of man save through the co-operation of man. Sinners who have been blessed with light and evidence, who know that through grace that can be supplied to them, they may meet the conditions upon which salvation is promised, and yet who decline to make the attempt, have but themselves

to blame for their own destruction. We feel that of such it may be said that Christ has died for them in vain. But who is to blame for the loss of the souls who know not God, and who have had no opportunity for hearing the reasons of our faith? What obligation rests upon the church in reference to a world that is perishing without the gospel? Unless there is more decided self-denial on the part of those who claim to believe the truth, unless there is more decided faithfulness in bringing all the tithes and offerings into the treasury, unless broader plans are laid than have yet been carried into execution, we shall not fulfill the gospel commission to go into all the world, and preach Christ to every creature. [Cf: The Home Missionary 04-01-95 para. 03] p. 473, Para. 3, [1895MS].

The preaching of the gospel is God's appointed way for converting the souls of men. Men must hear in order to be saved. They cannot hear without a preacher, and the preacher must be sent. This makes it necessary to have funds in the treasury in order to provide means whereby the missionary may reach destitute fields. In the light of this fact, how can those who profess to follow Christ, rob God of his own intrusted talents in tithes and offerings? Is it not refusing bread to starving souls? To withhold the means which God has claimed as his own, whereby he has made provision that souls shall be saved, will surely bring a curse upon those who thus rob God. Souls for whom Christ has died, are denied the privilege of hearing the truth, because men refuse to carry out the measures which God has provided for the enlightenment of the lost. [Cf: The Home Missionary 04-01-95 para. 04] p. 473, Para. 4, [1895MS].

Money is not to be furnished for the carrying out of the work of the gospel in some mysterious way, and through unseen, mysterious agencies. God will not shower money from the windows of heaven to do his appointed work, to spread the truth in our world, and to save souls unto eternal life. He has made his people stewards of his means to be used for his glory in blessing humanity. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God will not pour out gold and silver from the windows of heaven, but that which is of infinitely greater value. He says, "I will pour out my Spirit upon you." The Holy Spirit of God will bless those who are faithful in the discharge of their duty. The Lord continues, "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 04-01-95 para. 05] p. 474, Para. 1, [1895MS].

What a vast number among us have been blessed with great opportunities, and have been privileged to be educated in the truth. How many should be employed in communicating to others that which has been communicated to them! In so doing their knowledge would increase. It is not alone the ministers who are needed to let their light shine forth to the world, but both old and young should be light-bearers. To every one of us God has intrusted talents that should be improved in communicating to others the light that has been given to us. This is the very work that the Saviour estimates as of the greatest value. The

Lord has provided our churches with wonderful advantages in order that they may be the light of the world, and yet many are idle. Souls are perishing out of Christ, and every one is called to the practice of self-denial, to put forth earnest efforts for the salvation of the world. We must reach the people, not by giving high-flown, flowery descriptions, but by preaching Jesus Christ and him crucified as the only means by which men may enter heaven. The lessons Christ thought essential to give to the world, are the lessons which are now most important for men to understand in order that they may be able to secure eternal life. The people must hear the truth for this time, and especially must children and youth have line upon line and precept upon precept. They must know the conditions upon which their salvation is promised, or they will be lost. Let the shaft be sunk deep into the mine of truth--the word of God--and let the precious ore be discovered. There is need of more carefully, more thoroughly exploring God's mine. To the earnest seeker for truth it will unfold treasures of inestimable value, that will meet the necessities of every human soul. [Cf: The Home Missionary 04-01-95 para. 06] p. 474, Para. 2, [1895MS].

In the name of Christ, I would appeal to the church that has been made the depository of deep and precious truths. God has given treasures to the church, not to be hoarded, not to be buried in the earth, but to be imparted to others, that others may be enriched as well as ourselves. How shall we work? Let both laymen and ministers follow the example of Christ. Let them meet the people where they are. I would entreat you who labor in word and doctrine, Do not get above the simplicity of the work. Do not soar away above the minds of the common people so that they cannot follow you, or if they did follow you, would neither be benefited nor blessed. Teach the simple lessons of Christ. Tell the people the touching story of his life of self-denial and sacrifice. Tell them of his humiliation and death. Tell them of his resurrection and ascension, of his intercession for them in the courts of God. Tell them 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: The Home Missionary 04-01-95 para. 07] p. 474, Para. 3, [1895MS].

The Jewish nation followed their own standard, and, walking in the sparks of their own kindling, they perished in their delusion. They did not respond to the wonderful works of Christ, or appreciate the words of him who spake as never man spake. They followed the imagination of their own hearts, and they were given up to be cursed by their own ambition, and to be destroyed with the falsehoods and delusions upon which they had built. Like many who reject the truth today, they presumed to appropriate to themselves all that is promised to those who have a character that is cleansed, refined, elevated, and ennobled by the practice of virtue and righteousness. They assumed superiority over all the nations of the world as a nation that practiced righteousness, when for a thousand years, through their wicked works, they had been loading the cloud of vengeance, which broke upon them at [Cf: Sabbath School Worker 01-01-95 para. 01] p. 475, Para. 1, [1895MS].

The Jews refused to hear the voice that appealed to them. For three years and a half Christ himself declared to them, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." His hands were stretched out to them in pleading, pitying love, but they refused his

appeal, and would none of his mercy. Christ takes up the lamentation of unrequited love, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and [ye could not?] ye would not!" Christ as much as said to them: "You have perverted my words; you have resisted all my entreaties; you have taught for doctrines the commandments of men. You would not enter in faith, and believe for yourselves, and those who would have entered in, ye hindered. You have bound heavy burdens upon the shoulders of men, but you yourselves would not touch them with one of your fingers." [Cf: Sabbath School Worker 01-01-95 para. 02] p. 475, Para. 2, [1895MS].

The rejecters of the word of God will not always be able to remain deaf to his laws, for they are eternal and irrevocable. The shepherds of the flock in this day are doing just what the Jews did in their day. The professed Christian world, by their hatred and resistance of the message of truth for this day, make it manifest that if they had lived on the earth when Christ came to the world, they would have accused him of the same sins and crimes as did the Jews, and would have taken the same active part in crucifying him as did the Jews. The same hatred and opposition of the word of God is brought to light when the claims of the law of God are presented, and men reenact the scenes of the time when the divine Teacher laid out the claims of truth before the Jewish nation. [Cf: Sabbath School Worker 01-01-95 para. 03] p. 475, Para. 3, [1895MS].

The Jews claimed to believe the law, but they broke every principle of the decalogue by their spirit of stubborn rebellion against Christ. The professed Christian world are manifesting the same spirit. The so-called Christian nations claim superiority over all others, yet they are not doers of the words of Christ any more than were the Jews. But, though the priests and rulers rejected Christ, "the common people heard him gladly." Those who are fully engrossed in their own temporal, ambitious expectations and desires, who are lovers of pleasure more than lovers of God, who have a form of godliness, but deny the power thereof, have no relish for the words spoken by the great Teacher, for his words do not encourage their worldly projects, and are not agreeable to their worldly, self-bound souls. [Cf: Sabbath School Worker 01-01-95 para. 04] p. 475, Para. 4, [1895MS].

Christ never flattered men; he never spoke that which would exalt their fancies and imaginations, or praised them for their clever inventions. But those who were deep, unprejudiced thinkers received his words, and found that it put their wisdom to the stretch to comprehend the spiritual truths which he revealed in the simplest language. The so-called great men of the world are generally the most ignorant in regard to what constitutes true religion, and it is fitting to address to them the most simple language, for the eloquence of the truth forces conviction upon the soul. Both the educated and the uneducated have need to be addressed in the plainest, simplest language. The advocates of truth should learn from the World's Redeemer, and pattern after the greatest Teacher the world ever knew, who spake as never man spake. Although the language of Christ was simple, the most educated were charmed with his manner of teaching, and the uneducated were always profited by his discourses. He used illustrations gathered from the customs and experiences of daily life, and whenever his hearers looked

upon the familiar things of nature, the words of Christ were recalled to the mind. He drew illustrations from the birds of the air, the lilies of the field, from the shepherds of the flock, and various things of common occurrence in daily life. Thus were the lessons of Jesus made simple for the comprehension of the people. Instruction of the greatest importance was bound up in the smallest compass, and was so clearly stated that no one needed to misunderstand. The scribes and the Pharisees alone complained of finding it difficult to understand his teachings; but the reason of this was that they were filled with prejudice, and were determined to misconstrue his words. The common people heard him gladly, for to the poor the gospel was preached, and many bore testimony to the fact that "never man spake like this man." By Mrs. E. G. White. [Cf: Sabbath School Worker 01-01-95 para. 05] p. 476, Para. 1, [1895MS].

"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." If Christ is our personal Saviour, we shall be meditating upon his goodness and mercy and love. His presence will be with the believing, praying soul. If the believer has an intelligent knowledge of what prayer means, he will not only have stated seasons of prayer, and, after engaging in prayer at these seasons, think that his duty is done, but he will understand by experience what the Scripture means when it says, "Enoch walked with God." He will continually keep his mind uplifted toward God, and communion with God will give more and more desire for God, and the mind will be enlarged by contemplating the character of God. Thus he will be feeding on the flesh and blood of the Son of God, who declares that he is the bread of life sent down from heaven. [Cf: Sabbath School Worker 04-01-95 para. 01] p. 476, Para. 2, [1895MS].

He who continually communes with God, as did Enoch, will converse of the majesty of God. Enoch kept his mind continually fixed upon God. He lived in an age which was no more conducive to piety than is our own. The Lord will walk with anyone who chooses his companionship. He invites you to come. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." What an exalted privilege is it to bear the yoke with Christ, for he says, "My yoke is easy, and my burden is light"! [Cf: Sabbath School Worker 04-01-95 para. 02] p. 476, Para. 3, [1895MS].

Had the rabbis, Pharisees, priests, and rulers received Christ, and believed his words, what a different history would have been theirs! Christ is "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." He who had wrought in so wonderful a manner in bringing his people out of Egyptian bondage, and who had gone before them in the pillar of cloud by day and of fire by night, was in the midst of them, the one of whom it is written that in him dwelt the fullness of the Godhead bodily, and yet they received him not. He was the express image of his Father, the brightness of his glory, yet "his own" had so far separated themselves from purity and righteousness that they could not discern God in Christ. "Blessed are the pure in heart; for they shall see 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." Had they rightly

interpreted the Scriptures, and taken the yoke of Christ, they would not have found his yoke rigorous and his burden wearisome; but they would have known that his yoke is easy and his burden is light. [Cf: Sabbath School Worker 04-01-95 para. 03] p. 476, Para. 4, [1895MS].

If they had understood Christ, they would have understood the Father, for all heaven was given to them in the gift of Christ. Oh, if the Jewish nation had but opened their eyes and hearts to Jesus, they would have known that he was longing to bestow upon them every blessing! They would have had the assurance of his presence, the revelation of the invisible world, the knowledge that angels are their comrades in the great battle for eternal life. They would have understood that more than angels were with them, for they would have become acquainted with the Commander of the universe of heaven. They would have heard his voice saying, "Be of good cheer; I have overcome the world." You are engaged as my soldiers to fight the good fight of faith, and you will not fail nor be discouraged. Though Satan may press you, you will look to me, and know that you are fighting in the very presence of the universe of heaven, and that your invisible Leader will be your fortress, "a present help in time of trouble." It is in this way that all the children of God are to be overcomers. They will endure as seeing Him who is invisible. They do this by earnest, unceasing prayer, following on to know the Lord, whose goings forth are prepared as the morning. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." By Mrs. E. G. White. [Cf: Sabbath School Worker 04-01-95 para. 04] p. 477, Para. 1, [1895MS].

All day the people had pressed about Jesus, eager to hear his words and to see his wondrous works. As evening began to fall, the sympathies of the disciples were roused for the great multitude, who were now faint and weary after the long, exciting day. They came to Jesus for permission to send the crowds away--away from Jesus--to find refreshment. In amazement they heard the Saviour's answer. "Give ye them to eat." "Master," they said, "we have here but five loaves and two fishes." Yet at his command they brought their little store to him; and, "looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude." [Cf: Sabbath School Worker 06-01-95 para. 01] p. 477, Para. 2, [1895MS].

Christ did not himself pass around among the hungry multitude and place in their hands the portion to supply their necessities. When he would feed the five thousand by the Sea of Galilee, he broke the bread, blessed it, and gave it to his disciples. They placed it in the hands of the hungry ones. These men were ministering for Christ. The people took the provision from Christ's appointed agencies as if they were taking it from the hand of Christ. When they looked up with grateful response upon their lips, their expressions of gratitude were accepted by Christ as given to himself. The various instrumentalities are to be used by the Lord Jesus; ministers, evangelists, teachers, friends, companions--all are workers together with God. [Cf: Sabbath School Worker 06-01-95 para. 02] p. 477, Para. 3, [1895MS].

The multitude was fed by the five barley loaves, and everyone had a sufficiency; their hunger was perfectly satisfied. How surprised they were to hear the voice of the great Teacher say, "Gather up the fragments that remain, that nothing be lost!" And there were twelve

baskets full gathered up. All this the people rehearsed over and over again to friends, and relatives, and acquaintances. There was in it a hidden meaning which they did not then discern; it had a lesson for his disciples. The Lord would place in the hands of his delegated servants the bread of life, to be given to the multitude. The Jewish religion was one of exclusiveness. They built up the partition walls as high as possible between themselves and the world. They would not accept the words of Christ, that there is no respect of persons with God, although the prophets had borne to them this testimony for centuries. They thought that God loved the Jew only and hated the gentile. This error Christ was seeking to correct. [Cf: Sabbath School Worker 06-01-95 para. 03] p. 477, Para. 4, [1895MS].

The Saviour's act in breaking the bread and placing it in the hands of the disciples for them to distribute, returning to Jesus to receive again, represents the very work which is to be carried on in his spiritual kingdom. The treasures of the grace of God are open to his believing agents, and they are constantly receiving light and knowledge to impart to others. Those who freely receive are to freely give. Christ bids us give to all, high or low, bond or free, of whatever caste or nationality. Nothing is to exclude any from the privilege of receiving the precious gifts of heaven. As the loaves and fishes, multiplied by the power of Christ, were given by the disciples to the multitude, so the gift of the precious, saving truth is imparted in rich abundance to all who will pass it on to others and then expect fresh and new supplies from the great Center to bestow upon all. "Freely ye have received, freely give." [Cf: Sabbath School Worker 06-01-95 para. 04] p. 478, Para. 1, [1895MS].

The narrow conceptions of God's grace and love which had been propagated by the teachings of the rabbis and elders, were being swept away by the words and works of Christ. The operations of Providence in the work of Jesus were to impress upon the minds of the people the fact that in God is an inexhaustible treasure house for his church. Whatever is imparted by Christ to individual workers is to be passed on to those that need the light. Every ray of light emanating from Christ is to be faithfully put to use to bless others. Thus the divine agencies can cooperate with the human. As light is imparted, more light is given. [Cf: Sabbath School Worker 06-01-95 para. 05] p. 478, Para. 2, [1895MS].

"Gather up the fragments that remain, that nothing be lost." Do you believe that the Lord still moves upon men to speak as the Holy Ghost gives them utterance? Appreciate the blessing; let thanksgiving be offered to God. Gather up the precious light, and impart it to others. Study to devise ways and means of spreading the light. By Mrs. E. G. White. [Cf: Sabbath School Worker 06-01-95 para. 06] p. 478, Para. 3, [1895MS].

The important truth that is presented before the people by the living preacher, should be published in as compact a form as possible, and circulated widely. Thus the truth which was placed before a limited number, may find access to many minds. But let no extravagant expressions be used; do not present the most startling points of truth before the people are prepared to receive them; for all this would give occasion for the enemies of truth to misconstrue and misrepresent it. Those who have become interested are compelled to meet sophistry and

misrepresentation from popular ministers, and they know not how to answer these things. Satan is wide-awake; he never gives himself a vacation, but is on the track of every soul who is convicted of the truth. Therefore let the reasons of our faith, which have been presented to the people in clear lines, be furnished them in printed form, so that they can read what the minister has said, and give it to their friends. Let these publications be widely scattered. Truth has been strangely perverted, all evil influences are at work, and we must work with persevering, determined effort, 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." Then "quit you like men, be strong." [Cf: Sabbath School Worker 07-01-95 para. 01] p. 478, Para. 4, [1895MS].

After the five thousand had been fed, there were twelve baskets of food gathered up; the one basketful had increased to twelve. So when our means are wholly inadequate for the needs of the work, let none of the Lord's workers become discouraged at the situation. To depend upon what we can see is not faith. Faith depends upon God's promises. It is "the substance of things hoped for, the evidence of things not seen. "The precious things of God, if appreciated and imparted, will be more abundantly bestowed. The Lord is not pleased with our unbelief. If those upon whom rests the management of the great interests of the cause speak uncertainly, unbelievably, the Lord is grieved, for they are robbing themselves of the rich treasures of his grace. When one refuses to move unless he can walk by sight, his faith amounts to nothing. If we were placed in a position similar to that of the disciples, with the great multitude and the five little barley loaves, would it be hard for us to believe, hard to trust in God? [Cf: Sabbath School Worker 07-01-95 para. 02] p. 478, Para. 5, [1895MS].

The Lord expects his agents to do their best. The fragments are to be gathered up; all needless expenditures for selfish gratification are to be cut off. Let self-denial and the cross become a portion of our individual experience. The Lord Jesus would have us study his word faithfully. The unbelieving will not be quick to discern the movings of Providence, but we should cultivate faith, and use every talent that can be employed in dispensing to others the bread of life. We can never be better employed than in imparting the light received. By every wholehearted, earnest sacrifice we make for the Master's service, our talents will be increased. But we are to be only the instruments for the Holy Spirit's working. Thus the grace of God will work in us to form new habits, to overcome powerful propensities, and to deny old inclinations. [Cf: Sabbath School Worker 07-01-95 para. 03] p. 479, Para. 1, [1895MS].

Unbelief regards the precious light, the precious evidences which God gives, as a matter of no special importance. This is why the Lord can do nothing for those who have not faith; the Holy Spirit would be treated by them as a common thing. This unbelief will bind about the work of God. [Cf: Sabbath School Worker 07-01-95 para. 04] p. 479, Para. 2, [1895MS].

Oh, there is too much arguing on the side of unbelief! When a worker loses his faith, he needs to take a vacation, have little or nothing to do, until the Lord shall work in his behalf, and imbue him with the Holy Spirit. He needs to have his perceptive faculties sharpened that

he may discern the works and ways of God. He has received an education of an objectionable character, and he needs reshaping. The light of heaven must shine upon him. [Cf: Sabbath School Worker 07-01-95 para. 05] p. 479, Para. 3, [1895MS].

Christ says to his disciples, "Cast the net on the right of the ship, and ye shall find." We must work on the faith side. The proper enlargement of the work is an impossibility unless we dare to press our way against forbidding circumstances. Those who fear to risk something will never attain an experience of the greatness, value, and security of the unfailing resources of heaven. [Cf: Sabbath School Worker 07-01-95 para. 06] p. 479, Para. 4, [1895MS].

The Lord has thrown open before us the door of heavenly commerce. We are to trade on our Lord's goods. He himself is our security if we walk and work by faith. The humblest believer may trade upon the intrusted capital; he may employ all his powers to the glory of God; and the one talent, thus consecrated to the Master's use, will increase unto precious treasures. By Mrs. E. G. White. [Cf: Sabbath School Worker 07-01-95 para. 07] p. 479, Para. 5, [1895MS].

In the sermon on the mount Jesus presented the great principles of the law of God, that were to be taught throughout all time. He read the hearts of those who heard his words, and knew that many among that listening throng would view the subjects which he presented in that sermon, in altogether a different light from that in which they had viewed them up to that time. He was laying the foundation for missionary labor, for the promulgation of the gospel in the regions beyond. He knew that not long hence thousands would listen to the great principles of truth as they were repeated by his disciples. When he should no longer be with them, the truth which he communicated to them would be borne to those who were nigh at hand, and to those who were afar off. They would proclaim the everlasting gospel, showing the duty of man to love God supremely and his fellow man as himself. He knew that his message of everlasting truth, which was symbolized by an angel flying in the midst of heaven, would increase in glory, and that other messengers would join those who already proclaimed the gospel, until the whole earth should be lightened with the glory of God. [Cf: Sabbath School Worker 08-01-95 para. 01] p. 479, Para. 6, [1895MS].

As the multitude increased, "he went up into a mountain; and when he was set, his disciples came unto him; and he opened his mouth, and taught them, saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven." His words fell upon the ears of the multitude as a salutation and benediction. The teaching of the scribes and rabbis was vastly different from the teaching of Christ; for they opened and closed their discourses with the sayings of the rabbis, which they exalted to a place of importance even above that of the Scriptures. [Cf: Sabbath School Worker 08-01-95 para. 02] p. 480, Para. 1, [1895MS].

Though the world's Redeemer sees the misery and wretchedness of the world on account of sin, yet he does not present before the fallen race a vivid delineation of their wretchedness, but teaches them of something infinitely better than that which they have ever heard before. He knows that their wretchedness is the result of sin, and his heart is moved with compassion towards fallen men. The rabbis did not

condescend to preach to the common people, or to present to the gentiles any hope of salvation. But Christ had come to present the plan of salvation before all classes of people; for all were in need of his words. In those that gathered before him he saw a possibility that they might be allied to an infinite power, because of the parental love of God toward all his children. Should they accept of the provision that had been made for them through faith in him as their divine Saviour, then angels that excel in strength would be their allies, and through cooperation with divine intelligences, men might become agents to work the works of God. Through faith they would become partakers of the divine nature, and have more than human energy, perseverance, and hope. [Cf: Sabbath School Worker 08-01-95 para. 03] p. 480, Para. 2, [1895MS].

If this people would but recognize the day of their visitation, they would be indeed blessed, made rich in the possession of grace and truth, which he held out within their reach. His words of greeting awakened hope in the breast of those who were distressed on account of sin, and they saw that there was something of value which he might impart, and that their lives might be under the benediction of God. The only begotten Son of God knew the value of man, and presented to them a promise which speaks hope and happiness and peace. In the audience to which Jesus spoke were many who needed the help which he alone could give them. He had presented the cup of blessing to those who felt that they were "rich and increased with goods, and had need of nothing," and they had turned from the gracious gift with scorn. Those who felt whole realized no need of a physician; but there were many who were poor in spirit, sorrowful and distressed, who were poor in this world's goods, who were longing for something more satisfactory than anything they had yet experienced. There were also many who were rich, and who yet were wretchedly dissatisfied, finding nothing in temporal advantages that met the need of the soul. Those were most hopeful subjects to Christ, and it was to them that he said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." These dissatisfied ones would not rest until they became rich in heavenly treasure. Those who had a humble opinion of themselves and realized that they were sinners, stood in favorable contrast with the proud, self-righteous Pharisees. Those who felt that they could not possibly save themselves, or of themselves do any righteous actions, were the ones who would appreciate the help which Christ could bestow. [Cf: Sabbath School Worker 08-01-95 para. 04] p. 480, Para. 3, [1895MS].

The Jewish leaders discerned the truth that Christ presented, but they also realized that it meant the greatest humiliation to them to accept of the rich salvation brought to them through this humble teacher. To be saved through grace alone, to confess that in and of themselves they deserved no favors, was to acknowledge that which was contrary to their cherished ideas, and to lay in the dust their pride, vanity, and ambition. To receive the benediction that Christ pronounced, they saw that an entire change must take place in their lives, but this fact they did not relish. [Cf: Sabbath School Worker 08-01-95 para. 05] p. 480, Para. 4, [1895MS].

The Jewish leaders had presented worldly distinctions, honors, riches, and the enjoyment of pleasures as matters of the first consideration; but Jesus tells them that it is the poor in spirit, the humble in heart, who come under the divine benediction. Happiness was to be found

in the vale of poverty, and among those who felt spiritually poor. Those who grasp the help that he presented may have something more satisfying than anything that earth can give--they may have the kingdom of heaven and the prospect of eternal life. They may be of value with God through the provision that is made in their behalf. Through the communication of divine grace they may be elevated and ennobled in character. Blessed are the poor in spirit; for eternal riches are provided for them. By Mrs. E. G. White. [Cf: Sabbath School Worker 08-01-95 para. 06] p. 481, Para. 1, [1895MS].

"After these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. . . . Then Jesus said unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. . . . Then the Jews sought him at the feast, and said, Where is he. . . . About the midst of the feast Jesus went up into the temple, and taught." Jesus, the One who was wounded for our transgressions, bruised for our iniquities, by whose stripes we are healed, the Burden Bearer of the sins of the world, stood in the midst of the vast assembly that had come up to celebrate the feast of the tabernacles. People from nigh at hand and from far away had been celebrating the wonderful transactions that had occurred through the work of God in their journey in the wilderness. The people were ranged on either side of the white marble steps of the temple, and their songs had been ringing out in clear sound, accompanied by musical instruments. The vast concourse of people took up the chorus, waving their branches of palm and myrtle. The melody was taken up by voices near and afar off, in the tents and on the hillsides. The priests sounded their silver trumpets again and again, and throughout the congregation the answering sentinels had echoed the notes of the trumpets. The priests had performed the ceremony of bringing water from the pool of Siloam. The people had been standing, walking, singing, and shouting all night long, and reaction was setting in. They were exhausted with the fervor of their rejoicings. [Cf: Sabbath School Worker 09-01-95 para. 01] p. 481, Para. 2, [1895MS].

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The words that fell from the divine lips made a deep impression upon the people, and for the time many of them realized their real spiritual necessities. The scenes of the feast that had been transacted were fresh in their minds, and gave to his words a peculiar significance. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation. The invitation was appropriate for the occasion, and impressed every heart with sacred power, as the voice of Christ rang out above the crowds in the temple court, and sounded outside the courts in distinct utterances. His words exercised a drawing power upon the souls who were weary, thirsty, hungering for spiritual nourishment, and longing for peace and rest. A solemn hush fell upon the people, and conviction came upon them that he was the Son of God. So overpowering was the

conviction that prejudice was allayed, and faith began to spring up in many hearts. [Cf: Sabbath School Worker 09-01-95 para. 02] p. 481, Para. 3, [1895MS].

His own brethren witnessed what he had done on this occasion. They had impatiently requested Jesus to make himself known. They had what they had asked in the invitation: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Many felt that his voice was as the voice of one speaking from heaven, and they were ready to exclaim, "Give me the water of life, that I thirst not." Oh, that they had yielded to the conviction of the Spirit, and had come to Christ, not as to a man merely, but as to God himself! Many of the people, when they heard his words, said, "Of a truth this is the prophet." The officers said, "Never man spake like this man." But the multitudes went their way, and did not then acknowledge Christ as the Saviour of the world. [Cf: Sabbath School Worker 09-01-95 para. 03] p. 482, Para. 1, [1895MS].

Jesus Christ is the same yesterday, today, and forever, and he is still crying to the sons of men, "If any man thirst, let him come unto me, and drink." Who will hear his invitation? Who will yield to the Spirit's pleading while it is called today? "Now is the accepted time; behold, now is the day of salvation." "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. 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." By Mrs. E. G. White. [Cf: Sabbath School Worker 09-01-95 para. 04] p. 482, Para. 2, [1895MS].

"God was in Christ, reconciling the world unto himself." The Son of God clothed divinity with humanity. Isaiah describes him, saying: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, 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." God in human nature is the mystery of godliness. Christ, the only begotten of the Father, was the express image of his Father's person, the brightness of his glory, and he came to the world not to condemn the world but to save it. God was in Christ in human form, and endured all the temptations wherewith man was beset; he participated in the suffering and trials of sorrowful human nature in our behalf. "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." In his human nature he was "tempted in all points like as we are," he "suffered being tempted," but there was no taint of sin upon him. [Cf: Sabbath School Worker 11-01-95 para. 01] p. 482, Para. 3, [1895MS].

The condescension on the part of the Son of God was included in the plan of God for the unfolding of divine wisdom to fallen men. Divinity united with humanity could alone reach humanity, and impart spiritual life to those who were "dead in trespasses and sins." In order to work the restoration of the fallen, it was necessary that man's will should come into harmony with the divine will. God purposed that men should conform to the divine Model. The glory of the wisdom of God continually shines forth to humanity in the Son of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Every step that Christ advanced from the manger to Calvary established his character as the One who could say without any qualification, "I have kept my Father's commandments, and abide in his love." What exalted ideas of the law of God do we obtain as we behold Jesus fulfilling every precept, and representing the character of God before the world! It was by fulfilling the law that Christ made known the Father to the world. [Cf: Sabbath School Worker 11-01-95 para. 02] p. 482, Para. 4, [1895MS].

The plan of redemption is perfect in all its parts. It does not demerit or lessen the claims of the law of God in one jot or one tittle in saving the sinner from the just penalty of the law. Through the provision of the death of God's only begotten Son in sinners' behalf, the immutability of the law of God is demonstrated for time and eternity. Justice honors the law of God in providing a substitute for the transgressor; for Christ gave his own life a ransom in order that God might be just and yet be the justifier of him who believes in Jesus. The work of saving the lost through the merit of Christ magnifies the law and harmonizes with every perfection of Jehovah. In the plan of salvation the highest honor is paid to the law of heaven's government, and yet mercy is freely dispensed to the fallen sons of Adam. Every believing soul, cooperating with the great Restorer, is blessed with heavenly grace, and endowed with the richest treasures of the glory of God. The imagination cannot picture anything more glorious than that which is attained through the plan of redemption. Well may we exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" By Mrs. E. G. White. [Cf: Sabbath School Worker 11-01-95 para. 03] p. 483, Para. 1, [1895MS].

Through the obedience of the Son of God, through his submission to bear the death penalty for human transgression, the law is magnified and made honorable before the universe. Angels, cherubim, seraphim, and worlds unfallen behold the honor of the law vindicated and exalted. Through the unfolding of the perfection of the divine nature they see the image of God restored to man and the honor of the divine government maintained. The wisdom of God has abounded towards all the sons and daughters of Adam. Christ laid down his life, shed his blood, suffered the death penalty for the sinner, and became the Sin Bearer for every repenting, believing soul. We see sin fully punished in the Substitute and the sinner fully saved through his merit. We see the law of God highly exalted, with no jot or tittle of its authority laid aside, while the transgressor, relying upon the merit of the Substitute, is justified by the law. Through the plan of salvation we see mercy and truth met together, righteousness and peace embracing each other. There is no vacillation in the principles of God's commandments, but they are pronounced by the angels of heaven, by the inhabitants of unfallen worlds, and by souls justified, as "holy, and just, and good." [Cf: Sabbath School Worker 12-01-95 para. 01] p. 483, Para. 2, [1895MS].

Christ, the highly exalted of God, God dwelling in humanity, is to be loved and obeyed. His life is a pattern for the whole world to copy. Every one of us may know God in Christ one with every believer. Everyone may exclaim with Paul. "The life which I now live in the flesh I live by the faith of the Son of God." In the cross of Christ is the sure evidence that there is pardon for sin. Christ crucified is the source of all wisdom and virtue for man. [Cf: Sabbath School Worker 12-01-95 para. 02] p. 483, Para. 3, [1895MS].

We may say, "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." But though we may rely on God, we shall not be exempt from trial and temptation. Oftentimes we will have to suffer severe disappointment and endure heaviness of heart because of the world's misunderstanding and misinterpreting our motives and purposes. But while cast down we shall not be forsaken of God unless we sever the golden link of the chain which binds us through Christ to God. Jesus is our Pattern. The Majesty of heaven, the King of glory, was tempted in all points like as sinful man is tempted. Through Christ we may be placed upon vantage ground and become partakers of the divine nature, escaping the corruption that is in the world through lust. [Cf: Sabbath School Worker 12-01-95 para. 03] p. 483, Para. 4, [1895MS].

As we approach the close of earth's history, as the appearing of Christ draws near, the battle waxes hotter and hotter. The powers from beneath are stirred to an indescribable intensity, and urged to afflict and destroy the people of God. The Saviour says that "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." [Cf: Sabbath School Worker 12-01-95 para. 04] p. 484, Para. 1, [1895MS].

We are now in the very closing scenes of time. We need to be sure that we know Jesus as a personal Saviour, as a companion in all our distresses, in all our straits. He is a present help in every time of need, and he is nigh unto all them that call upon him. He is full of compassion and love, full of longsuffering and forbearance, not willing that any should perish in their sin, but that all should come unto him, that they might have life. He hears our every cry; he watches over his loved ones with jealous interest; he declares of those who would and bruise the souls of those who believe in him that it would be better for them that a millstone should be hanged about their neck, and that they should be drowned in the depths of the sea, rather than offend one of his little ones. [Cf: Sabbath School Worker 12-01-95 para. 05] p. 484, Para. 2, [1895MS].

A faithful shepherd of the flock of God is more precious in the sight of heavenly intelligences than the golden wedge of Ophir. True watchmen on the walls of Zion are few. Men who set forth the pure truth unadulterated with error, who proclaim and practice in their own life the righteousness of Christ, are indeed scarce. How few can say, with Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Those whose life is hid with Christ in God will in these last days of peril preach the truth as it is in Christ Jesus. They will manifest devotion, benevolence, and love, and will set the truth forth boldly, faithfully, and uncompromisingly. The angels of heaven will not have to witness in them the painful exhibition of a vain show of intellect bidding for the applause of man. The Lord weighs actions. He is with those who preach the simple truth because the people are in need of truth. [Cf: Sabbath School Worker 12-01-95 para. 06] p. 484, Para. 3, [1895MS].

Just prior to his crucifixion Christ prayed for his disciples and said: "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. 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." By Mrs. E. G. White. (*Concluded.*) [Cf: Sabbath School Worker 12-01-95 para. 07] p. 484, Para. 4, [1895MS].

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake shall find it." [Cf: The Youth's Instructor 01-03-95 para. 01] p. 484, Para. 5, [1895MS].

We have a message to bear to the world, and every one who has a connection with the work of God, is required to be a burden bearer. Many professed Christians have been self-centered too long. They have been self-sufficient, and without a vital connection with God, and they do not understand their needs. We would urge all now to understand the Gift of God, and ask of him living water, that he may be in you a well of water springing up unto everlasting life. Then you will refresh others; then you will not be anxious to have the highest place. You will not have a carnal ambition to crowd and elbow your way into notice, and to be ambitious for the highest position; but you will realize that your highest place is at the feet of the great Teacher, to learn of him who is meek and lowly in heart. You will realize that your part is to behold Jesus, to contemplate his perfections, to talk of him, and to have your hearts all aglow with the love of God. Then you will possess Christ's meekness and lowliness of heart. Then you will be in a condition to listen to words of truth, and to be benefited by them; for you will then practise the truth, and teach others also the truth as it is in Jesus. [Cf: The Youth's Instructor 01-03-95 para. 02] p. 485, Para. 1, [1895MS].

You should seek God with all your heart for yourselves, that the faith which you possess may be a working faith, a faith that is genuine, a faith that works by love, and purifies the soul. Through the grace of Christ you will make decided endeavors to overcome all cold, rough, harsh, uncourteous ways and manners. These unchristlike attributes will be clearly seen as they are, as you behold the Pattern; for it is by beholding Jesus, by talking of Jesus, by contemplating Jesus, that you

will see the offensive character of sin, of selfishness, or hardness of heart, and you will do the very thing that God requires you to do, and that you have not yet done. You will put away all self, self-importance, self-love, self-esteem, envy, evil surmising, and jealousy, and plead for the Holy Spirit to come into your hearts and abide with you. As you taste and see that the Lord is good, you will hunger and thirst after more of the Holy Spirit, and will make an entire surrender of your will and your way, your plans and ideas, to God, and will keep the way of the Lord. Your words and deportment must be guarded. [Cf: The Youth's Instructor 01-03-95 para. 03] p. 485, Para. 2, [1895MS].

The mighty cleaver of truth has taken you out of the quarry of the world. You were rough stones with jagged edges, bruising and marring whoever you came in contact with; there is a work to be done to smooth off the rough edges. If you appreciated the value of the work that is to be done in the workshop of God, you would welcome the blows of the ax and the hammer. Your self-esteem will be hurt, your high opinion of yourself will be cut away by the ax and the hammer, and the roughness of your character will be smoothed off; and when self and carnal propensities are worked away, then the stone will assume proper proportions for the heavenly building, and then the polishing, refining, subduing, burnishing processes will begin, and you will be molded after the model of Christ's character. His own image is to be reflected in the polished character of his human agent, and the stone is to be fitted for the heavenly building. Angels of God look upon the human agent that thus reflects the brightness and glory of the character of Christ, and proclaim in the heavenly courts: "We are laborers together with God: ye are God's husbandry, ye are God's building." "Here are precious stones growing up into a holy temple in the Lord." [Cf: The Youth's Instructor 01-03-95 para. 04] p. 485, Para. 3, [1895MS].

But we deny Jesus Christ as the one who taketh away the sins of the world, if we do not, after accepting the truth, reveal to the world the sanctifying effects of the truth on our own characters. If we are not better men and women, if we are not more kindhearted, more pitiful, more courteous, more full of tenderness and love; if we do not manifest to others the love that led Jesus to the world on his mission of mercy, we are not witnesses to the world of the power of Jesus Christ. Jesus lived not to please himself. He gave himself as a living, consuming sacrifice for the good of others. He came to elevate, to ennoble, to make happy all with whom he came in contact. Those who receive Christ will put away all that is uncourteous, harsh, and rough, and will reveal the pleasantness, the kindness, that dwelt in Jesus, because Christ abides in the heart by faith. Christ was the light that shineth in darkness, and his followers are also to be the light of the world. They are to kindle their tapers at the divine altar. The character that is sanctified through the truth adds the perfect polish. [Cf: The Youth's Instructor 01-03-95 para. 05] p. 486, Para. 1, [1895MS].

Christ is our model; but unless we behold him, unless we contemplate his character, we shall not reflect his character in our practical life. He was meek and lowly in heart. He never did a rude action, never spoke a discourteous word. The Lord is not pleased with our blunt, hard, unsympathetic ways toward others. All this selfishness must be purged away from our characters, and we must wear the yoke of Christ. Then we shall become laborers together with God, and shall be fitting

up for the society of heavenly angels. We are to be in the world, but not of the world. We are to be representatives of Jesus Christ. As the Lord of life and glory came to our world to represent the Father, so we are to go to the world to represent Jesus. He says, "I sanctify myself, that they also might be sanctified through the truth." "Thy word is truth." We need, then, to become familiar with the word of God; to study and to practise it in life. Then will the word become to us personally the power of God unto salvation. Mrs. E. G. White. [Cf: The Youth's Instructor 01-03-95 para. 06] p. 486, Para. 2, [1895MS].

"Yet a little while is the light with you." This was the Saviour's argument to the Jews, who were resisting all his efforts to reflect upon them the light of the Sun of Righteousness. This is the warning we would give to you who claim to believe the truth! "Yet a little while is the light with you." We would ask you to consider the shortness of human life, how swiftly time is passing. Golden opportunities and privileges are within our reach. The plenteous, abundant mercy of God is waiting your demand upon its richest treasures. The Saviour is waiting to dispense his blessing freely, and the only question is, Will you accept them? The rich provisions have been made, and light is shining in a variety of ways; but this light will lose its preciousness to those who do not appreciate it, who do not accept and respond to it, or, having received it, do not pass the light along to others. [Cf: The Youth's Instructor 01-10-95 para. 01] p. 486, Para. 3, [1895MS].

Your life, your soul, your strength, your capabilities, your powers of mind and body, are to be regarded by you as intrusted capital to be improved for your Lord during the period of your life. You are to stand in your allotted order in God's great army, to work out his plan in saving your own soul and the souls of others. This you may do by living a consistent Christian life, by putting forth earnest efforts, by learning in the school of Christ his ways, his purposes, and subordinating your will and ways to the will and way of Christ. [Cf: The Youth's Instructor 01-10-95 para. 02] p. 486, Para. 4, [1895MS].

Will not all those who claim to be the children of God consider the words of the great Teacher? His words are not mysterious and hard to be understood. When the disciples thought them hard to be understood, they made it evident that they were not united to Christ as the branch is united to the living vine. They did not have true discernment. They misunderstood the words of Christ. That which was plain to those who had true faith, became a stumblingblock to those who lacked spiritual discernment. They were offended because he spoke words to them that the natural heart could not comprehend and receive, and they refused to walk any more with Jesus. [Cf: The Youth's Instructor 01-10-95 para. 03] p. 487, Para. 1, [1895MS].

Are there not among the believers some who love the world and whose affections are so absorbed in their relatives and friends who obey not the truth, that they are confused in mind, and through the temptations of Satan take their stand on his side, instead of on the Lord's side? The love of God for fallen men is without a parallel. Christ declares: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." These were the words over which some of the disciples stumbled, but Jesus removed everything that might

constitute a stumblingblock, and said to 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." It is the word of God abiding in the heart that will quicken the spiritual faculties. [Cf: The Youth's Instructor 01-10-95 para. 04] p. 487, Para. 2, [1895MS].

We wish to impress upon our people who claim to believe the truth for this time that they need to heed the counsel of the True Witness, who represents their state as spiritually fallen, and calls upon them in decided language to repent and to return to their first love. Who is our first love? The world's Redeemer is our first love, and must ever remain our first love. The Christian is to live a life distinctly different from that of the worldling. The worldling lives a cheap quality of life. He consents not to spiritual life. It is he who has the love of God that has life; it is he whose hope is centered, not in this world, but in Christ, the great center. [Cf: The Youth's Instructor 01-10-95 para. 05] p. 487, Para. 3, [1895MS].

Jesus has loved men, and has made every provision that the blood-bought soul shall have a new birth, a new life derived from his own life, as the branch derives its life from the parent stock. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Those who believe in Christ derive their motive power and the texture of their characters from him in whom they believe. "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?" "Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: The Youth's Instructor 01-10-95 para. 06] p. 487, Para. 4, [1895MS].

Our position is plainly marked out. The endowment which we have of God is plainly described, and our accountability and duty are plainly stated. The declaration of Christ is given in language not to be misunderstood: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Mrs. E. G. White. [Cf: The Youth's Instructor 01-10-95 para. 07] p. 487, Para. 5, [1895MS].

True education is a grand science; for it is founded on the fear of the Lord, which is the beginning of wisdom. Christ is the greatest Teacher this world ever knew, and it is not the pleasure of the Lord Jesus that the subjects of his kingdom, for whom he died, shall be educated in such a way that they will be led to place the wisdom of men in the forefront, and delegate to the wisdom of God, as revealed in his holy word, a place in the rear. True education is that which will train children and youth for the life that now is, and in reference to that which is to come; for an inheritance in that better country, even in an heavenly. They are to be trained for the country for which patriarchs and prophets looked. "These all 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. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country

from whence 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 Youth's Instructor 01-31-95 para. 01] p. 488, Para. 1, [1895MS].

The general method of educating the youth does not meet the standard of true education. Infidel sentiments are interwoven in the matter placed in school books, and the oracles of God are placed in a questionable or even an objectionable light. Thus the minds of the youth become familiar with Satan's suggestions, and the doubts once entertained become to those who entertain them, assured facts, and scientific research is made misleading on account of the way its discoveries are interpreted and perverted. Men take it upon themselves to rein up the word of God before a finite tribunal, and sentence is pronounced upon the inspiration of God according to finite measurement, and the truth of God is made to appear as a thing uncertain before the records of science. These false educators exalt nature above nature's God, and above the Author of all true science. At the very time when teachers should have been firm and unwavering in their testimony, at the very time when it should have been made manifest that their souls were riveted to the eternal Rock, when they should have been able to inspire faith in those who were doubting, they made admission of their own uncertainty as to whether the word of God or the discoveries or science, falsely so called, were true. Those who were truly conscientious have been made to waver in their faith because of the hesitation of those who were professed expositors of the Bible when they dealt with the living oracles. Satan has taken advantage of the uncertainty of the mind, and through unseen agencies, he has crowded in his sophistries, and has caused men to become befogged in the mists of skepticism. [Cf: The Youth's Instructor 01-31-95 para. 02] p. 488, Para. 2, [1895MS].

Learned men have given lectures in which have been mingled truth and error; but they have unbalanced the minds of those who leaned toward error instead of toward truth. The nicely woven sophistries of the so-called wise men have a charm for a certain class of students; but the impression that these lectures leave upon the mind is that the God of nature is restricted by his own laws. The immutability of nature has been largely dwelt upon, and skeptical theories have been readily adopted by those whose minds chose the atmosphere of doubt, because they were not in harmony with God's holy law, the foundation of his government in heaven and earth. Their natural tendency to evil made it easy for them to choose false paths, and to doubt the reliability of both the Old and the New Testament's records and history. Poisoned with error themselves, they have watched every opportunity to sow the seeds of doubt in other minds. Nature is exalted above the God of nature, and the simplicity of faith is destroyed; for the foundation of faith is made to appear uncertain. Befogged in skepticism, the minds of those who doubt are left to beat on the rocks of infidelity. Mrs. E. G. White. [Cf: The Youth's Instructor 01-31-95 para. 03] p. 488, Para. 3, [1895MS].

Association with learned men is esteemed by some more highly than communion with the God of heaven. The statements of learned men are thought of more value than the highest wisdom revealed in the word of God. But while infidelity is proudly lifting up its head, Heaven looks

down upon the vanity and nothingness of human reasoning; for man in and of himself is vanity. All the merit, all the moral dignity, of men, has been theirs simply in and through the merits of Jesus Christ. What, then, are the speculations of the greatest minds of the greatest men that have ever lived? Yet men place their human reasonings before the revealed will of God, and present to the world that which they claim is higher wisdom than the wisdom of the Eternal. In their vain imaginations, they would bring down the economy of heaven to suit their own inclinations and desires. [Cf: The Youth's Instructor 02-07-95 para. 01] p. 489, Para. 1, [1895MS].

The great God has a law by which to govern his kingdom, and those who trample upon that law will one day find that they are amenable to its statutes. The remedy for transgression is not to be found in declaring that the law is abolished. To abolish the law would be to dishonor it, and to cast contempt upon the Lawgiver. The only escape for the transgressor of law is found in the Lord Jesus Christ; for through the grace and atonement of the only begotten Son of God, the sinner may be saved and the law vindicated. The men who parade before the world as wonderful specimens of greatness, and at the same time trample down the revealed will of God, robe man with honor, and talk of the perfection of nature. They paint a very fine picture, but it is an illusion, a flattering deception; for they walk in the sparks of their own kindling. [Cf: The Youth's Instructor 02-07-95 para. 02] p. 489, Para. 2, [1895MS].

Those who present a doctrine contrary to that of the Bible, are led by the great apostate who was cast out of the courts of God. Of him before his fall, it was written, "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. . . . 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. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . 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: The Youth's Instructor 02-07-95 para. 03] p. 489, Para. 3, [1895MS].

With such a leader, an angel expelled from heaven, these supposed wise men of earth may fabricate bewitching theories with which to infatuate the minds of men. Paul said to the Galatians, "Who hath bewitched you, that ye should not obey the truth?" Satan has a masterly mind, and he has his chosen agents by which he works to exalt men, and clothe them with honor above God. But God is clothed with power; he is able to take those who are dead in trespasses and sins, and by the operation of the Spirit which raised Jesus from the dead, transform the human character, bringing back to the soul the lost image of God. Those who believe in Jesus Christ are changed from being rebels against the law of God into obedient servants and subjects of his kingdom. They are born again, regenerated, sanctified through the truth. This power of God the skeptic will not admit, and he refuses all evidence until it is brought under the domain of his finite faculties. He even dares to set aside

the law of God, and prescribe the limit of Jehovah's power. But God has said, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Mrs. E. G. White. [Cf: The Youth's Instructor 02-07-95 para. 04] p. 489, Para. 4, [1895MS].

"I write unto you, young men, because ye have overcome the wicked one. . . . I have written unto you, young men, because ye are strong, and the word of God abideth in you." [Cf: The Youth's Instructor 05-30-95 para. 01] p. 490, Para. 1, [1895MS].

The Lord requires that every human agent shall do his best; and those that do their best will have the greatest personal satisfaction, and will bring the greatest satisfaction to those who have an interest in them. The youth need to realize that they need a deep experience in the things of God. A mere surface work will be of no benefit to them. You need to bring the light of God's word into your heart, that you may search it with a lighted candle. "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: The Youth's Instructor 05-30-95 para. 02] p. 490, Para. 2, [1895MS].

When you associate together, you may be a help and a blessing one to another if you surround yourselves with an influence that is divine; but there are those who have grave defects which are gaining a deeper hold upon them, and which, if not overcome, will drive the Spirit of God out of the heart. There is among you too much love of jesting and joking, which is not convenient, and which in no way strengthens the soul or the intellect. Jestings and joking may please a class of cheap minds, but the influence of this kind of conduct is destructive to spirituality. I speak to you as a class and also as individuals: Guard your words. Let sobriety and sound common sense characterize your conversation. Do not trifle with the purity and nobility of your souls by condescending to indulgence in stale jokes, and in cultivating habits of trifling conversation. The requirement of God is explicit on these points, and presents before you the obligation that rests upon you as children of God. The word of God says: "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." Again the injunction is given in still more explicit language: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [Cf: The Youth's Instructor 05-30-95 para. 03] p. 490, Para. 3, [1895MS].

Bible religion is not one influence among many others, but its influence is supreme, pervading and controlling every other influence. Bible religion is to exercise control over life and conduct. It is not to be like a dash of color brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into the color until every thread of the fabric was dyed a deep, fast, unfading hue. The Lord will give you understanding in all

practical Bible truths as you bring them into your life practice. Principles of truth are to be carried out in your practical experience in everyday matters. If you are determined that you will obey every word that proceedeth out of the mouth of God, then great and efficient truths will be discovered by you, and you will see that Bible religion has to do with the smaller and larger concerns of life. The broad principles of the word of God are to regulate the character and conduct of every genuine Christian. Let every one inquire seriously: Am I a genuine Christian? Am I bearing the true marks of a Christian? Am I doing my best to perfect a character after the divine model? Am I permitting the grace of God to have a molding influence upon me, and am I becoming more and more perfectly conformed to the image of Jesus Christ? [Cf: The Youth's Instructor 05-30-95 para. 04] p. 490, Para. 4, [1895MS].

Aim to be faithful students in the school of Christ, learning daily to conform your life to the divine Pattern. Set your faces heavenward, and press toward the mark for the prize of your high calling in Christ Jesus. Run the Christian race with patience, and rise superior to every temptation, however grievous it may be, that shall come to you. Resist the devil, and he will flee from you. Draw nigh to God; and if you are desirous of taking the first upward step, you will find his hand stretched out to help you. It remains with you, individually, as to whether you walk in the light of the Sun of righteousness, or in the darkness of error. The truth of God can be a blessing to you only as you permit its influence to purify and refine your soul. [Cf: The Youth's Instructor 05-30-95 para. 05] p. 491, Para. 1, [1895MS].

As you are associated together in physical and mental training, be careful what habits you form. If you choose, you can make the occasion that brings you together one in which you can do most essential missionary work one for another. Christian example, manifested in spirit, in words, in the faithful discharge of your duty both in physical and mental lines, will have an influence upon those with whom you associate. Individually you may be God's true missionaries, watching for souls as they that must give an account. God has given you reasoning powers, and you are to put to use your capabilities, and consider how you may answer the expectation of Christ in bearing one another's burdens. Let every one exercise the talents intrusted to him by watching unto prayer, and by lifting to the extent of his power. Bear in mind, I beseech you, that it rests with you whether or not you will form characters after the divine similitude. It rests with you whether you will go contrary to God and his truth, and become tempters to those with whom you associate. There is nothing more decidedly antagonistic to the pure truth of God than a polluted heart. Do not expect that the Holy Spirit will force your will. It is the Holy Spirit's office to convict of sin, and to incline the heart toward truth and righteousness. Mrs. E. G. White. [Cf: The Youth's Instructor 05-30-95 para. 06] p. 491, Para. 2, [1895MS].

"I won't tell a lie! I won't be such a coward," said a fine little fellow, when he had broken a little statuette of his father's in showing it to his playmates, and they were telling him how he could deceive his father and escape a scolding. He was right. So Charles Mann was right, and was rewarded for it, as the following story will show:-- [Cf: The Youth's Instructor 06-13-95 para. 01] p. 491, Para. 3, [1895MS].

"A young offender, whose name was Charlie Mann, smashed a large pane of glass in a chemist's shop, and ran away at first; but he quickly thought: 'What am I running for? It was an accident; why not turn and tell the truth?' [Cf: The Youth's Instructor 06-13-95 para. 02] p. 491, Para. 4, [1895MS].

"No sooner thought than done. Charlie was a brave boy. He told the whole truth--how the ball with which he was playing slipped out of his hand; how frightened he was, how sorry, too, at the mischief done, and willing to pay if he had the money. [Cf: The Youth's Instructor 06-13-95 para. 03] p. 491, Para. 5, [1895MS].

"Charlie did not have the money, but he could work, and to work he went at once, in the very shop where he broke the glass. It took him a long time to pay for the large and expensive pane he had shattered, but when he was done, he had endeared himself so much to the shopkeeper by his fidelity and truthfulness, that he could not hear of his going away, and Charlie became his clerk. [Cf: The Youth's Instructor 06-13-95 para. 04] p. 491, Para. 6, [1895MS].

"'Ah, what a lucky day it was when I broke that window,' he used to say. [Cf: The Youth's Instructor 06-13-95 para. 05] p. 492, Para. 1, [1895MS].

"'Charlie,' his mother would respond, 'what a lucky day it was when you were not afraid to tell the truth.'" [Cf: The Youth's Instructor 06-13-95 para. 06] p. 492, Para. 2, [1895MS].

"Lying lips [are] abomination to the Lord: but they that deal truly [are] his delight."-- *Proverbs 12:22*. [Cf: The Youth's Instructor 06-13-95 para. 07] p. 492, Para. 3, [1895MS].

"And you hath he quickened, who were dead in trespasses and sin; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." [Cf: The Youth's Instructor 06-13-95 para. 01] p. 492, Para. 4, [1895MS].

But while we are saved through grace, the apostle presents the part that we are to act. He says: "Work out your own salvation with fear and trembling [lest you become an influence to lead others astray]: for it is God that worketh in you both to will and to do of his good pleasure." In these scriptures is presented the co-working of God with man and man with God. How important it is that the work shall go forward harmoniously, so that, as a result, the perfection of Christian character may be obtained through the union of the human and divine! Where this cooperation is found, these words are appropriate: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled," that he may "present you holy and

unblameable and unreprieveable in his sight." Let every soul remember that the Christian armor cannot be laid aside for one moment. We are called upon to keep up the warfare, to resist Satan, to watch and pray. [Cf: The Youth's Instructor 06-13-95 para. 02] p. 492, Para. 5, [1895MS].

Where the heart is purified and refined, and made fit for the indwelling of the Holy Spirit, the tongue will be sanctified to the glory of God. When you hear young men jesting and joking, do not join in the merriment that dishonors Jesus Christ who died for them, but rather reprove them. Watch over one another for good. Pray for and with one another. You can surround your souls with an atmosphere that will be like breezes from the heavenly Eden. Open your heart to the Lord Jesus. Guard your tongue. Let not your tongue run at random in jesting and joking. These are signs that your heart needs to be cleansed from its defilement. Those who are earnestly striving to obtain the world to come, will act according to Christian principles in all the concerns of life. They will bring into practice the injunction: "Not slothful in business; fervent in spirit; serving the Lord." If we are sincere Christians in meeting, we shall be sincere Christians at all times and in all places. I am very desirous that all who are acquainted with Christ shall manifest the fact by the spirit revealed in their words. Christ said: "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words index the state of our heart; and whether men talk much or little, their words express the character of their thoughts. A man's character may be quite accurately estimated by the nature of his conversation. Sound, truthful words have the right ring in them. "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Mrs. E. G. White. [Cf: The Youth's Instructor 06-13-95 para. 03] p. 492, Para. 6, [1895MS].

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." "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: The Youth's Instructor 06-27-95 para. 01] p. 493, Para. 1, [1895MS].

How is it that many who profess the name of Christ utter so many vain, idle words? Satan watches to obtain an advantage over those who speak in a reckless manner. Those who jest and joke and indulge in cheap conversation place themselves upon a level where Satan can give access to them. He is playing the game of life for their souls. Can we wonder that the word of God cautions us, and warns us against sinning with our tongues? [Cf: The Youth's Instructor 06-27-95 para. 02] p. 493, Para. 2, [1895MS].

We are to feed upon Christ, the living bread from heaven. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and practice the truths they teach in our daily life. Those who do this will reveal the fact that they are feasting upon the bread of life, eating the flesh of the Son of God, and drinking daily of the waters of salvation. If we closely study the words of Christ, and take heed to his lessons, we shall feed upon his flesh; for the Word became flesh, and dwelt among us. Christ says: "The words that I speak unto you, they are spirit, and they are life." When we utter meaningless and silly words, we encourage others to indulge in the same kind of conversation; but it is a great sin in the sight of God to allow ourselves to utter words that do not suggest pure, choice thoughts which will elevate, ennoble, and sanctify our characters and the characters of those who hear. The only words that come from our lips should be pure, clean words. No one can tell how much sin is created by careless, foolish, unmeaning words. The character of those who utter these senseless words is indexed by them. Sensible people are ashamed to listen to such words, and disgusted that their precious time should be wasted in listening to frivolous utterances. [Cf: The Youth's Instructor 06-27-95 para. 03] p. 493, Para. 3, [1895MS].

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words, you have dishonored the name of Christ; for you have misrepresented him in character. No word of guile was found in his lips, no word of prevarication or falsehood. The people that are described as making up the one hundred and forty-four thousand, have the Father's name written in their foreheads, and of them it is said: "In their mouth was found no guile: for they are without fault before the throne of God." If they had been speaking foolish, senseless, false words, they would not have been found without guile, and without fault before the throne of God. John also wrote, saying: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen. 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: The Youth's Instructor 06-27-95 para. 04] p. 493, Para. 4, [1895MS].

O that all our youth would form characters after the divine similitude! O that Christ may be in you a well of water springing up

unto everlasting life. Begin at once the work of soul purification. Put from you all nonsense, and refrain from trifling words. Every word you speak is as a seed that will germinate and produce either good or bad fruit, according to its character. The words we utter encourage the feelings that prompted them. Exaggeration is a terrible sin. Passionate words sow seeds that produce a bad crop which no one will care to garner. Our own words have an effect upon our character, but they act still more powerfully upon the characters of others. The Infinite God alone can measure the mischief that is done by careless words. These words fall from our lips, and we do not perhaps mean any harm; yet they are the index of our inward thoughts, and work on the side of evil. What unhappiness has been produced by the speaking of thoughtless, unkind words in the family circle! Harsh words rankle in the mind, it may be for years, and never lose their sting. As professed Christians, we should consider the influence our words have upon those with whom we come into association, whether they are believers or unbelievers. Our words are watched, and mischief is done by thoughtless utterances. No after association with believers or unbelievers will wholly counteract the unfavorable influence of thoughtless, foolish words. Our words evidence the manner of food upon which the soul feeds. Mrs. E. G. White. [Cf: The Youth's Instructor 06-27-95 para. 05] p. 494, Para. 1, [1895MS].

Those who love Jesus Christ will contemplate his character, meditate upon his words, practice his precepts, and become living missionaries. The words they speak will be like apples of gold in pictures of silver. The homes about us might be havens of rest and peace; but they have been anything but this because of the incalculable mischief that has been wrought by the tongue. Souls have been murdered by harsh, censorious words. If the cases of some could be brought to light, it would be revealed that souls have been lost because, when they were struggling under temptation, persons have united with Satan in casting upon them unkind, discouraging words. Men in positions of importance have felt at liberty to speak to them inconsiderately, to give utterance to suspicions, and to judge them hastily. The spiritual atmosphere which surrounded the souls of these men was of a malicious character. They themselves were under the sway of Satan, and the fruit of their words was a soul lost unto death through time and eternity. They placed a rock of stumbling before the feet of the tempted, and caused them to stumble and fall. No after effort to lift up the fallen soul was successful. [Cf: The Youth's Instructor 07-11-95 para. 01] p. 494, Para. 2, [1895MS].

When men are tempted, how often they drop the bad seed of doubt into the mind of another, and watered by the suggestions of Satan, it takes root and bears fruit. The man who is thus influenced by the evil word, in his turn insinuates his doubts into the minds of others. The one who first dropped the seed may overcome his error, and become established in the truth. He may outlive his temptation, pass into the sunshine of perfect faith, and be entirely unconscious that his words have lived and rankled in the soul of another. He may not know that he is poisoning the atmosphere of another soul forever. Terrible are the results that have come from the sowing of such seed. "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison." [Cf: The Youth's Instructor 07-11-

Will you to whom I now address these words, take heed to the instruction given you? Let the youth take warning; let them not be forward in conversation, but be modest and retiring. Let them be quick to hear things that will profit the soul, and be slow to speak, unless it be to represent Jesus, and to witness to the truth. Show humility of mind by modesty of demeanor. Let your conversation be seasoned with grace. Educate the soul to cheerfulness, to thankfulness, and to the expression of gratitude to God for the great love wherewith he hath loved us, and thus adorn the doctrine of our Lord and Saviour in all things, at all places, and at all times. Glorify the Master by witnessing in your character to the work of the Holy Spirit upon your soul. Let Christ arise in the soul as a wellspring of life. Christian cheerfulness is the very beauty of holiness. Those who are rich in faith will make manifest the grace of Christ. Paul charges Timothy, saying: "If we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Mrs. E. G. White. [Cf: The Youth's Instructor 07-11-95 para. 03] p. 495, Para. 1, [1895MS].

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." When the heart has a deep longing for God, when the mind contemplates the goodness and the loving kindness of God, when the soul hopes and trusts in the Lord, the Holy Spirit will be as a comforter to the soul. Jesus says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Shall we be obedient to these inspired words that come sounding down the line to our time? The purpose to which we are called is an exalted one. Peter says, "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." How can you show forth his praises? By the words that you utter. You can speak in such a way as to bless others, to be a savor of life unto life in working the works of righteousness. "Dearly beloved, I beseech you as

strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Cf: The Youth's Instructor 07-18-95 para. 01] p. 495, Para. 2, [1895MS].

The Lord is to be honored and glorified by his people in the midst of a crooked and perverse generation, among whom they are to shine as lights in the world. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." The manner in which we use the gift of speech will tell on the side of good or evil. We are to manifest Christian tact and sanctified judgment. Men will present arguments against the truth that will be inspired by Satan for the purpose of leading the advocates of truth into side issues, and to carry the minds of his hearers into the same channels. Satan's subtlety often accomplishes this, and thus confuses and harasses those who are seeking after truth. The advocates of truth should not permit themselves to be led hither and thither after vain objections, but they should lift up the standard of truth, and from the book of inspiration crowd in the words of God. Let every soul meet the temptations of Satan in the same manner in which Christ met them when in conflict with the enemy in the wilderness. He said to the tempter, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Mrs. E. G. White. [Cf: The Youth's Instructor 07-18-95 para. 02] p. 496, Para. 1, [1895MS].

The gospel of Christ makes progress in every human agent that is consecrated to the Lord's service. The Holy Spirit takes possession of every one who has a willing mind, not that that person may work the Holy Spirit, but that the Holy Spirit may work its miracle through the grace that is poured upon the human agency. The goodness of God becomes a working power through a consistent life, through fervent love for Jesus, and through heaven inspired zeal. Those who are in association with Jesus will partake of his melting love, and manifest his overflowing sympathy for souls who are yielding to Satan's specious temptations. They will plan and study and exercise tact, in order that they may make a success of so presenting the unselfish love of Christ that sinful and impenitent hearts may be won to loyalty to Jesus, who gave his life for them. [Cf: The Youth's Instructor 08-01-95 para. 01] p. 496, Para. 2, [1895MS].

My young friends, I call upon you now to make your decision without a moment's delay, that you will no longer stand under the banner of the power of darkness or remain in captivity to Satan. You are Christ's property; you have been bought with a price. You are privileged now in having the precious truth to appeal to your conscience and understanding. Light shines in clear rays about you. Reasons are presented to you why you should become the sons and daughters of God, why you should believe in Christ as your personal Saviour, why you should confess him while mercy's sweet voice pleads with you. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief." "Whosoever therefore shall confess me before men, him will I confess also before

my Father which is in heaven. But whosoever shall deny me before men [by a godless, frivolous life and conversation], him will I also deny before my Father which is in heaven." "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Cf: The Youth's Instructor 08-01-95 para. 02] p. 496, Para. 3, [1895MS].

Lose no time; confess Christ without delay. It is the Holy Spirit, the Comforter, the Spirit of truth that testifies of Christ. Jesus 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." To grieve the Holy Spirit which would make you a witness of Christ is a terrible thing. You know not when you may grieve the Spirit for the last time. The Holy Spirit does not work upon the human heart to compel you to give yourself to Christ, to force you to yield your conscience: but it shines into the chambers of the mind in a way to convict of sin, and to entice you unto righteousness. If you do not confess Christ now, the time will come when, overwhelmed with a sense of the great things that you have lost, you will make confession. But why not confess Christ now while mercy's voice invites you? "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." "We shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Mrs. E. G. White. [Cf: The Youth's Instructor 08-01-95 para. 03] p. 497, Para. 1, [1895MS].

Now is the time to confess Christ before the world; by a consistent life and conversation to be a witness for Jesus Christ. By so doing you will exercise an influence over others, and will aid others to confess that Christ is Lord, to the glory of God the Father. The more light you have, and the more Christ works through the Holy Spirit to win you from a course of guilt, the more responsible you will be for resisting his mercy and refusing his invitation. The Jewish nation rejected Christ, and the darkness that came upon them corresponded to the great light that had been given them. So it will be with you. The greater the light you have, the greater will be the darkness that will enshroud you. You will press closer to the enemy of Christ, and make it more manifest than before that it is your choice to be Satan's slave rather than Christ's free man. Not enlisting in the service of the Captain of our salvation, you show to the world that you have chosen another leader. [Cf: The Youth's Instructor 08-08-95 para. 01] p. 497, Para. 2, [1895MS].

The kingdom of heaven has come near unto you, and you have seen the Father and the Son. You think that the time will never come when you will mock and deride Jesus. You think that if you had lived upon earth when Christ was here, your voice would not have been raised with that of the multitude who cried, "Away with him! Crucify him!" But if you

persist in rejecting Christ, you will be at the mercy of the enemy, and will do his bidding at last. I beseech of you to take your stand without delay on the side of Christ. Jesus has bought you with an infinite price because he loves you. Why not reveal to the world that you do not hate and reject Jesus? Why do you not manifest that you love the attributes and the service of Christ more than you love the attributes and the service of Satan? Why do you ventilate what you call skepticism, when you know that Jesus Christ came into the world to save just such foolish sinners as yourselves? Why do you look upon religion as a restraint, when the practise of godliness will keep you from ruining your happiness in this life, and will give you a title to the future, immortal life? O let it not be said of you, "Ye have seen and hated both me and my Father." [Cf: The Youth's Instructor 08-08-95 para. 02] p. 497, Para. 3, [1895MS].

Jesus has done much for you, and he is willing to do much more. Every blessing, every talent, every capability you possess has come to you through Jesus Christ. Those who reject Christ, reject their only hope of happiness in this life, and cut themselves off from the hope of eternal life. Every step of rejection of Christ is a step toward the rejection of the goodness of salvation, and toward the sin against the Holy Spirit. It is evident that not one who stands under the banner of Jesus Christ, who serves him as a faithful soldier, has committed this sin. The sin against the Holy Ghost is not confined to any one period of time, or limited to any one generation. The Jewish nation who rejected Christ committed the unpardonable sin, but by taking the same course that they took in refusing the invitation of mercy, we may commit the same error. You offer insult to the Prince of life, and put him to an open shame before the synagogue of Satan. "We are made a spectacle unto the world, and to angels, and to men." You should not delay one day. The peril is too great. You may lose your life. Satan is watching every opportunity in order that he may destroy both soul and body; but Jesus is ready to pardon all your sins, and to make you a child of God, an heir of heaven. Mrs. E. G. White. [Cf: The Youth's Instructor 08-08-95 para. 03] p. 498, Para. 1, [1895MS].

"The kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Cf: The Youth's Instructor 08-22-95 para. 01] p. 498, Para. 2, [1895MS].

Christ drew his lessons from the customs of the people, and from facts with which they were familiar. They knew that when a man found a treasure, or knew that a certain field contained valuable stores, he invested all his property in buying the field. Christ used this fact to illustrate the value of the treasure of truth. In the days of Christ the people generally thought that to bury their treasures was to preserve them in safety, and many placed their gold in the bosom of the earth. At times the buried treasure was lost to its possessor by his sudden death, and the secret of his hidden wealth was locked up from his relatives and friends with its possessor in his grave. Afterward, when the land was worked, the treasure was discovered. Sometimes the gold was brought to light by someone who was not related to its possessor, and the secret of the hidden treasure was not disclosed until the man had made arrangements to buy the field for himself. This fact is taken to illustrate the value of the kingdom of heaven, and how those who appreciate its value are willing to dispense with all in

order to obtain it. [Cf: The Youth's Instructor 08-22-95 para. 02] p. 498, Para. 3, [1895MS].

Without the kingdom of God we are lost, we have no knowledge of God, and are without hope in the world; but salvation has been provided for us through faith in Jesus Christ. He is the treasure, and when the rubbish of the world is swept away, we are enabled to discern his infinite value. He says, "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name." The divinity of Christ was as a hidden treasure. At times when he was upon earth, divinity flashed through humanity, and his true character was revealed. The God of heaven testified to his oneness with his Son. At his baptism the heavens were opened, and the glory of God in the similitude of a dove like burnished gold hovered over the Saviour, and a voice came from heaven, saying, "This is my beloved Son, in whom I am well pleased." But the nation to whom Christ came, though professing to be the peculiar people of God, did not recognize the heavenly treasure in the person of Jesus Christ. They had had light upon light, evidence upon evidence. "God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." "What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the Law. For they stumbled at that stumblingstone; as it is written. Behold, I lay in Sion a stumblingstone and rock of offense; and whosoever believeth on him shall not be ashamed." "Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." [Cf: The Youth's Instructor 08-22-95 para. 03] p. 498, Para. 4, [1895MS].

Jesus Christ, the Majesty of heaven, was not discerned in the disguise of humanity. He was the divine teacher sent from God, the glorious treasure given to humanity. He was fairer than the sons of men, but his matchless glory was hidden under a cover of poverty and suffering. He veiled his glory in order that divinity might touch humanity, and the treasure of immense value was not discerned by the human race; "but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The man who finds Christ, the man who beholds the treasure of salvation, has found the field and the hidden treasure. "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. . . . And of his fulness have all we received, and grace for grace." The treasure indeed is hidden under the garb of humanity. Christ is the unsearchable riches, and he who finds Christ, finds heaven. The human agent who looks upon Jesus, who dwells by faith on his matchless charms, finds the eternal treasure. In the parable he who finds the treasure is represented as so well satisfied with his discovery that he sells all

that he has to purchase that field. Mrs. E. G. White. (*To be concluded.*) [Cf: The Youth's Instructor 08-22-95 para. 04] p. 499, Para. 1, [1895MS].

Christ does not use this parable to commend the man who hides the treasure until he can buy the field; but his object in using this illustration is to convey to our mind the value of spiritual things. To obtain worldly treasure, the man would make a sacrifice of his all; and how much more should we give for the priceless, heavenly treasure! He said again: "The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This goodly pearl represents the priceless treasure of Christ, as does the gold hid in the field. In Christ we have everything that is needful for us in this life, and that which will make up the joy of the world to come. All the money in the world will not buy the gift of peace and rest and love. These gifts are provided for us through faith in Christ. We cannot purchase these gifts from God; we have nothing with which to buy them. We are the property of God; for mind, soul, and body have been purchased by the ransom of the life of the Son of God. Then how can we buy the Son of God as our treasure? Jesus 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." Then what is it to buy the eternal treasure? It is simply to give back to Jesus his own, to receive him into the heart by faith. It is cooperation with God; it is bearing the yoke with Christ; it is lifting his burdens. For our sakes he became poor, that we through his poverty might be made rich. The Lord Jesus laid aside his royal crown, he left his high command, he clothed his divinity with humanity, in order that through humanity he might uplift the human race. He so appreciated the possibility of the human race that he became man's substitute and surety. He places upon man his own merit, and thus elevates him in the scale of moral value with God. Christ is the atoning sacrifice. He left the glory of heaven, he parted with his riches, he laid aside his honor, not in order to create love and interest for man in the heart of God, but to be an exponent of the love that existed in the heart of the Father. He came into the world to make man accept the fact that although man had sinned against God, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Jesus paid the price of all his riches, he assumed humanity, he condescended to a life of poverty and humiliation, in order that he might seek and save that which was lost. [Cf: The Youth's Instructor 09-05-95 para. 01] p. 499, Para. 2, [1895MS].

Through the grace of Christ, we may be strengthened and matured, so that though now imperfect, we may become complete in him. We have mortgaged ourselves to Satan, but Christ came to ransom and redeem us. We cannot purchase anything from God. It is only by grace, the free gift of God in Christ, that we are saved. [Cf: The Youth's Instructor 09-05-95 para. 02] p. 500, Para. 1, [1895MS].

In the parable of the treasure in the field, the man who found it went and hid it until he was enabled to purchase it; but in finding Christ, we have nothing to hide. In our great joy we desire to reveal the hidden treasure to others. We are eager to impart the possession, and put forth heartfelt, earnest effort so to represent the treasure to

others that they may value it as we value it. Like the man who sold his all, we estimate nothing too dear to be sacrificed for the possession of the heavenly treasure. Those who find Christ find salvation, and they are not ashamed to have anyone understand what a high estimate they place upon him who is their salvation, righteousness, sanctification, redemption, and exceeding great reward. They desire that all shall see and appreciate the treasure which they have found. They desire that every one shall open the heart so that the healing beams of the Sun of righteousness may shine into the chambers of heart and mind, and that others may have the light of life. It is impossible to hide the bright hope that comes to the soul who lays hold of Christ by faith. When Jesus went through the cities and villages of Palestine, it is written that he "could not be hid." Let the precious Saviour come into the heart, and his presence cannot be concealed. The heart will be full of hope, comfort, and love, and a divine light will illuminate the countenance. [Cf: The Youth's Instructor 09-05-95 para. 03] p. 500, Para. 2, [1895MS].

Christ says to you, "My son, give me thine heart." And in exchange for your heart, he says, "A new heart also will I give thee." Will you accept the heavenly treasure on Christ's terms? Those who make the treasure their own by faith, are the only ones who can be benefited by it. We are to appropriate Christ by accepting the truth of his word. Are we doing it? Mrs. E. G. White. [Cf: The Youth's Instructor 09-05-95 para. 04] p. 500, Para. 3, [1895MS].

"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." Divine knowledge must be combined with human education in order that the gospel may not be hid. The apostle says, "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." God has given us warning that we shall not lean to our own understanding. If we do, we shall be in constant danger of being misled and misdirected by the god of this world. Those who know Jesus Christ as their personal Saviour have the privilege of being educated and trained in a higher school than that of men, and of being tutored under higher wisdom than that of finite beings. They may come under the tutorship of the greatest Teacher the world ever knew, and partake of the same knowledge that he gave to Daniel. Those who are humble in heart, those who feel their need of higher wisdom, and do not rely upon their own finite judgment, but search earnestly to know the will of God, may draw from the source of all knowledge, and obtain grace, prudence, discretion, and judgment. They will realize the fulfilment of the assurance of God's word: "The entrance of thy words giveth light; it giveth understanding unto the simple." Those who are meek and lowly in heart, will learn of Christ, and find rest unto their souls. [Cf: The Youth's Instructor 09-19-95 para. 01] p. 500, Para. 4, [1895MS].

Young men and young women will often be brought into positions where they are uncertain what to do. Their inclination leads them in one direction, and the Holy Spirit of God draws them in another direction. Satan presses his temptation upon them, and urges them to follow the

inclinations of the natural heart. But those who desire to be true to Christ, will listen to the voice that says, "This is the way, walk ye in it." They will decide to take the course of the righteous, although it is more difficult to pursue, more painful to follow, than the way of their own heart. But they will also realize the fulfilment of the promise: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." We need to receive divine wisdom in the daily concerns of life, in order that we may display sound judgment, and choose the safe path because it is the right one. He who acts upon his own judgment will follow the inclination of the natural heart; but he whose mind is opened to the word of God, will prayerfully consider every way of his feet, so that he may honor God, and keep the way of the Lord. He will remember that "even Christ pleased not himself," and he will consider it a great privilege to follow in His steps. He will take his perplexities to God in prayer, and ask the guidance of him whose property he is. He will realize that he belongs to God, soul, body, mind, and strength. The apostle says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: The Youth's Instructor 09-19-95 para. 02] p. 501, Para. 1, [1895MS].

Let those who are perplexed with temptation, go to God in prayer. The Lord says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The promises of God are unfailing. The word of God is not yea and nay; but yea and Amen in Christ Jesus. Persevere in prayer, and watch thereunto without doubting, and the Holy Spirit will work in the human agent, bringing heart and mind into subjection to right principles. Repeat over and over the promise, "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." When tempted, fasten your faith firmly upon the promise of God, and thank him for the grace and mercy that he has so freely bestowed. [Cf: The Youth's Instructor 09-19-95 para. 03] p. 501, Para. 2, [1895MS].

Let every youth train himself in practical lines, to trust the Lord, and not to follow his own ways. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. . . . Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." Mrs. E. G. White. (To be concluded.) [Cf: The Youth's Instructor 09-19-95 para. 04] p. 501, Para. 3, [1895MS].

It is anything but wise, my young friends, to seek your own pleasure, to sow a crop of tares in foolish, sinful actions, which will not only lead others to do the same, but will bring forth a bitter harvest for your own reaping. The Lord says: "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." Youth is the sowing time, and the words and deeds of the early life are like seeds that will germinate and produce a harvest after their kind. Then why not sow seeds of kindness, of love, of faith, of patience, of self-denial, and true benevolence, and keep all your passions under control? Such sowing will produce a harvest after its kind. Let every word and deed be a seed that will result in good fruit. [Cf: The Youth's Instructor 09-26-95 para. 01] p. 501, Para. 4, [1895MS].

If you seek the help and grace of God, the Holy Spirit will take possession of mind and character, and work in you that which you can work out with all safety to yourself, and with all benefit to others. You will show that you love God supremely, and your neighbor as yourself. What more desirable work could you do, what could be more satisfactory to yourself, than to know that you are a blessing to your fellow men? Under the dictation of the Holy Spirit, you may be a laborer together with God in uplifting humanity. The atmosphere that surrounds your soul will be of a pure, healthful character. [Cf: The Youth's Instructor 09-26-95 para. 02] p. 502, Para. 1, [1895MS].

Untried character is not reliable. We are to be tried by temptation in order that we may learn to seek wisdom from God, and to flee to the stronghold in time of trouble. He alone will be successful in resisting temptation who finds help and grace from God. Individually we stand as did our first parents--face to face with manifold temptations that solicit mind and heart. All heaven is watching with intense interest, to see whether we will look unto Jesus and submit ourselves to his will, or whether in the temptation we shall follow the inclinations of the natural heart and the solicitations of the evil one. O, how often you have lost the battle because you have acted independent of him who has made you his own by creation and by redemption! Yielding to the solicitations of evil, you have experienced evil as did Adam when he fell into the snare; but those who through faith are kept by the power of God, learn good and precious things. They experience the peace of Christ which passeth understanding. In resisting temptation, you refuse to be confederate with Satan, and place yourselves under the banner of Jesus Christ. In the sight of heavenly intelligences, you develop yourself as a conqueror. It is made manifest that you are a son of 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, not of the will of the flesh, nor of the will of man, but of God." You represent Christ in true goodness of character, and understand what these words signify, "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. . . . And of his fulness have all we received, and grace for grace." You receive grace, you develop grace; and as you reveal grace in your words, in your spirit and actions, God pours upon you a larger measure of grace. In proportion as you surrender yourselves to the working of the Holy Spirit, you are supplied with heavenly grace. You are molded and fashioned a vessel unto honor, and become a channel through which God makes manifest his grace to the world. Mrs. E. G. White. [Cf: The Youth's Instructor 09-26-95 para. 03] p. 502, Para. 2, [1895MS].

The kingdom of heaven is represented as being like unto a merchantman

"seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." [Cf: The Youth's Instructor 10-10-95 para. 01] p. 502, Para. 3, [1895MS].

This parable has a double significance, and applies not only to man seeking the kingdom of heaven, but to Christ seeking his lost inheritance. Through transgression, man lost his holy innocence, and mortgaged himself to Satan. Christ, the only begotten Son of God, pledged himself for the redemption of man, and paid the price of his ransom on the cross of Calvary. He left the worlds unfallen, the society of holy angels in the universe of heaven; for he could not be satisfied while humanity was alienated from him. The heavenly merchantman lays aside his royal robe and crown. Though the Prince and Commander of all heaven, he takes upon him the garb of humanity, and comes to a world that is marred and seared with the curse, to seek for the one lost pearl, to seek for man fallen through disobedience. For our sake he became poor, that we through his poverty might be made rich. [Cf: The Youth's Instructor 10-10-95 para. 02] p. 502, Para. 4, [1895MS].

Satan is exercising his power over the human race. He accused God and Christ, misrepresenting the Father, and deceiving men in regard to the Prince of the hosts of heaven. More and more he was obscuring the knowledge of the only true God, taking possession of the minds of men, and afflicting their bodies. The messengers that God sent were refused, beaten, and killed. Christ came to the world to meet the wily foe, and to dispute his claim of sovereignty over the earth. He came to the world as a man, veiling his majesty and glory, clothing his divinity with humanity, in order that he might not extinguish the sinful race, but stand where man stood, to endure the temptations under which Adam failed. He became the substitute and surety for the fallen world, and submitted to every test that could be brought to bear upon his loyalty to God. He had only the advantages in the battle which are the privilege of fallen man. He was tempted in all points like as we are, but he met Satan with the weapon of God's word, saying, "It is written." [Cf: The Youth's Instructor 10-10-95 para. 03] p. 503, Para. 1, [1895MS].

The warfare between the Prince of light and the prince of darkness was carried on under far more discouraging circumstances than was the battle between Adam and Satan. Christ's life was a continual battle until he was offered up on Calvary's cross. But in spite of Satan's temptation, in spite of the trials and humiliations that came upon the Son of God, he carried out the divine mission of which the prophet Isaiah had written ages before. In the synagogue at Nazareth he read the words of the prophet, 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 broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [in unbelief and hopeless despair by the power of Satan]; 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: The Youth's Instructor 10-10-95 para. 04] p. 503, Para. 2, [1895MS].

This is the work that Christ, the merchantman, who comes to rescue his goodly pearls, is to do. He finds his pearl buried in rubbish. Selfishness incrusts the human heart, and it is bound by the tyranny of Satan. But he lifts the soul out of its darkness, to show forth the praises of Him who hath called us out of darkness into his marvelous light. We are brought into covenant relationship with God, and receive pardon and find peace. Jesus finds the pearl of lost humanity, and resets it in his own diadem. The same thought is brought out in the parable where the faithful shepherd leaves the ninety and nine, and goes forth to find the one lost sheep. Christ comes to save perishing souls. He did not come to labor exclusively for one favored nation, but to pour out his blessings upon a lost world. He came to demolish every wall of partition, to throw open every apartment of his temple. No true worshiper need meet any obstruction in approaching the God of the temple. He said, "I am the light of the world." He would inspire the most sinful, the most debased with hope. He says, "Him that cometh to me I will in no wise cast out." When a soul finds the Saviour, the Saviour rejoices as a merchantman that has found his goodly pearl. By his grace he will work upon the soul until it will be like a jewel polished for the heavenly kingdom. "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." Mrs. E. G. White. (To be concluded.) [Cf: The Youth's Instructor 10-10-95 para. 05] p. 503, Para. 3, [1895MS].

Those who receive Christ by faith will be looked upon by Heaven as precious pearls for which the merchantman has paid an infinite price, and the human agents who find Christ will realize that they have found a heavenly treasure. They will be anxious to sell all that they have in order to buy the field which contains this treasure. As they contemplate the love of God, as the plan of salvation opens to their view, as the mystery of Christ's condescension becomes plainer to them, as they see the sacrifice that he made for them, they count nothing too dear to give up for his sake. The more they dwell upon the wonderful love of God, the vaster becomes its proportions, and the brightness of the glory of God becomes too glorious for mortal vision. [Cf: The Youth's Instructor 10-17-95 para. 01] p. 504, Para. 1, [1895MS].

The Lord God of heaven collected all the riches of the universe, and laid them down in order to purchase the pearl of lost humanity. The Father gave all his divine resources into the hands of Christ in order that the richest blessings of heaven might be poured out upon a fallen race. God could not express greater love than he has expressed in giving the Son of his bosom to this world. This gift was given to man to convince him that God had left nothing undone that he could do, that there is nothing held in reserve, but that all heaven has been poured out in one vast gift. The present and eternal happiness of man consists in receiving God's love, and in keeping God's commandments. Christ is our Redeemer. He is the Word that became flesh and dwelt among us. He is the fountain in which we may be washed and cleansed from all impurity. He is the costly sacrifice that has been given for the reconciliation of man. The universe of heaven, the worlds unfallen, the fallen world, and the confederacy of evil cannot say that God could do more for the salvation of man than he has done. Never can his gift be surpassed, never can he display a richer depth of love. Calvary represents his crowning work. It is man's part to respond to his great

love, by appropriating the great salvation the blessing of the Lord has made it possible for man to obtain. We are to show our appreciation of the wonderful gift of God by becoming partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to show our gratitude to God by becoming a co-worker with Jesus Christ, by representing his character to the world. In great mercy the Lord has rolled back the thick darkness from before his throne, that we may behold him as a God of love. [Cf: The Youth's Instructor 10-17-95 para. 02] p. 504, Para. 2, [1895MS].

Moses desired to understand the character of God, and he prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. . . . 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." In every word and action of Jesus Christ we are to recognize the voice and the attributes of eternal love; for "this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Lord would have his followers enraptured with God through the knowledge of his paternal character. [Cf: The Youth's Instructor 10-17-95 para. 03] p. 504, Para. 3, [1895MS].

The Lord looks upon souls as precious pearls, and through the merits of Christ we should esteem others as of great value, making every possible effort to cooperate with Christ in saving precious pearls for the glory of God. Satan is seeking to keep men in ignorance of the attributes of God, and is counterfeiting the angels of light in order that he may deceive souls, and thus cause their ruin. The Lord would have those who serve him show forth the love of Jesus Christ, that men may be able to detect the difference between the character of Christ and the character of Satan. We should be constantly on guard lest Satan shall obtain an advantage over us, and cause us to have a spurious spirituality. Christ has valued us as precious pearls, but Satan is constantly working to make us of no value in moral worth. Though the Lord has made every provision that man shall be transformed in character and made like unto himself, because iniquity abounds, the love of many waxes cold. Satan engages the attention, and causes the mind to become so engrossed with earthly, sensual things, that the knowledge of God is lost, and the soul is not inspired with the thought of the riches of Jesus Christ. The Lord does not propose to save us in companies. Individually we are to make our choice. One by one we are to appropriate the grace of God to the soul, and one cannot decide for another what course he shall take. The Lord says we are to "work out our 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: The Youth's Instructor 10-17-95 para. 04] p. 504, Para. 4, [1895MS].

Those who decide to receive Christ, enlist themselves to be co-workers with him in saving the souls of others. In presenting Christ to their fellow men, they themselves grow in the knowledge of God and of Christ. As they lift Christ up, their eyes are anointed so that they can distinguish the relationship of Christ to the human family. They become

wise, and in meekness and lowliness, as opportunity opens, they present to tried and tempted souls the sublime reality of the saving grace of God. Mrs. E. G. White. [Cf: The Youth's Instructor 10-17-95 para. 05] p. 505, Para. 1, [1895MS].

If our youth understood their own weakness, they would go to God for strength; but if they give their minds up almost wholly to study, and do not make Christ their all in all, even while pursuing a course of education, they will lose all that enriches life. The first chapter of 2 Peter is full of instruction, and strikes the keynote of victory. The truth is impressively forced upon the mind by the way it is presented in this chapter. Let us more abundantly recommend the study of these words, and the practising of these precepts. The apostle writes, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ 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." [Cf: The Youth's Instructor 10-24-95 para. 01] p. 505, Para. 2, [1895MS].

What a grand theme this is for contemplation, the righteousness of God and our Saviour Jesus Christ! Contemplating Christ and his righteousness, leaves no room for self-righteousness, for the glorifying of self. In this chapter there is no standstill. There is continual advancement in every stage in the knowledge of Christ. Through the knowledge of Christ is life eternal. In his prayer Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." In God we are to glory. The prophet says, "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." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." "Not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our 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 testimony of prophets and apostles is in full accord on this subject. We are to glory in the Lord our God. [Cf: The Youth's Instructor 10-24-95 para. 02] p. 505, Para. 3, [1895MS].

Peter continues, saying: "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." We have been called to the knowledge of Christ, and that is to the knowledge of glory and virtue. It is a knowledge of the perfection of the divine character, manifested to us in Jesus Christ, that opens up to us communion with God. It is by the great and precious promises that we are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: The

Youth's Instructor 10-24-95 para. 03] p. 505, Para. 4, [1895MS].

What possibilities are opened up to the youth who lay hold of the divine assurances of God's word! Scarcely can the human mind comprehend what is the breadth and depth and height of the spiritual attainments that can be reached by becoming partakers of the divine nature. The human agent who yields obedience to God, who becomes a partaker of the divine nature, finds pleasure in keeping the commandments of God; for he is one with God; he holds as vital a relation with God as does the Son to the Father. He understands the oneness that Christ prayed might exist between the Father and the Son. Jesus prayed: "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." Mrs. E. G. White. (To be concluded.) [Cf: The Youth's Instructor 10-24-95 para. 04] p. 506, Para. 1, [1895MS].

What privileges and blessings are granted to those who have obtained like precious faith with the disciples of Christ! Nothing is withheld from them. The apostle says, "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." The standard is lifted up, and yet we are to reach it individually. We may attain unto glory and virtue, though weak, sinful mortals, by learning daily lessons in the school of Christ, by becoming conformed to the divine image, by manifesting his excellence of character, by adding grace to grace, by climbing round by round the ladder heavenward, by becoming complete in the Beloved. As we shall work upon the plan of addition, by faith adding grace to grace, God will work upon the plan of multiplication, and multiply grace and peace unto us. We are to be diligent students in the school of Christ, having a knowledge of his will, and becoming active laborers in his vineyard. [Cf: The Youth's Instructor 10-31-95 para. 01] p. 506, Para. 2, [1895MS].

The apostle describes to us the plan on which we are to work. He says: "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. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." [Cf: The Youth's Instructor 10-31-95 para. 02] p. 506, Para. 3, [1895MS].

If our youth would take heed to the rules laid down in this chapter, and practise them, what an influence they would exert on the side of

right, whether they were at Ann Arbor, in our institutions, or in any place of responsibility! They would see this truth, and their lifework would be successful. They would realize the need of being much in prayer, of being rooted and grounded in the truth, so that by precept and example they might be living witnesses for Christ. They would then be like Paul, who after his conversion was a channel through which bright beams of light were shed upon the great plan of salvation. They would be workers together with God in reshaping moral character, and would be instruments through which the image of God might be retraced in man. They would respond to the working of the Holy Spirit, and become one with Christ in God. No longer would the law which they have transgressed be a yoke of bondage, but it would be the law of liberty, the freedom of sonship. Having repented toward God, having exercised faith in Christ, they have experienced forgiveness, and esteem the law of God above gold, yea, above fine gold. [Cf: The Youth's Instructor 10-31-95 para. 03] p. 506, Para. 4, [1895MS].

Jesus is the sin bearer. He takes away our sins, and makes us partakers of his holiness. O what tender, pitying love dwells in the heart of Christ toward the purchase of his blood! He is able to save unto the uttermost all who come unto God by him. There is power in these precious promises, and we should cooperate with the working of Christ, devoting all our God given talents to the service of the Master, that the Holy Spirit may work through us to the glory and honor of Christ. [Cf: The Youth's Instructor 10-31-95 para. 04] p. 507, Para. 1, [1895MS].

Students should have a growing, expanding idea of what it means to be a Christian. To be a Christian means to be a learner in the school of Christ. It means the connecting of soul, mind, and body with divine wisdom. When this union exists between the soul and God, we are taught of God, who gives wisdom and knowledge. His Spirit imparts thoughts that are clear and holy, and gives the knowledge that lives through eternal ages. Those who are consecrated, diligent, persevering laborers, putting to use every ability, employing all their faculties for the glory of God; who are not slothful in business, but are fervent in spirit, serving the Lord, will reap an eternal reward. But it is our part to be courageous, to exercise firm faith in God. [Cf: The Youth's Instructor 10-31-95 para. 05] p. 507, Para. 2, [1895MS].

The end is near, and students should make most diligent effort to carry forward the work of acquiring knowledge that they may impart to others. If the converting power of God should come upon these souls, if they should come to realize that they need a power out of and far above themselves, they would not remain a day longer like mere machines, but would have a desire to work for God. Has the truth been lodged in the soul? Has the love of souls for whom Christ died become a living principle in their hearts? Unless they become vitally connected with God, they can never resist the unhallowed effects of self-love and self-indulgence and temptation to sin. If they were soundly converted to God, they would experience the love that dwells in the heart of Jesus; and under the inspiration of the Holy Spirit, it would well up like an irrepressible stream, refreshing their own sterile lives, and refreshing all those who are connected with them. I long to address the young men and women who are so willing to reach only cheap standards. O that the Lord might influence their minds to see what perfection of character is! O that they might know the faith that works by love, and

purifies the soul! We are living in days of peril. Christ alone can help us and give us the victory. Christ must be all in all to us; he must dwell in the heart; his life must circulate through us, as the blood circulates through the veins. His Spirit must be a vitalizing power that will cause us to influence others to become Christlike and holy. Mrs. E. G. White. [Cf: The Youth's Instructor 10-31-95 para. 06] p. 507, Para. 3, [1895MS].

"We are laborers together with God." Christ is the head of the church on earth, and he requires that every one who believes in him as the Redeemer, shall surrender himself to obey his word, to love God supremely, and to love as Christ loved those who are perishing in sin. In every church there should be men who will set in operation missionary efforts, and teach the workers how to exercise tact, and how to carry out the best missionary methods. There should be many workers in every city, and laborers sent to every possible field. We have the promise of the Creator of all worlds, the promise of him who has all power at his command in heaven and earth, that he will be with us, and will work with the living, working church on earth. He appoints angels to cooperate with human agencies in advancing his work for the saving of perishing souls. All heaven is employed in ministering to the heirs of salvation, imparting the renewing power of the Holy Spirit to those who shall work for the salvation of souls. [Cf: The Youth's Instructor 11-07-95 para. 01] p. 507, Para. 4, [1895MS].

No church is to be passive; no individual member of the church is to be irresponsible and unemployed. The Lord soon cometh 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. The message of warning must be carried to sinners; it must be proclaimed to those who have not had the light of truth. The church must be educated to the idea that they are not to use their time and their money upon themselves, but must devote themselves to the diffusing of light to those who are in darkness. The whole law is fulfilled by him who loves God with all his heart, and his neighbor as himself. Upon these two principles of love hang all the law and the prophets. The Lord Jesus loves those for whom he died, and he requires all who believe on his name to cooperate with him in self-denial and self-sacrifice. Those who believe in Christ as their personal Saviour will put forth earnest efforts to make him known. He is the way, the truth, and the life, and by presenting the truth as it is in Jesus, souls that are perishing will be saved. [Cf: The Youth's Instructor 11-07-95 para. 02] p. 508, Para. 1, [1895MS].

We need to look to God continually, and fortify our souls by earnest prayer and watching thereunto. Religion means service, earnest, faithful service to God. All who have been chosen of God are to be co-partners with him. They cannot combine self and selfishness with true, faithful service. All who enter the portals of bliss will be found faithful. They will have rendered such service that their Redeemer can say to them, "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." The Lord has laid out in distinct lines the conditions that must be met if we would be his followers in deed and in truth. He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: The Youth's Instructor 11-07-95 para. 03] p. 508, Para. 2, [1895MS].

I would impress upon our young men and young women the necessity of making their calling and election sure. I would beseech you to do no haphazard or uncertain work where your eternal interests are involved. By so doing you lose happiness, peace, comfort, and hope in this life, and you lose also your immortal inheritance. My young friends, you are judgment bound, and through the grace of Christ you may render obedience to the commands of God, and daily gain fortitude and strength of character, so that you need not fail or be discouraged. Divine grace has been abundantly provided for every soul, so that each one may engage in the conflict and come off victorious. Do not become sluggish; do not flatter yourselves that you may be saved in walking in accordance with the natural traits of your character--that you may drift with the current of the world, and indulge and please self, and yet be able to withstand the forces of evil in a time of crisis, and come off victorious when the battle waxes hot. You must learn daily how to use the weapons of your warfare, and to wield the sword of the Spirit, which is the word of God. You must learn how to resist the devil, that he may flee from you. You must learn every day to obey the orders of the Captain of the Lord's host. [Cf: The Youth's Instructor 11-07-95 para. 04] p. 508, Para. 3, [1895MS].

My young friends, do you pray? Are you educating yourselves to offer petitions for pure thoughts, for holy aspirations, for a pure heart and clean hands? Are you educating your lips to sing the praises of God, and are you seeking to do the will of God? This is the kind of education that will be of the greatest value to you; for it will aid you in the formation of Christlike character. You are thus learning how to obtain the robe of Christ's righteousness, by appropriating to yourself the ample promises of his word. [Cf: The Youth's Instructor 11-07-95 para. 05] p. 508, Para. 4, [1895MS].

Many feel stirred with an ambition to minister to others. Let them learn to walk humbly with God, to be doers of his word, where they are. Let them learn to be obedient, to serve in whatever capacity they may. Let them learn to do the humblest work, and to realize that they are serving Christ in whatever circumstances they may be placed. In doing humble physical work, you may reveal the fact that God is with you, and that you are trading upon the talents he has intrusted to you. Right where you are, opportunities and privileges will present themselves to you, and if you are seeking to serve Christ, you will see and improve them. In the humblest situations you will find occasions for the exercise of firm integrity and fidelity; and if faithful in serving God in the lowest place, you will be intrusted with higher responsibilities. If you are faithful in a few things, your faithfulness will testify that you are a student in the school of Christ, and that you are cultivating your ability to serve him in larger fields. Jesus says, "He that is faithful in that which is least is faithful also in much." Mrs. E. G. White. [Cf: The Youth's Instructor 11-07-95 para. 06] p. 509, Para. 1, [1895MS].

Before he came to this earth, Jesus was a great king in heaven. He was as great as God, and yet he loved the poor people of this earth so much that he was willing to lay aside his kingly crown, his beautiful robe, and come to this earth as one of the human family. We cannot understand how Christ became a little, helpless babe. He could have come to earth in such beauty that he would have been unlike the sons of men. His face

could have been bright with light, and his form could have been tall and beautiful. He could have come in such a way as to charm those who looked upon him; but this was not the way that God planned he should come among the sons of men. He was to be like those who belonged to the human family and to the Jewish race. His features were to be like those of other human beings, and he was not to have such beauty of person as to make people point him out as different from others. He was to come as one of the human family, and to stand as a man before heaven and earth. He had come to take man's place, to pledge himself in man's behalf, to pay the debt that sinners owed. He was to live a pure life on the earth, and show that Satan had told a falsehood when he claimed that the human family belonged to him forever, and that God could not take men out of his hands. [Cf: The Youth's Instructor 11-21-95 para. 01] p. 509, Para. 2, [1895MS].

Men first beheld Christ as a babe, as a child. His parents were very poor, and he had nothing in this earth save that which the poor have. He passed through all the trials that the poor and lowly pass through from babyhood to childhood, from youth to manhood. Nearly two thousand years ago a voice was heard in heaven from the throne of God saying, "Sacrifice and offering thou didst not desire: mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said, I, 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." [Cf: The Youth's Instructor 11-21-95 para. 02] p. 509, Para. 3, [1895MS].

The more we think about Christ's becoming a babe here on earth, the more wonderful it appears. How can it be that the helpless babe in Bethlehem's manger is still the divine Son of God? Though we cannot understand it, we can believe that he who made the worlds, for our sakes became a helpless babe. Though higher than any of the angels, though as great as the Father on the throne of heaven, he became one with us. In him God and man became one, and it is in this fact that we find the hope of our fallen race. Looking upon Christ in the flesh, we look upon God in humanity, and see in him the brightness of divine glory, the express image of God the Father. [Cf: The Youth's Instructor 11-21-95 para. 03] p. 509, Para. 4, [1895MS].

From his earliest year, Christ lived a life of toil. In his youth he worked with his father at the carpenter's trade, and thus showed that there is nothing of which to be ashamed in work. Though he was the King of heaven, he yet worked at a humble trade, and thus rebuked all idleness in human beings. All work done as Christ did his work is noble and honorable. Those who are idle do not follow the example that Christ has given; for from his childhood he was a pattern of obedience and industry. He was as a pleasant sunbeam in the home circle. Faithfully and cheerfully he acted his part, doing the humble duties that he was called to do in his lowly life. Christ became one with us in order that he might do us good. He lived such a life of poverty and labor as would help the poor to understand that he could sympathize with the poor. He himself had shared the burdens of the lowly. The world's Redeemer did not live a life of selfish ease and pleasure. He did not choose to be the son of a rich man, or to be in a position where men would praise and flatter him. He passed through the hardships of those who toil for a living, and he could comfort all those who have to work at some humble trade. The story of his life of toil is written so that we may

receive comfort out of it. Those who know the kind of life Christ lived, can never feel that the poor are to be despised, and that those who are rich are better than the humble. Mrs. E. G. White. [Cf: The Youth's Instructor 11-21-95 para. 04] p. 510, Para. 1, [1895MS].

It is written of Jesus in his childhood, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Every year his parents went to the city of Jerusalem to attend the feast of the Passover, and in his twelfth year Jesus went with them to the city. When the feast was over, the parents, forgetting all about Jesus, started on their road home with some of their relations, and did not know that Jesus was not with them. They supposed that he was in the company, and went a whole day's journey before they found out that he was not there. Frightened as to what had become of him, they turned back to the city, and for three days they sought him with great anxiety. "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." The doctors were very learned men, and yet they were astonished as they heard Jesus asking wonderful questions, and saw that he had a good understanding of the Scriptures. His parents also listened in amazement, as they heard his searching questions. Jesus knew that God had given him this opportunity to give light to those who were in darkness, and he sought to do all in his power to open the truth to the rabbis and teachers. He led these men to speak about different verses in the Bible telling about the Messiah whom they expected to come. They thought that Christ was to come to the world in great glory at this time, and make the Jewish nation the greatest nation on the earth. But Jesus asked them what the Scriptures meant when they spoke of the humble life, the suffering and sorrow, the rejection and death, of the Son of God. Though Christ seemed like a child that was seeking help from those who knew a great deal more than he did, he was bringing light to their minds in every word he spoke. He repeated the scripture in such a way as gave them clear light in regard to the Lamb of God that taketh away the sins of the world. He made the truth shine out like [Cf: The Youth's Instructor 11-28-95 para. 01] p. 510, Para. 2, [1895MS].

While Christ was teaching others, he himself was receiving light and knowledge about his own work and mission in the world; for it is plainly stated that Christ "grew in knowledge." What a lesson there is in this for all the youth of our day! They may be like Christ, and by studying the word of God, by receiving the light that the Holy Spirit can give them, they will be able to give light to others. As they teach others of the grace of God, God will give them new grace from heaven. The more they try to teach others about the riches of Christ, the better understanding will they have of the plan of salvation, and the more richly will the grace of God abide in their own hearts. If the youth will remain as humble as did the child Jesus, they will become lightbearers to the world. [Cf: The Youth's Instructor 11-28-95 para. 02] p. 510, Para. 3, [1895MS].

The wise men were surprised at the questions that the child Jesus asked. They wanted to encourage him in studying the Bible, and they wanted to see how much he knew about the prophecies. This is why they asked him so many questions. Joseph and Mary were as much surprised at the wise answers of their son as were the wise men themselves. When there was a pause, Mary, the mother of Jesus, came up to her son, and

asked, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." Then a divine light shone from Jesus's face, as he lifted his hand and said, "How is it that ye sought me? Wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them." They did not know what he really meant by these words, but they knew he was a true son, who would be submissive to their commands. Though he was the Son of God, he went down to Nazareth and was subject to his parents. Though his mother did not understand the meaning of his words, she did not forget them, but "kept all these sayings in her heart." [Cf: The Youth's Instructor 11-28-95 para. 03] p. 511, Para. 1, [1895MS].

At the age of twelve, the people saw that the Holy Spirit was resting upon Jesus. He felt something of the burden of the mission for which he had come to our world. His soul was stirred into action. As one who would learn, he asked such questions as would flash light into the minds of those with whom he was talking. He helped them to understand the true meaning of the prophets, and showed them what the mission and work of the Messiah would be. The Jewish people had wrong ideas about the Messiah and his work. They thought that when Christ came in their day, he would do grand and wonderful things, that he would set them above all other people. They were looking for the glory that will be seen when Christ comes the second time, and did not study the Bible so that they could know that he was to come the first time in a very lowly way. But Jesus asked questions about the scriptures that pointed to his first appearing, that flashed light into the minds of those who were willing to receive the truth. Before he had come to the earth, he had given these prophecies to his servants who had written them down, and now as he studied the Bible, the Holy Spirit brought these things to his mind, and showed him the great work that he was to do in the earth. As he grew in knowledge, he imparted knowledge to others. But though he was wiser than the learned men, he did not become proud, or feel that he was above doing the most humble toil. He took his share of the burden, with his father, mother, and brethren, and toiled to help support the family. Though the doctors had been amazed at his wisdom, he obeyed his parents, and worked with his own hands as any toiler would work. It is stated of Jesus that as he grew older he "increased in wisdom and stature, and in favor with God and man." [Cf: The Youth's Instructor 11-28-95 para. 04] p. 511, Para. 2, [1895MS].

The understanding that he obtained from day to day, that showed him how wonderful should be his mission in the world, did not lead him to neglect the humblest duties. He cheerfully took up the work that children and youth who dwell in humble households are called upon to do; for he knew what it was to be pressed by poverty. He understands the temptations of children, for he bore their sorrows and trials. Firm and steadfast was his purpose to do the right; though others tried to lead him to do evil, he yet never did wrong, and would not turn away in the least from the path of truth and right. He always obeyed his parents, and did every duty that lay in his path. But his childhood and youth were anything but smooth and joyous. His spotless life aroused the envy and jealousy of his brethren; for they did not believe on him. They were annoyed because he did not act in all things as they did, and would not become one with them in doing evil. In his home life he was cheerful but never boisterous. He ever seemed like one who was seeking to learn. He took great delight in nature, and God was his teacher. Mrs. E. G. White. [Cf: The Youth's Instructor 11-28-95 para. 05] p.

511, Para. 3, [1895MS].

Even in his childhood Jesus saw that the people did not live in the way that the Bible pointed out as the way for them to live. He studied the Bible, and followed the simple habits and ways that the word of God directs; and when people found fault with him because he was so lowly and simple, he pointed them to the word of God. His brothers told him that he thought himself much better than they were, and reproved him for setting himself up above the priests and rulers of the people. Jesus knew that if he obeyed the word of God, he would not find rest and peace in the home circle. [Cf: The Youth's Instructor 12-05-95 para. 01] p. 512, Para. 1, [1895MS].

As he grew in knowledge, he knew that great errors were increasing among men, and that because the people followed the commands of men instead of obeying the commands of God, simplicity and truth and true piety were becoming lost in the earth. He saw the people going through forms and ceremonies in their worship of God, and passing by the sacred truths that made their service of value. He knew that their faithless services could not do them any good, and would not bring them peace or rest. They could not know what it was to have freedom of spirit when they did not serve God in truth. [Cf: The Youth's Instructor 12-05-95 para. 02] p. 512, Para. 2, [1895MS].

Jesus did not always silently look upon these worthless services, but sometimes told the people where they were going wrong. Because he was so quick to see what was false and what was true, his brethren were greatly annoyed at him; for they said that whatever the priest taught ought to be considered as sacred as a command of God. But Jesus taught both by his words and by his example that men ought to worship God just as he has directed them to worship him, and not follow the ceremonies that men have said ought to be followed. His brethren were greatly put out because Jesus would not do as the priests directed, but followed the word of God rather than the traditions of men. [Cf: The Youth's Instructor 12-05-95 para. 03] p. 512, Para. 3, [1895MS].

The priests and the Pharisees also were annoyed because this child would not accept their human inventions, maxims, and traditions. They thought that he showed great disrespect to their religion, and to the rabbis who had commanded these services. He told them that he would heed every word that came from the mouth of God, and that they must show him from the Bible where he was in error. He pointed out to them the fact that they were placing the word of men above the word of God, and causing men to show disrespect to God through obeying the commands of men. The rabbis knew that there was nothing in the Scriptures that would uphold them in forcing him to obey their traditions. They knew that he was far in advance of them in spiritual understanding, and that he lived a blameless life; yet they were angry with him because he would not violate his conscience by obeying their dictates. Failing to convince him that he ought to look upon human tradition as sacred, they came to Joseph and Mary, and complained that Jesus was taking a wrong course in regard to their customs and traditions. Jesus knew what it was to have his family divided against him on account of his religious faith. He loved peace; he craved the love and confidence of the members of his family; but he knew what it was to have them withdraw their affection from him. He suffered rebuke and censure because he took a straightforward course, and would not do evil because others did evil,

but was true to the commandments of Jehovah. His brethren rebuked him because he stood aloof from the ceremonies that were taught by the rabbis; for they regarded the word of man more highly than the word of God, because they loved the praise of men more than the praise of God. [Cf: The Youth's Instructor 12-05-95 para. 04] p. 512, Para. 4, [1895MS].

Jesus made the Scriptures his constant study; and when the scribes and Pharisees tried to make him do as they did, and accept their doctrines, they found him ready to meet them with the word of God, and they could do nothing to convince him that they were right. He seemed to know the Scriptures from beginning to end, and repeated them in such a way that their true meaning shone out. They were ashamed because this little child knew more than they did. They claimed that he ought to obey them, and not go contrary to the teachings of the church. They said it was their business to explain the Scriptures, and that it was his place to accept what they said. They were angry that this child should dare to question their word, when it was their calling to study and explain the Scriptures. [Cf: The Youth's Instructor 12-05-95 para. 05] p. 513, Para. 1, [1895MS].

The scribes, rabbis, and Pharisees could not force Jesus to turn from the word of God, and follow the traditions of men; but they could influence his brethren in such a way that his life might become a very bitter one. His brethren threatened him, and sought to compel him to take a wrong course; but he passed on, making the Scriptures his guide. From the time his parents found him in the temple, asking and answering questions among the doctors, they could not understand his course of action. Quiet and gentle, he seemed as one who was set apart. Whenever he could, he went out alone into the fields and on the mountain sides to commune with the God of nature. When his work was done, he wandered by the lakeside, among the trees of the forest, and in the green valleys where he could think about God, and lift his soul to heaven in prayer. After a season thus spent, he would return to his home to take up again the humble duties of his life, and to give to all an example of patient labor. Mrs. E. G. White. [Cf: The Youth's Instructor 12-05-95 para. 06] p. 513, Para. 2, [1895MS].

Jesus loved children, and ever influenced them for good. He cared for the poor and needy even in his childhood. In every gentle, tender, and submissive way he sought to please those with whom he came in contact; but though so gentle and submissive, no one could lead him to do anything that was contrary to the word of God. Some admired his perfection of character, and often sought to be with him; but others who regarded the sayings of men more than the word of God, turned away from him, and avoided his company. Throughout his childhood and youth, he manifested the same perfection of character as marked his after life. [Cf: The Youth's Instructor 12-12-95 para. 01] p. 513, Para. 3, [1895MS].

As Jesus looked upon the offerings that were brought as a sacrifice to the temple, the Holy Spirit taught him that his life was to be sacrificed for the life of the world. He grew up as a tender plant, not in a large and noisy city, full of confusion and strife, but in the retired valleys and among the hills. From his earliest years he was guarded by heavenly angels; yet his life was one long struggle against the powers of darkness. Satan sought in every way to tempt and try him.

He caused men to misunderstand his words, so that they might not receive the salvation he came to bring them. He was opposed both at home and abroad, not because he was an evildoer, but because his life was free from every taint of sin, and condemned all impurity. He found his greatest happiness in communing with nature and with nature's God. He was faithful in obeying the commands of God, and this made him very different from those around him, who disregarded the word of God. His stainless life was a rebuke, and many avoided his presence; but there were some who sought to be with him because they felt at peace where he was. He was gentle, and never contended for his rights; but his own brethren scorned and hated him, showing that they did not believe in him, and casting contempt upon him. In his home life, where he should have found peace, he found only strife, envy, and jealousy. He loved his brethren, but they made his labors unnecessarily hard, because he was so willing and uncomplaining. He did not fail, nor become discouraged. He lived above the difficulties of his life, as if in the light of God's countenance. He bore insult patiently, and in his human nature became an example for all children and youth. [Cf: The Youth's Instructor 12-12-95 para. 02] p. 513, Para. 4, [1895MS].

Christ showed the greatest respect and love for his mother. Though she often talked with him, and sought to have him do as his brethren desired him to do, he never showed her the least lack of devotion. His brethren could not cause him to change his habits of life. He knew there was nothing wrong in thinking about the works of God, in showing sympathy and tenderness toward the poor, the suffering, and the unfortunate. He sought to soothe the sufferings of both men and dumb animals. Mary had felt greatly troubled when the priests and rulers came to her to complain about Jesus; but peace and confidence came to her troubled heart as her son showed her what the Scriptures said about his practises. At times she wavered between Jesus and his brethren, who did not believe that he was sent of God; but she saw enough to show her that his was a divine character. She saw him giving his life for others, meeting the people where they were. She saw him growing in grace and knowledge, and in favor with God and man. [Cf: The Youth's Instructor 12-12-95 para. 03] p. 514, Para. 1, [1895MS].

His life was as leaven, working amid the elements of society. Harmless and undefiled he walked amid the careless, the thoughtless, the rude, and unholy. He mingled with the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitudes. He looked upon them all with pity and love. He addressed himself to them, not for the purpose of discouraging and condemning them, but to present lessons to them that would be a savor of life unto life to those who should believe. He treated every human being as having great value. He taught men to look upon themselves as persons to whom had been given precious talents that if rightly used would elevate and ennoble them, and secure for them eternal riches. By his example and character he taught that every moment of life was precious, as a time in which to sow seed for eternity. [Cf: The Youth's Instructor 12-12-95 para. 04] p. 514, Para. 2, [1895MS].

From childhood to youth, from youth to manhood, Jesus worked out in his life the principle of the law of God. He weeded life of all vanities, and taught that it was to be cherished as a treasure, and be employed for holy purposes. He taught that character was precious, and

that every moment of life was to be passed in the service of God in such a way as to be a saving salt to preserve society from moral corruption. Mrs. E. G. White. [Cf: The Youth's Instructor 12-12-95 para. 05] p. 514, Para. 3, [1895MS].

[Address Given By Mrs. E. G. White at the Armadale Camp Meeting November 1895.] "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" John 3:1, 2 . [Cf: Sermons and Talks, Volume 2 p. 111 para. 01] p. 514, Para. 4, [1895MS].

From the commencement to the close, this chapter is full of precious lessons of instruction. We are to make the Bible the man of our counsel, and instead of taking from it that which we think will sustain us in our own opinions, we are to see in it the lessons of instruction God has given for us. There is truth for us in this Word, and that truth we must dig for as for hidden treasure. [Cf: Sermons and Talks, Volume 2 p. 111 para. 02] p. 514, Para. 5, [1895MS].

We may search for the truth as those have in past ages, thinking that we have a flood of light and yet only comprehend a small portion of the real instruction, the efficiency, and the fullness contained in the Scriptures. But when we search with our heart and mind put to the utmost test, we shall know for ourselves what we must do that we may have eternal life, for in the Bible there is something to meet the wants of each one. An invisible Instructor will be by our side, and we will find that the Author of this Word is not only the Author but the Finisher of our faith. His Word standeth fast from everlasting to everlasting, and we want to learn from it lessons of eternal interest. [Cf: Sermons and Talks, Volume 2 p. 111 para. 03] p. 515, Para. 1, [1895MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" John 3:1 . We cannot find words to express the love of God, but He calls upon us to behold it. "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." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" [John 3:14]. [Cf: Sermons and Talks, Volume 2 p. 111 para. 04] p. 515, Para. 2, [1895MS].

It is not because God has given His Son that He loves the world, but because He loved the world He gave His Son, "that whosoever believeth on Him should not perish, but have everlasting life." As you connect yourself with Jesus Christ you connect yourself with eternal life. His life is in you; you are hid with Christ in God, "and when Christ who is our life shall appear, then shall ye also appear with Him in glory" [Col. 3:4]. [Cf: Sermons and Talks, Volume 2 p. 111 para. 05] p. 515, Para. 3, [1895MS].

We have seen enough of what the world calls perfection to know that all such is valueless, "for the earth is corrupt under the inhabitants thereof." But if we hide our life in Christ, we are the happiest mortals on the face of the earth. We have a faith that works by love

and purifies the soul, for Christ is the purifier and the cleanser of everyone. Is Christ to you the first, the last, and the best in everything? If He is, you have a hope that goes beyond the dark shadows which, like a pall of death, cover the world; your hope is cast within the veil. You do not drift hither and thither, but have a firm foundation, even Christ Jesus. [Cf: Sermons and Talks, Volume 2 p. 112 para. 01] p. 515, Para. 4, [1895MS].

The gospel was first proclaimed in Eden. "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" [Gen. 3:15]. But through ages of sin the image of God was almost obliterated from the earth. Satan said, Humanity cannot keep the law of God. I can take their minds and mold and fashion them so that they will not regard the law of God. [Cf: Sermons and Talks, Volume 2 p. 112 para. 02] p. 516, Para. 1, [1895MS].

But God looked down upon our earth, and seeing that the time had come, Christ the King of glory was born a helpless babe in Bethlehem. He who is from everlasting, and who is enshrouded in light unapproachable, He who fills all heaven with the train of His glory, looks upon sin as the only hateful thing that there is in our world, and yet He consented that His only begotten Son, sinless and holy, should take the sin of the world upon Himself. [Cf: Sermons and Talks, Volume 2 p. 112 para. 03] p. 516, Para. 2, [1895MS].

Leaving the royal courts of heaven, Christ came to our world to represent the character of His Father, and thus help humanity to return to their loyalty. The image of Satan was upon men, and Christ came that He might bring to them moral power and efficiency. He came as a helpless babe, bearing the humanity we bear. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same" [Heb. 3:14]. He could not come in the form of an angel, for unless He met man as man, and testified by His connection with God that divine power was not given to Him in a different way to what it will be given to us, He could not be a perfect example for us. [Cf: Sermons and Talks, Volume 2 p. 112 para. 04] p. 516, Para. 3, [1895MS].

He came in humility, in order that the humblest being upon the face of the earth could have no excuse because of his poverty or ignorance, and say, Because of these things I cannot obey the law of Jehovah. Christ clothed His divinity with humanity, that humanity might touch humanity; that He might live with humanity, and bear all the trials and afflictions of man. He was tempted in all points like as we are, yet without sin. In His humanity He understood all the temptations that will come to man. [Cf: Sermons and Talks, Volume 2 p. 112 para. 05] p. 516, Para. 4, [1895MS].

After Christ had been placed in the tomb, Roman guards were stationed round to protect His body. But a mighty angel from the court of heaven parted the darkness from his track, and descended to where the Son of God lay. When his light fell on the guards, they fell as dead men to the earth. But if the light from one angel caused men to fall to the earth as dead, Christ could not have come with even that glory. He took humanity that we, by partaking of His nature, might receive the impress of Jehovah, and stand as witnesses before men and angels, and before the whole army of the powers of darkness, of the efficacy of a

crucified Saviour. [Cf: Sermons and Talks, Volume 2 p. 113 para. 01] p. 517, Para. 1, [1895MS].

Humility marked the path of Christ from the manger to the cross. He was a man in this small atom of a world, yet He conquered the power of Satan and released humanity from his grasp. "The Spirit of the Lord is upon me," He said, "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" [Luke 4:18]. [Cf: Sermons and Talks, Volume 2 p. 113 para. 02] p. 517, Para. 2, [1895MS].

Step by step Christ descended the path of humility, pursued by the enemy. He wrestled not against "flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" [Eph. 6:12]. This is our work, and therefore the exhortation is given, "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" [verse 12]. In our fight we are barricaded by the ten commandments. "If ye do them," says Christ, "ye shall live in them." [Cf: Sermons and Talks, Volume 2 p. 113 para. 03] p. 517, Para. 3, [1895MS].

Christ entered the tomb that man might pass through the tomb and rise with a resurrection-life. He burst the fetters of the tomb, and over the rent sepulcher of Joseph He proclaimed, "I am the resurrection and the life." And when the last trump shall sound, the Lifegiver will open the prison houses and those who have fallen asleep in Christ will come forth to a glorious immortality. [Cf: Sermons and Talks, Volume 2 p. 113 para. 04] p. 518, Para. 1, [1895MS].

Christ died for the sins of the world that we might have an opportunity of showing to the universe loyalty to God and His law. Today He is making an atonement for us before the Father. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" John 2:1 . Pointing to the palms of His hands, pierced by the fury and prejudice of wicked men, He says of us, "I have graven thee upon the palms of My hands." The Father bows in recognition of the price paid for humanity, and the angels approach the cross of Calvary with reverence. What a sacrifice is this! Who can fathom it! It will take the whole of eternity for man to understand the plan of redemption. It will open to him line upon line, here a little and there a little. [Cf: Sermons and Talks, Volume 2 p. 113 para. 05] p. 518, Para. 2, [1895MS].

By transgression man was severed from God, the communion between them was broken. But Jesus Christ died upon the cross of Calvary, bearing in His body the sins of the whole world, and the gulf between heaven and earth was bridged by that cross. Christ leads men to the gulf and points to the bridge by which it is spanned, saying, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" [Matt. 16:24]. [Cf: Sermons and Talks, Volume 2 p. 114 para. 01] p. 518, Para. 3, [1895MS].

God gives us a probation in which we may prove whether or not we will be loyal to Him. Christ calls upon us to lay our sins upon Him, the Sin-Bearer, that we may represent God. But if we refuse to let them go,

taking the responsibility ourselves, we will be lost. We may fall upon Christ, the living stone, and be broken, but if that stone falls upon us, it will grind us to powder. [Cf: Sermons and Talks, Volume 2 p. 114 para. 02] p. 518, Para. 4, [1895MS].

In our warfare we have Christ's promise, "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" He manifested Himself to John, who had been banished by his persecutors to the lonely isle of Patmos. But there He who rules the earth and keeps the waters in their appointed channel, manifested Himself to John. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last" [Rev. 1:9-11]: "the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" [verse 8]. [Cf: Sermons and Talks, Volume 2 p. 114 para. 03] p. 519, Para. 1, [1895MS].

Christ manifested Himself to Peter, and delivered him from prison by the hand of an angel. He manifested himself to Stephen, and he, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" [Acts 7:55]. [Cf: Sermons and Talks, Volume 2 p. 114 para. 04] p. 519, Para. 2, [1895MS].

So Christ will manifest Himself to us if we are faithful. "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" [Rom. 8:38]. [Cf: Sermons and Talks, Volume 2 p. 114 para. 05] p. 519, Para. 3, [1895MS].

Now is the time when we may prove whether we will obey the law of God, or whether we will transgress. When a sinner unloads his burden at the foot of the cross, then it is that peace and happiness comes to him. And there is joy in heaven over one sinner that repenteth more than over ninety and nine who need no repentance. "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" [Zeph. 3:17]. [Cf: Sermons and Talks, Volume 2 p. 114 para. 06] p. 519, Para. 4, [1895MS].

All heaven appreciates the struggles of those who are fighting for the crown of everlasting life, that they may be partakers with Christ in the city of God, the very streets of which are pure gold, "as it were transparent glass." God wants you there, Christ wants you there, the heavenly host wants you there. The angels are willing to stand in the outer circle, and let those who have been redeemed by the blood of Jesus stand in the inner circle. [Cf: Sermons and Talks, Volume 2 p. 115 para. 01] p. 520, Para. 1, [1895MS].

Do you realize your value in the sight of God? He says, "Ye are laborers together with Me." Are you letting your light shine in clear

rays to a fallen world? Are you seeking to exercise every faculty and every power which God has given you? You may not be a minister, but you can be a witness. You may not be an eloquent speaker, but you can be eloquent in living Christ; you can be eloquent in letting your light shine before men. You will have to travel a rough path; you will have to meet with the powers of darkness; but you do not meet them alone, for God has given you a General. [Cf: Sermons and Talks, Volume 2 p. 115 para. 02] p. 520, Para. 2, [1895MS].

Christ Himself, the Majesty of heaven, leads the children of God against their enemies. Thousands of holy angels wait to help those who are seeking for immortality and eternal life. A crown of glory waits for all who fight the good fight of faith, and when the warfare is over they will be greeted with the words, "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]. Then, casting their glittering crowns at the feet of Jesus, and touching their golden harps, the redeemed host will fill all heaven with rich music.--Ms. 21, 1895. [Cf: Sermons and Talks, Volume 2 p. 115 para. 03] p. 520, Para. 3, [1895MS].

Granville, N. S. W. September, 1895 To Men in Responsible Positions in Battle Creek Dear Brethren: You have no right to absorb in Battle Creek the means that is sent in by our people, and leave mission fields impoverished. The funds that accumulate in Battle Creek have not been created by those who handle the means. It is the faith of the people in the cause and work of God that has brought tithes and offerings to the treasury. [Cf: Paulson Collection p. 409 para. 01] p. 521, Para. 1, [1895MS].

The efforts made to induce our people to move away from Battlecreek have not succeeded. And why? Because the enlargements constantly going forward have been encouraging people to move in. There was represented to me a mammoth vineyard, requiring much labor to tend and care for it. Men were working in one part of the vineyard, while other parts were left unworked, to grow thorns and briars. One of dignified bearing said, Why are you setting out so many plants in this part of the field? Take some of the plants to other portions of God's vineyard. More ground may be brought under cultivation. Thus the work will be greatly extended, and new elements will be brought in. When the people are congregated together as they are in Battle Creek, it requires more labor to keep the church in a right condition than would be required to minister to the same number if they were scattered as they should be in different parts of the field. [Cf: Paulson Collection p. 409 para. 02] p. 521, Para. 2, [1895MS].

Consolidation means that all institutions are to be merged into the Battle Creek institutions. For years something of this kind has been proposed by one and another. But according to the light I have had, the plan is wrong, decidedly wrong. Let every institution stand in its own individuality, doing its respective work in its own locality. There are not in Battle Creek men of sufficient clearness of discernment, sanctified by the grace of Christ, to carry the responsibilities which they now assume. If there is any action taken to merge everything into one institution under the dictation of those now presiding, it will be one of the worst pieces of business that were ever transacted in Battle Creek in connection with the cause of God. [Cf: Paulson Collection p.

409 para. 03] p. 521, Para. 3, [1895MS].

The Pacific Press should stand in its own moral independence, carrying on its work beyond the Rocky Mountains, in a little world of its own. Its managers are responsible to God to do their work as in full view of the universe of heaven. [Cf: Paulson Collection p. 410 para. 01] p. 521, Para. 4, [1895MS].

Men are coming to trust in men, and to make flesh their arm; and when that arm is not linked in the arm of Christ, they will find that they are leaning upon a broken reed. The publishing houses were established in America in the counsel of God, under his direction and supervision, and they should stand in their own individuality, as sister institutions. Never should they be so related to each other that one shall have power to control the running of the other. If one institution shall adopt a policy which the other does not sanction, the other institution is not to be corrupted, but is to stand in its God given responsibility, true to the principles that were expressed in its establishment, and carrying forward the work in harmony with those principles. [Cf: Paulson Collection p. 410 para. 02] p. 521, Para. 5, [1895MS].

Our people do not know what they are about. In some of their movements they act like blind men. The managers at Battle Creek are taking altogether too much on their hands; but they do not understand the result of this confederacy. Every institution should work in harmony with the other institutions, but farther than this they should not go toward confederacy or merging into one. Already there are men, who, supposing themselves wise, are trying to shape matters according to their ideas. Things may for a time appear to prosper in their hands, but the result will be that which they do not now anticipate. [Cf: Paulson Collection p. 410 para. 03] p. 522, Para. 1, [1895MS].

For years a spirit of oppression has been coming into Battle Creek. The human agents are lifting up themselves unto selfishness and domination. Not a work can be published but they try to gain control of it, and if authors do not concede to their propositions, those who publish the work will exert an influence with canvassers and other agents that will hinder its sale, and this wholly irrespective of the value of the book. And when every institution is merged into the one that is greatest - that is, measured by her power of control - that one will indeed be a ruling power, and if the principles of action in the most powerful institution are corrupted, as is now the case, and as has been in the history of the past, every other institution must follow the same path, also a determined influence will be brought to bear against it. The difficulty is not in the institution, but in the members. [Cf: Paulson Collection p. 410 para. 04] p. 522, Para. 2, [1895MS].

This disposition to press men into hard places if you cannot bring them to your ideas, is not according to God's order. Those who do this when it suits them, are bringing souls into unbelief and temptation, and driving them on Satan's battlefield. They forget that God will deal with them as they deal with their fellow men. God's cause is not to be molded by one man, or or half a dozen men. All his responsible stewards are to bear a share in the devising, as well as in the execution of the plans. Men must not forget that the God of heaven is a God of justice;

with him is no partiality, no hypocrisy. He will not serve with men's selfishness, nor sanction their plans to rob one soul of his rights because they can press him inconsiderately, and make statements and plans that compel surrender or leave him helpless. [Cf: Paulson Collection p. 410 para. 05] p. 522, Para. 3, [1895MS].

Shall everything pass under the control of men whom we know have not a living connection with God? He who says, "I know thy works," hears all their suggestions, listens to all their plans. The institutions of God's creating, which he established upon principles of justice and equity, they are seeking to make a means of oppression, forcing the Lord's workers to accept terms which they themselves were the situation reversed, would not accept. [Cf: Paulson Collection p. 411 para. 01] p. 522, Para. 4, [1895MS].

God's instrumentalities are not chosen of men, or under their jurisdiction. They are to prepare a people to stand in the day of the Lord. God is a party to every transaction, and He is sinned against and misrepresented. The Lord's powerful instrumentalities are made as a cutting sword to weaken and destroy, because those who are managing these instrumentalities possess attributes that lead them to do this. When men swerve from truth and righteousness, violate justice in deal, making contracts that bind others according to their will, and violate contracts, let them remember that for all this, God will bring them into judgment. By no sharp dealing or underhand advantage is the Lord to be glorified or his truth served. Money acquired in this way to supply the treasury will benefit no one; for God will not serve with the sins of oppression and selfishness. [Cf: Paulson Collection p. 411 para. 02] p. 523, Para. 1, [1895MS].

It should be written on the conscience as with a pen of iron upon a rock that no man can achieve true success while violating the eternal principles of right. There must be a cleansing of the institutions similar to Christ's cleansing of the temple of old. "It is written," saith the Lord, "my house shall be called a house of prayer, but ye have made it a den of thieves." There are in our institutions today transactions similar to those that took place in the temple court in Christ's time; and all heaven is looking on. [Cf: Paulson Collection p. 411 para. 03] p. 523, Para. 2, [1895MS].

God is dishonored by those who are in responsible places of stewardship, yet do not realize the necessity of being, both in spirit and words, an example to those connected with them, who have learned to do as they require. Every one must have the grace of God for his own soul, he must confide in the pardoning mercy of God through the merits of Christ. Then he will not manifest a harsh zeal to bruise and wound, but a sanctified zeal to answer the prayer of Christ, which he offered before his crucifixion, zeal not for human uplifting, but for the glory of God. [Cf: Paulson Collection p. 411 para. 04] p. 523, Para. 3, [1895MS].

The change of the natural, inherited, and cultivated tendencies of the human heart, is that change of which Jesus spoke when he said to Nicodemus, "Except a man be born again, he cannot see (discern) the Kingdom of God." Nicodemus did not understand Christ's words. He inquired, "How can these things be?" The answer comes home to every man in responsible positions, "Art thou a master of Israel, and knowest not

these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen: And ye receive not our witness. If I have told your earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven." [Cf: Paulson Collection p. 412 para. 01] p. 523, Para. 4, [1895MS].

The change of heart represented by the new birth can be brought about only through the effectual working of the Holy Spirit, self love and pride resist the Spirit of God. Every natural inclination of the soul withstands and opposes the change from self importance and pride to the meekness and lowliness of Christ. It is only through receiving divine light, only through the cooperation of heavenly intelligences, that we can discern the spiritual character of the kingdom of God. Only thus can we have a lively sense of the duties due to all with whom we are connected in labor, or with whom we are brought in contact. We are under contract to God. The express requirements of the Old Testament are in perfect agreement with the teaching of the New Testament. [Cf: Paulson Collection p. 412 para. 02] p. 524, Para. 1, [1895MS].

The Lord Jesus spoke from the pillar of cloud, "And now, Israel, what doth the Lord 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 a God of gods, and Lord of lords, a great God a mighty, and a terrible, which regardeth not persons, nor taketh regards: he doth execute the judgment of the fatherless and widow, and loveth the stranger, and giveth him food and raiment." Compare this with the words of Christ in the New Testament: "A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live." "A father of the fatherless and a judge of the widow is God in his holy habitation." "The Lord preserveth the strangers: he relieveth the fatherless and the widow: but the way of the wicked he turneth upside down." "If thy brother be waxen poor, and falleth into decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee; 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. Thou shalt not rule over him with vigor, but shall fear thy God." See also Deut. 15:7-11; 24:14, 15, 19-21; Lev. 19:32-37. "Owe no man anything, but to love one another." The oppression of the poor, which is nothing less than actual robbery, is not punishable by human course, except in very extreme cases; but it is marked by the God of heaven as the abhorred practise which he would in no case tolerate. [Cf: Paulson Collection p. 412 para. 03] p. 524, Para. 2, [1895MS].

The apostle James says to the rich, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the

ears of the Lord of sabbath." God condemns injustice wherever manifested, whoever the person, whatever the business. Wherever schemes are devised to withhold money from those to whom it is due, or to deprive any man of his rights, there God's disapprobation rests. It is for the interest of every soul connected with the work of God to receive his warnings and reproofs, and die to that stubborn will which has opposed the will of God. [Cf: Paulson Collection p. 413 para. 01] p. 525, Para. 1, [1895MS].

The publishing houses were brought into existence in a spirit of sacrifice, and no persons should have been permitted to hold a responsible position in the work, who desired to work according to the world's policy. The consecration and purity of the worker will be evidenced by the principles manifested in his attitude toward every child of God. The publishing house was established for the purpose of doing business upon the principles of justice and equity, judging every case without partiality and without hypocrisy. In our institution the Spirit of Christ was to be a witness to the world of the character of God, a living epistle, known and read of all men. These institutions were to reveal nothing like oppression; the managers were to be those who showed decidedly that they were under the control of God. Selfishness and the love of money was not to set aside those principles of sacrifice which characterized the establishment of these instrumentalities. [Cf: Paulson Collection p. 413 para. 02] p. 525, Para. 2, [1895MS].

No one should be allowed to engage in the sacred work who could be bought or sold for money. No one is to take advantage of any man's ignorance or necessity, in order to charge exorbitant prices for work done or for goods sold. The managers are not obeying the commandments of God when by any selfish devising they secure the benefit of the time or talents of the workmen. Such a course is robbery of your neighbor. God has given everyone of his workers certain qualifications for which he is responsible, not to any man or set of men, but to God. He is so to use them that they will be a blessing to himself by having it in his power to be a blessing to others. The practises that have prevailed in the Review and Herald office, and which are now leavening the managers of the Conferences, are not correct. I can not specify all the departures from righteousness; they are too many to be enumerated, and I am not told to do this. [Cf: Paulson Collection p. 413 para. 03] p. 525, Para. 3, [1895MS].

Some will urge that in dealing with sharpers, those who have no conscience, one must conform in a large degree to the customs that prevail; that should he adopt a course of strict integrity, he will be compelled to give up his business, or fail to secure a livelihood. Where is your faith in God? He owns you as his sons and daughters on condition that you come out from the world and be separate and touch not the unclean thing. There will be violent temptations to diverge from the straight path; there will be innumerable arguments in favor of conforming to custom, and adopting practises that are really dishonest. [Cf: Paulson Collection p. 414 para. 01] p. 525, Para. 4, [1895MS].

When one worker enters into a confederacy with another, as has been done, seeking to supply that other's lack of aptitude or knowledge, he is doing that one an injury, and assisting in a deception. That worker receives pay for qualifications which he has not, and his failures in

duties which he is supposed to perform, are many. Yet the largest wages are received, and the treasury is robbed. God has been greatly displeased by these things. [Cf: Paulson Collection p. 414 para. 02] p. 526, Para. 1, [1895MS].

These may be regarded by men as little things, but was it a little thing for Adam and Eve to eat of the fruit which God had forbidden them to eat? The smallness of the act did not avert the consequences. It was disobedience to God's commandments, and the floodgates of woe were opened upon our world. We cannot be Christians and connive at any dishonest practise or breach of trust. The Christian will not be found spending extravagantly means that he has not earned. God requires every man to be punctual, just, and without guilt in his lips or in his heart. Be righteous in all dealings with your fellow men if you would have not only the name but the character of a Christian. Those who depart from Bible principles, and vindicate their defects as righteous, have never received the true knowledge of Christ or the experience of being in truth doers of the word. There is nothing in the word of God that glosses over or excuses one phase of selfishness, one approach to overreaching or dishonesty. [Cf: Paulson Collection p. 414 para. 03] p. 526, Para. 2, [1895MS].

God pledges his most holy word that he will bless you if you will walk in his way, and do justice and judgment. "Thou shalt not have in thy bag divers weights, a great and a small: thou shalt not have in thine house divers measures, a great and a small: but thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteousness, are an abomination unto the Lord thy God. Remember what Amalek did unto thee by the way when we were come forth out of Egypt; how he met thee by the way, and smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary: and he feared not God." Notwithstanding that the children of Israel had often grieved the Lord by departing from his counsel, he still had a tender care for them. The Lord Jesus Christ saw their enemies taking advantage of their circumstances, to do them an injury; for that work was to bring suffering against the weary, who were journeying under God's leading. Hear the judgments which God pronounced: "Therefore it shall be, when the Lord thy God hath given rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." [Cf: Paulson Collection p. 414 para. 04] p. 526, Para. 3, [1895MS].

I pen these words of God that those who profess to be his children may not receive the curse pronounced upon Amalek because they have followed the practises of Amalek. If the heathen received this denunciation from their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities, and privileges, but have not manifested the Spirit of Christ toward their own brethren? The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language he expresses his displeasure at the iniquity practised in trade. He says, "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" The very wrong here mentioned may

not have been committed in our institutions, but acts which these things represent have been, and are still being done. Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. "For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth." The Lord will work to purify his church. I tell you in truth, the Lord is about to turn and overturn in the institutions called by his name. Just how soon this refining process will begin, I cannot say, but it will not be long deferred. He whose fan is in his hand will cleanse his temple of its moral defilement. He will thoroughly purge his floor. God has a controversy with all who practise the least injustice; for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censors strange fire to offer before God, and say it makes no difference? [Cf: Paulson Collection p. 415 para. 01] p. 527, Para. 1, [1895MS].

It has not been after God's order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Cf: Paulson Collection p. 416 para. 01] p. 527, Para. 2, [1895MS].

I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, "It is time for thee, Lord, to work; for they have made void thy law." (Signed) Mrs. E. G. White [Cf: Paulson Collection p. 416 para. 02] p. 527, Para. 3, [1895MS].

Norfolk Villa, Granville, September 10, 1895 Elder O. A. Olsen Dear Brother: For years I have carried a consuming burden for the cause of God in Battle Creek. I am now deeply troubled over the shape which matters are taking there, and the influence which is being exerted on the work everywhere. I ask you, my brother, how can you entrust A. R. Henry and Harmon Lindsay with so much responsibility in the work, and send them hither and thither to all parts of the field? They are not by precept or example giving the third angel's message. The atmosphere which surrounds their souls, and which is revealed in spirit and influence, shows that they have lost the Spirit of God out of their hearts and their experience. They are made responsible for many, many things, while they do not feel their accountability to God. [Cf: Paulson Collection p. 419 para. 05] p. 528, Para. 1, [1895MS].

Brother Nelson who is in the office, cannot be regarded as in exactly the same position as these men; but he needs a different mold of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing these principles is such as to make a

disagreeable impression upon the minds of those associated with him. His words, his manner of expression, creates thoughts and feelings that are very objectionable. A good man is to manifest his principles, but he can do this in a way that will not make such a disagreeable impression upon those with whom he does business. God requires Brother Nelson to learn his lessons more perfectly in the school of Christ. His principles should be kept more vividly before his own mind, that they may bring forth in him the peaceable fruits of righteousness. His unfortunate manner of expression, and his spirit of criticism, destroy his influence, that, if sanctified, might be of real value. [Cf: Paulson Collection p. 420 para. 01] p. 528, Para. 2, [1895MS].

The Lord wants Brother Nelson to clothe himself with the garments of righteousness, and to bring into his practical life the sweetness and fragrance of the character of Christ. This brother possesses qualifications of mind and character that, if sanctified daily for the Master's use, would enable him to become a vessel of honor. But he needs the molding and fashioning of Jesus. "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things: and follow after righteousness, foddiness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." [Cf: Paulson Collection p. 420 para. 02] p. 528, Para. 3, [1895MS].

I would say to Brother Nelson, Let your heart be joined to the heart of Infinite love; let your life be knit by hidden links to the life of Jesus. Let your life be hid with Christ in God; then because Christ liveth, you will live also. God wants you to let him manage you that you may be a lovable Christian. The Lord would have the natural and hereditary traits of character come under the pruning knife. Look steadfastly unto Jesus, that you may catch his spirit, and cherish the qualities of Christlike character. Then it will be recognized by all who have any connection with you, that you have learned of Christ his meekness, his affection, his tenderness, his sympathy. Never rest satisfied until you possess a loving and lovable spirit. Your words may come from the good treasure of the heart, to strengthen, help, bless, and win all around you. True conscientiousness will make the religious life attractive. But your religion has altogether too much acidity to be palatable. You sour your influence by a stubborn, set determination; your critical censoriousness sets the teeth on edge. God help you, my brother, for you need melting. [Cf: Paulson Collection p. 420 para. 03] p. 529, Para. 1, [1895MS].

Others catch your spirit. The seeds we sow will bear a harvest, in goodness, patience, kindness, and love, or exactly the opposite. It is not your purpose to do wrong acts, but you do not see the necessity of doing pleasant acts, so that from you men would receive a better impression of the Christian character. More of the spirit of the beloved disciple John would make you more fragrant and lovable, and a far better example of what constitutes a true Christian life. [Cf: Paulson Collection p. 421 para. 01] p. 529, Para. 2, [1895MS].

Many, many need melting over. Be sound in principle, true to God, but do not manifest one stern, ungenial phase of character. God does not want you to incur contempt by manifesting a disposition like a ball of

putty, but he does want you to be a principle as sound as a rock, yet with a healthful mellowness. Like the Master, be full of grace and truth. Jesus was incorruptible, undefiled, yet in his life were mingled gentleness, meekness, benignity, sympathy and love. The poorest were not afraid to approach him, they did not fear a rebuff. What Christ was, every Christian should strive to be. In holiness and winsomeness of character he is our model. [Cf: Paulson Collection p. 421 para. 02] p. 529, Para. 3, [1895MS].

"Learn of me," says Christ; for I am meek and lowly in heart, and ye shall find rest unto your souls." We should all learn of Christ what it means to be a Christian. Let us learn of him how to combine firmness, justice, purity, and integrity with unselfish courtesy and kindly sympathy. Thus the character becomes lovable and attractive. The beauty of holiness will disarm scoffers. [Cf: Paulson Collection p. 421 para. 03] p. 529, Para. 4, [1895MS].

The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their character reflects the character of Christ. The heart must receive the divine current, and let it flow out in rich streaks of mercy and grace to other hearts. All who would win souls to Christ must be winsome. A word to the wise is sufficient. (Signed) Mrs. E. G. White [Cf: Paulson Collection p. 421 para. 04] p. 530, Para. 1, [1895MS].

Domestic Education Bismark, Tasmania, April 22, 1895.--Dear Brother Olsen:-- I have written largely with reference to students spending an unreasonably long time in gaining an education; but I hope I shall not be misunderstood in regard to what is essential education. I do not mean that a superficial work should be done, that may be illustrated by the way in which some portions of the land are worked in Australia. The plow was put into the soil to the depth of only a few inches, the ground was not prepared for the seed, and the harvest was meager, corresponding to the superficial preparation that was given to the land. [Cf: Spaulding-Magan Collection p. 9 para. 02] p. 530, Para. 2, [1895MS].

God has given inquiring minds to youth and children. Their reasoning powers are entrusted to them as precious talents. It is the duty of parents to keep the matter of their education before them in its true meaning: for it comprehends many lines. They should be used in the service of Christ for the uplifting of fallen humanity. Our schools are the Lord's special instrumentality to fit up the children and the youth for missionary work. Parents should understand their responsibility, and help their children to appreciate the great blessings and privileges that God has provided for them in educational advantages. [Cf: Spaulding-Magan Collection p. 9 para. 03] p. 530, Para. 3, [1895MS].

But their domestic education should keep pace with their education in literary lines. In childhood and youth, practical and literary training should be combined, and the mind stored with knowledge. Parents should feel that they have solemn work to do, and should take hold of it earnestly. They are to train and mold the characters of their children. They should not be satisfied with doing a surface work. Before every child is opened up a life involved with highest interests; for they are to be made complete in Christ through the instrumentalities which God

has furnished. The soil in the heart should be preoccupied, the seeds of truth should be sown there in the earliest years. If parents are careless in this matter, they will be called to account for their unfaithful stewardship. Children should be dealt with tenderly and lovingly, and taught that Christ is their personal Saviour, and that by the simple process of giving their hearts and minds to Him, they become His disciples. [Cf: Spaulding-Magan Collection p. 9 para. 04] p. 530, Para. 4, [1895MS].

Children should be taught to have a part in domestic duties. They should be instructed how to help father and mother in little things that they can do. Their minds should be trained to think, their memories tasked to remember their appointed work, and in the training to habits of usefulness in the home, they are being educated in doing practical duties appropriate to their age. If children have proper home training, they will not be found upon the streets receiving the haphazard education that so many do. Parents who love their children in a sensible way will not permit them to grow up with lazy habits, and ignorant of how to do home duties. Ignorance is not acceptable to God, and is unfavorable for the doing of His work. To be is not to be considered a mark of humility, or something for which men should be praised. But God works for His people in spite of their ignorance. Those who have had no opportunity for acquiring knowledge (or who have had opportunity and have failed to improve it), and become converted to God, can be useful in the service of the Lord through the operation of His Holy Spirit. But those who have education, and who consecrate themselves to the service of God, can do service in a greater variety of ways and can accomplish a much more extensive work in bringing souls to the knowledge of the truth than can those who are uneducated. They are on vantage ground, because of the discipline of mind which they have had. [Cf: Spaulding-Magan Collection p. 10 para. 01] p. 530, Para. 5, [1895MS].

We should not depreciate education in the least; but would counsel that it be carried forward with a full sense of the shortness of time and the great work that has to be accomplished before the coming of Christ. We would not have the students receive the idea that they can spend many years in acquiring an education. Let them use the education that they can acquire in a reasonable time in carrying forward the work of God. . . . Ellen G. White [Cf: Spaulding-Magan Collection p. 10 para. 02] p. 531, Para. 1, [1895MS].

Authors and Subjects in Our Schools, Granville, N.S.W., June 12, 1895. I have matters which I wish to present before you in regard to education. The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning, and asking you what is the chaff to the wheat. The Lord has given us the most precious instructions in His Word, teaching us what characters we must form in this life to prepare us for the future immortal life. It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men? Have they taken their lessons from the greatest Teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible the

chief book of their study. [Cf: Spaulding-Magan Collection p. 10 para. 03] p. 531, Para. 2, [1895MS].

These popular authors have not pointed out to the students the way that leads to eternal life. "For this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou has sent." John 17:3. The authors of these books current in our schools are recommended and exalted as learned men; their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the Word of God as the most essential study for children and youth. "The fear of the Lord is the beginning of wisdom." Books should have been prepared to place in the hands of students that would educate them to have a sincere reverent love for truth and steadfast integrity. The class of studies which are positively essential in the formation of character to give them a preparation for the future life, should be kept ever before them. Christ should be uplifted as the first great Teacher, the only begotten Son of God, who was with the Father from eternal ages. . . . [Cf: Spaulding-Magan Collection p. 11 para. 01] p. 531, Para. 3, [1895MS].

The prophecies are to be studied and the life of Christ compared with the writings of the prophets. He identifies Himself with the prophecies, stating over and over again, They wrote of me; they testify of me. The Bible is the only book giving a positive description of Christ Jesus, and if every human being would study it as his lesson book and obey it, not a soul would be lost. [Cf: Spaulding-Magan Collection p. 11 para. 02] p. 531, Para. 4, [1895MS].

All the rays of light shining in the Scriptures point to Jesus Christ, and testify of Him, linking together the Old and the New Testament Scriptures. Christ is presented as the Author and Finisher of their faith, Himself the one in whom their hopes of eternal life are centered. "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: Spaulding-Magan Collection p. 11 para. 03] p. 531, Para. 5, [1895MS].

What book can begin to compare with the Bible? It is essential, for every child, for youth, and for those of mature age are to understand, for it is the Word of God, the Word to guide all the human family to heaven. Then why does not the Word from God contain the chief elements which constitute education? Uninspired authors are placed in the hands of children and youth in our schools as a lesson book - books from which they are to be educated. They are kept before the youth, taking up their precious time in studying those things which they can never use. Many books have been introduced into the schools which should never have been placed there. These books do not in any sense voice the words of John, "Behold the Lamb of God that taketh away the sin of the world." The whole line of studies in our schools should be to prepare the people for the future immortal life. . . . [Cf: Spaulding-Magan Collection p. 11 para. 04] p. 532, Para. 1, [1895MS].

How necessary that this mine of truth be explored, and the precious treasures of truth be discovered and secured as rich jewels. The incarnation of Christ His divinity, His atonement, His wonderful life in heaven as our Advocate, the office of the Holy Spirit, all these

living, vital themes of Christianity are revealed from Genesis to Revelation. The golden links of truth form a chain of evangelical truth, and the first and staple link is found in the great teachings of Christ Jesus. Why then should not the Scriptures be ennobled and exalted in every school in our Land? [Cf: Spaulding-Magan Collection p. 12 para. 01] p. 532, Para. 2, [1895MS].

The doctrines of grace and truth are not really understood by the larger number of our students and church members. Blindness of mind has happened to Israel. For human agents to misconstrue and put a forced, half-truthful, and mystical construction upon the oracles of God, is an act which endangers their own souls, and the souls of others. [Cf: Spaulding-Magan Collection p. 12 para. 02] p. 532, Para. 3, [1895MS].

How many can truthfully answer this question, What is the essential education for this time? Education means much more than many suppose. True education embraces physical, mental, and moral training, in order that all the powers shall be fitted for the best development to do service for God, and to work for the uplifting of humanity. To seek for self-recognition, for self-glorification, will leave the human agent destitute of the Spirit of God, destitute of that grace which will make him a useful, efficient worker for Christ. Those who desire only to glorify God will not be striving to bring their supposed merits into notice, or striving for recognition or for the highest place. They that hear the call of the world's Redeemer, and obey that call, will be recognized as a distinct, self-sacrificing, holy people. . . . [Cf: Spaulding-Magan Collection p. 12 para. 03] p. 532, Para. 4, [1895MS].

The youth are in need of educators who shall keep the Word of God ever before them in living principles. If they will keep Bible precepts ever as their text-book, they will have greater influence over the youth: for the teachers will be learners, having a living touch with God. All the time they are inculcating ideas and principles that will lead to a greater knowledge of God, and earnest growing faith in their behalf in the blood of Jesus, and the power and efficacy of the grace of our Lord Jesus Christ to keep them from falling; because they are constantly seeking the strongholds of a healthful and well-balanced Christian experience, carrying with them qualifications for future usefulness, and intelligence, and piety. The teachers see and feel that they must labor not to dwarf and taint the minds of their associates with a sickly, half-religious service. There is need of separating from our educational institutions an erroneous, polluted literature, so that ideas will not be received as seeds of sin. Let none suppose that education means a study of books that will lead to the reception of ideas of authors, that will sow seed and spring up to bear fruit that must be bound up in bundles with the world. Separating them from the source of all wisdom, all efficiency, and all power, leaving them the sport of Satan's arch-deceiving power. A sure seduction for youth in our schools, undiluted with heathen philosophy, is a positive necessity in literary lines. . . . Ellen G. White. [Cf: Spaulding-Magan Collection p. 12 para. 04] p. 532, Para. 5, [1895MS].

Battle Creek and the Southern Field, Norfolk Villa, Granville, July 24, 1895. To my Brethren in Responsible Positions in America: I am deeply concerned in regard to the disregard of warning and appeals that have been made by the Spirit of God through the humble instrument. Much

time is devoted to large gatherings for the instruction of those who know the truth, when, if these very ones would with contrition of heart forsake their selfishness, and go earnestly, prayerfully to work to communicate light to those who are in spiritual darkness, they would receive strength far superior to anything they can obtain through spending so much money and labor for themselves. They have the benefits of the campmeetings and many other opportunities for instruction. If these do not accomplish the work for them, large, expensive institutes will not accomplish it. The time thus spent by those in attendance might better be employed in going into some of the dark, unworked fields, and proclaiming the truth to those who are ready to perish. [Cf: Spaulding-Magan Collection p. 13 para. 01] p. 533, Para. 1, [1895MS].

The money spent in enlarging the institutions in Battle Creek might far better be devoted to planting the truth in cities and places where it has not yet taken hold. Money has been entrusted to human agents, to be invested in the Lord's work, put out to the exchangers and increased with use. Again and again the men in positions of trust have had laid before them the necessity of the Lord's vineyard's being more equally worked. The vineyard is the world, every part of it is the Lord's, and it should receive due attention. No one locality is to swallow up every resource that can be obtained to enrich and magnify and multiply its facilities, while the largest portions of the field are left destitute. This policy is not inspired of God. The gracious calls of mercy are to be given to the world. God's field is the world. . . . [Cf: Spaulding-Magan Collection p. 13 para. 02] p. 533, Para. 2, [1895MS].

In the parable of the good Samaritan, the priest and the Levite looked on the wretched man who had been robbed and wounded but it did not seem to them desirable for them to help the one who most needed help because he was helpless and forsaken. The priest and Levite represent many, many in Battle Creek. The Lord has presented to me the fact that thousands of souls are longing for something better than they have. Many can be saved if the Southern field can have simply a small part of the means expended so lavishly in Battle Creek, to make things more convenient. The Lord's heritage has been strangely neglected, and God will judge His people for this thing. Pride and the love of display are gratified by the accumulated advantages while new fields are left untouched. The rebuke of God is upon the managers for their partiality and selfish appropriation of His goods. [Cf: Spaulding-Magan Collection p. 13 para. 03] p. 533, Para. 3, [1895MS].

Something has been done in foreign missions, and something in home missions; but altogether too much territory has been left unworked. The work is too much centralized. The interests in Battle Creek are overgrown, and this means that other portions of the field are robbed of facilities which they should have had. The larger and still larger preparations, in the erection and enlargement of buildings, which have called together and hold so large a number in Battle Creek, are not in accordance with God's plan, but in direct contravention of His plan. It has been urged that there were great advantages in having so many institutions in close connection; that they could be a strength to one another, and could afford help to those seeking education and employment. This is according to human reasoning. It will be admitted that from a human point of view, many advantages are gained by crowding so many parts, in order that the work may start in cities which it will

be necessary to make centers of interest. Buildings should be erected and responsibilities centered in many localities that are now robbed of vital, spiritual interest in order to swell the overplus already in Battle Creek. The Lord is not glorified by this management on the part of those who are in responsible positions. "The earth shall be full of the knowledge of the glory of God, as the waters cover the sea." "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom Thou hast sent." [Cf: Spaulding-Magan Collection p. 13 para. 04] p. 533, Para. 4, [1895MS].

The salvation of the heathen has long been deemed a matter that should engage the interests of Christians; and it is no more than justice to bring light to their dark borders; but home missionary work is just as much needed. The heathen are brought to our very shores. Idolatrous ignorance is in the very shadow of our homes. Something is being done for the colored people, but next to nothing compared to others receive who have a knowledge of the truth, who have had opportunities innumerable, but who have not half appreciated their advantages. To those who know not the truth, let the love of Jesus be presented, and it will work like leaven for the transformation of character. [Cf: Spaulding-Magan Collection p. 14 para. 01] p. 534, Para. 1, [1895MS].

What are we doing for the Southern field? I have looked most anxiously to see if some plan would not be set in operation to redeem the sinful neglect of that field, but I see not a proposition or a resolution to do anything. Perhaps something has been planned that I have not seen. I hope so, and praise the Lord if it is so. But though for years our duty has been laid out in a most decided manner, yet the Southern field has been only touched with the tip ends of our fingers. I now feel deeply in earnest in again bringing before you this neglected portion of the Lord's vineyard. The matter is brought before me again and again. I have been awakened in the night season, and the command has come, "Write the things I have opened before you, whether men will hear, or whether they will forbear." [Cf: Spaulding-Magan Collection p. 14 para. 02] p. 534, Para. 2, [1895MS].

Men and women are sent to far-off lands, to labor at great expense, and often at the sacrifice of their lives for heathen savages; but here are heathen at our very doors. The nation of slaves who are treated as though they had no souls, but were under the control of their masters, were emancipated at immense cost of life on both sides, the North seeking to restrict, the South to perpetuate and extend slavery. If, after the war, the Northern people had made the South a real missionary field, if they had not left the negroes to ruin through poverty and neglect, thousands of souls would have been brought to Christ. But it was an unpromising field, and the Catholics have been more active in it than any other class. [Cf: Spaulding-Magan Collection p. 14 para. 03] p. 534, Para. 3, [1895MS].

Will our brethren explain what their course means? Will the men in charge of the work of God sense their neglect? Will the people in Battle Creek show how much zeal, how much true missionary spirit they have received? With the great privileges you have had to learn line upon line and precept upon precept. With precious outpouring of the Spirit of God, what lessons have you learned? How much self-denial will our institutions manifest in binding about their imaginary wants? Will they continue to spread themselves, and strive to obtain more and still

more conveniences for their accommodation, while the means to be expended for the down-trodden colored race is so little and meager? Here are your neighbors, poor, beaten, oppressed: thousands of human beings suffering for want of educational advantages; many, so many who need to hear the gospel preached in its purity. [Cf: Spaulding-Magan Collection p. 15 para. 01] p. 534, Para. 4, [1895MS].

I appeal to families who understand the truth. What are you doing? You can be God's ministers, taking up the work in this neglected field that needs to be plowed and to be sowed with the gospel seed of truth. Who for Christ's sake will give themselves to this work? You could have had missionaries in this hard field many years ago. God has called upon you to go labor in His vineyard, but the most miserable, unpromising portions of the vineyard have been passed by. Human beings, who are the Lord's by creation and by redemption, have been left for wolves to devour, while you have lived at ease, eating from the abundant supply which God gave you to share with those in need. [Cf: Spaulding-Magan Collection p. 15 para. 02] p. 535, Para. 1, [1895MS].

In the past some attempts have been made to present the truth to the colored people, but those among the white people who claim to believe the truth have wanted to build a high partition between themselves and the colored race. We have one Saviour, who has died for the black man as well as for the white man, and those who possess the Spirit of Christ will have love and pity for all who know not the precious Saviour. They will labor to the utmost of their ability to wipe away the reproach of ignorance from white and black alike. [Cf: Spaulding-Magan Collection p. 15 para. 03] p. 535, Para. 2, [1895MS].

From the light God has given me, the blood of souls will surely be found upon the garments of those who, like the priest and Levite, are passing by on the other side. This is just what our people are doing. They have been eating of the large loaf, and left the suffering, distressed people of the Southern regions starving for education, starving for spiritual advantages. While feeding from a well supplied table, they have not allowed even the crumbs that fall from the table to be bestowed upon the colored people. By their action they have said, Am I my brother's keeper? Where are those who have had so much light, so much food, that they have lost their appetite, and do not appreciate the bread of life? These rich treasures, if imparted to others, would give life and hope and salvation to them. [Cf: Spaulding-Magan Collection p. 15 para. 04] p. 535, Para. 3, [1895MS].

It is not merely the white people in the Southern field that are to receive the message of truth. Methods and plans must be devised to reach the colored people. Divine illumination must come to them. This kind of work calls for laborers, and the duty rests upon our responsible men to set men to work in that field, and to sustain the work with a portion of the means supplied by tithes and offerings, from the believers in all parts of our world. The Bible, the precious Bible, is not to be chained to any one place. It is to go to all parts of our world; its sacred truth is to be everywhere studied. [Cf: Spaulding-Magan Collection p. 16 para. 01] p. 535, Para. 4, [1895MS].

You can not send laborers into the Southern field, and merely say to one, You may work there, or to another, You may work there. Facilities must be provided, and workmen sent who can plan for these states. I

beseech you, brethren, do not take the work out of the hands of those who would work every chance they may have, to obtain means to work in the Southern field. It is not your privilege to grasp every title to dispose of as you see fit. God has been teaching me, and I will not rest, I dare not hold my peace. I urge you to supply the people of this long-neglected field with food out of your abundance. [Cf: Spaulding-Magan Collection p. 16 para. 02] p. 535, Para. 5, [1895MS].

God will not commend selfishness in your planning and managing. Do not act as though you feared some other one of his instrumentalities would have a few crumbs from God's table. Those who are struggling with all their might to do a work for the most depressed and discouraging class of people, need encouragement. If men or women have entrusted talents, and use these talents to advance the work of God, regarding their Lord's money as a sacred trust, to use to His glory, they are doing a work that God approves. Those who are converted in the South will work with their own families, with their relatives, with their friends, and so we may hope for increase from the seed sown. If you should send many laborers to the most destitute part of this vineyard, and yet tie their hands by neglecting to furnish them with necessary means, for any real work of uplifting, do you think this would please God. Are not the ways of the Lord equal? Shall Battle Creek be supplied with every facility, and thousands of dollars be spent in making things a little more convenient? [Cf: Spaulding-Magan Collection p. 16 para. 03] p. 536, Para. 1, [1895MS].

Your already abundant facilities in Battle Creek, your buildings, your large wages, will witness against you in that day when everyone shall be judged according to the deeds done in the body. The managers of the College and publishing house will not look with such proud satisfaction on their wide-spreading advantages, when God shall make inquiry in regard to the souls they have left without regard, without labor, without light. Those whom you might have helped to receive the truth, would in their turn have labored to help others that are in darkness. Do not continue to dishonor God by your indolence, your neglect, by passing by on the other side. [Cf: Spaulding-Magan Collection p. 16 para. 04] p. 536, Para. 2, [1895MS].

The colored people might have been helped with much better prospects of success years ago than now. The work is now ten-fold harder than it would have been then. But do not, I beseech you, look upon the hard field, groan a little, set two or three at work in one locality, and a few in another, providing them only enough for the bare necessities of life. Those who labor in the Southern field will have to stand amid the most discouraging, hopeless poverty, and they need encouragement and help. They see the needs of the work, and from the abundant supply in Battle Creek means should be furnished them to supply the people with advantages they can not otherwise obtain. [Cf: Spaulding-Magan Collection p. 17 para. 01] p. 536, Para. 3, [1895MS].

Men of ability are willing to work for a meager sum, two or three dollars a week, to sustain their families. They have souls as precious as those of the men who, because of their selfishness and covetousness, have received thirty dollars a week. Will those who have an abundance put their hands into their pockets, and out of their plentiful supply impart something to furnish their neighbors with facilities? Will they make provision to help men to do the work they can do for a few dollars

a week? Most earnest work should have been done many years ago. There might have been an altogether different presentation from what we now see. [Cf: Spaulding-Magan Collection p. 17 para. 02] p. 536, Para. 4, [1895MS].

God's means are not to be abundantly bestowed on a few privileged ones, so that they shall become exalted in pride, spreading themselves like a green bay tree, while the most needy, suffering ones are left without succor. Let not those who are in positions of responsibility rest satisfied with saying to the needy, Be ye warmed and clothed and fed, doing nothing to relieve the temporal and spiritual necessities of the suffering ones. [Cf: Spaulding-Magan Collection p. 17 para. 03] p. 536, Para. 5, [1895MS].

The reproach of indolence will never be wiped away from the church till every one who believes the truth shall be willing to labor as did our self-sacrificing Redeemer. Christ can not pronounce those good and faithful servants who have had the greatest advantages, the richest blessings, and yet have allowed a nation of helpless, dependent beings to remain degraded and unenlightened. Brethren, when you seek to help the ones who need education, that they may read the Word of God, when you say to every man, from the least to the greatest, Know the Lord, know Him for yourself, then your reproach will be wiped away. The Spirit of God will bless the means employed, even now. . . . [Cf: Spaulding-Magan Collection p. 17 para. 04] p. 537, Para. 1, [1895MS].

Suppose that our people should practice the self-denial and love for souls that Jesus manifested while here on earth. Suppose that they should make the experiment of bearing much fruit to the glory of God, instead of studying how to absorb all the profits of the institutions (which were established in poverty), in enlarging and enriching themselves. Suppose that they should regard these institutions as God's instrumentalities, and provide facilities whereby destitute places should be provided with meeting places, and, in a limited degree, with the advantages that are so abundant in Battle Creek. Would not such a course be attended by the blessing of God, whose means they are handling? Would it not be far safer to experiment in right doing than in selfishly grasping so much where there is no real need, which means robbery and want to other fields. [Cf: Spaulding-Magan Collection p. 17 para. 05] p. 537, Para. 2, [1895MS].

The colored people have been neglected because the vexed question of how to build a wall of distinction between the whites and the blacks has been agitated. Some have thought it best to reach the white people first, for if we should labor for the colored people, we could do nothing for the white population. This is not the right position to assume. Christ's followers are to learn all about the woes of the poor in their immediate vicinity, and in their own country. The poor, friendless. Those who have a dark, disagreeable life are the very ones we should bid to hope because Christ is their Saviour. God has jewels in the rough, and his true followers will find them. [Cf: Spaulding-Magan Collection p. 18 para. 01] p. 537, Para. 3, [1895MS].

All who possess the Spirit of Christ will have a tender, sympathetic heart, and an open, generous hand. Nothing can be really selfish that has Christ for its absorbing object. True faith works by love, and purifies the soul from all moral defilement. It is a holy faith,

superior to sensual delights. It is a power enabling the soul to apply itself resolutely to irksome tasks and self-sacrifice for the Master's sake. [Cf: Spaulding-Magan Collection p. 18 para. 02] p. 537, Para. 4, [1895MS].

Those who press close to the bleeding side of Christ will have the Spirit of Christ, and a nature that will be quickly responsive to his call. They will work to relieve the necessities of suffering humanity, as Christ worked before the world fallen, the worlds unfallen, and all the heavenly hosts, representing the way and works of God. In the life of Christ we see what a Christian can do in relieving distress, ministering to both physical and spiritual wants. Among the colored people, many, even of those who profess to be Christians, are sadly ignorant, not only of Bible doctrines, but of Christian principles. Their religion is mingled with earthliness and sensuality. Justice, mercy, and the Love of God, demand that those who have learned of Christ shall impart to others, the very ones in the greatest need. The light is to shine forth amid the corruptions that will be found in the Southern field. [Cf: Spaulding-Magan Collection p. 18 para. 03] p. 537, Para. 5, [1895MS].

It is not ordained ministers that are required for most of the labor in this field. Another minister will be just as effectual. Those who work here should have a thorough knowledge of the condition of the field. An occasional visit from a minister will accomplish but little unless there are those who can follow up and continue the work. Missionaries are needed through whom God can work in His own appointed way, according to their several ability. Missionaries are needed who are full of tender sympathy, who with hearts softened and subdued by the love of God, can talk and pray with the people, showing an interest in their welfare, and obtaining a knowledge of their home life and their religious life. [Cf: Spaulding-Magan Collection p. 18 para. 04] p. 538, Para. 1, [1895MS].

There is need of shepherds who, under the direction of the Chief Shepherd, will visit and present the truth in the simplicity of Christ. This means physical discomfort, and the sacrifice of ease. It means that the workers are to represent the Great Shepherd, leaving ninety and nine, and seeking for the stray sheep and lambs. It means a tender solicitude for the erring, the forbearance of Christ, a divine compassion, because the human agent is a partaker of the divine nature. It means an ear that can listen to heart-breaking recitals of wrongs, of degradation, of falling under temptation, of despair and misery. This kind of work means self-sacrifice. Is this why so little has been done for the negro race? E. G. White. [Cf: Spaulding-Magan Collection p. 18 para. 05] p. 538, Para. 2, [1895MS].

Sunday Labor: And the Way to Oppose Error.--On the morning of November 20, 1895, a council meeting was called at the large tent on the Avondale campground to consider some questions arising from the discussions of our brethren regarding the religious liberty work. The positions recently taken by some of our brethren indicated that there was a necessity for a more thorough understanding of the principles which must govern our work. [Cf: Spaulding-Magan Collection p. 19 para. 01] p. 538, Para. 3, [1895MS].

There were present Brethren W. W. Prescott, A. G. Daniells, W. C.

White, H. C. Israel, L. J. Rousseau, W. A. Colcord, M. C. Kellogg, W. D. Salisbury, James Smith, and Sisters E. G. White and E. J. Burnham. [Cf: Spaulding-Magan Collection p. 19 para. 02] p. 538, Para. 4, [1895MS].

Several letters were read with reference to the questions at issue, then Sister White read a letter which she had written to Elder A. T. Jones in May, 1894, which had been unavoidably withheld until very recently. [Cf: Spaulding-Magan Collection p. 19 para. 03] p. 538, Para. 5, [1895MS].

In this letter reference was made to the necessity of our speakers presenting the truth in such a simple manner that even the small children could comprehend the lessons which it was designed to teach. Remarking on this, Sister White said: "According to the light which has been given to me, when the heavenly intelligences see that men will no longer present the truth in simplicity as did Jesus, the very children will be moved upon by the Spirit of God, and will go forth proclaiming the truth for this time." [Cf: Spaulding-Magan Collection p. 19 para. 04] p. 538, Para. 6, [1895MS].

The brethren were invited to discuss the points treated in the letters, but all were desirous of hearing further from Sister White, and she made the following remarks:-- [Cf: Spaulding-Magan Collection p. 19 para. 05] p. 539, Para. 1, [1895MS].

"There is a terrible crisis just before us, through which all must pass, and especially will it come and be felt in _____. My mind has been much troubled over the positions which some of our brethren are liable to take in regard to the work to be done among the colored people in the Southern States. There is one point that I wish to lay before those who work in the Southern field. Among the colored people, they will have to labor in different lines from those followed in the North. They can not go to the South and present the real facts in reference to Sunday-keeping being the mark of the beast, and encourage the colored people to work on Sunday: for the same spirit that held the colored people in slavery is not dead, but alive today, and ready to spring into activity. The same spirit of oppression is still cherished in the minds of many of the white people of the South and will reveal itself in cruel deeds, which are the manifestation of their religious zeal. Some will oppose in every possible way any action which has a tendency to uplift the colored race, and teach them to be self-supporting. [Cf: Spaulding-Magan Collection p. 19 para. 06] p. 539, Para. 2, [1895MS].

"When the white people try to educate the colored people in the truth, jealousy is aroused, and ministers, both colored and white, will bitterly oppose the truth. The colored ministers think that they know how to preach to their own race better than the white ministers can, and they feel that the whites are taking the work out of their hands. By falsehood they will create the most decided opposition, and those among the white people who are opposed to the truth will help them and will make it exceedingly hard for the work of the message to advance. [Cf: Spaulding-Magan Collection p. 20 para. 01] p. 539, Para. 3, [1895MS].

"When the truth is proclaimed in the South, a marked difference will

be shown by those who oppose the truth in their greater regard for Sunday, and great care must then be exercised not to do anything to arouse their prejudice. Otherwise, we may just as well leave the field entirely, for the workers will have all the white people against them. Those who oppose the truth will not work openly, but through secret organizations, and they will seek to hinder the work in every possible way. Our laborers must move in a quiet way, striving to do everything possible to present the truth to the people, remembering that the love of Christ will melt down opposition. [Cf: Spaulding-Magan Collection p. 20 para. 02] p. 539, Para. 4, [1895MS].

"From the light that I have received, I see that if we would get the truth before the Southern people, we must not encourage the colored people to work on Sunday. There must be a clear understanding regarding this, but it need not be published in our papers. Not a word should be spoken to create prejudice, for if by any careless or impulsive speech to the colored people in regard to the whites any prejudice is created in their minds against the whites, or in the minds of the white people against them the spirit of the enemy will work in the children of disobedience. Thus an opposition will be aroused which will hinder the work of the message, and will endanger the lives of the workers and of the believers. [Cf: Spaulding-Magan Collection p. 20 para. 03] p. 539, Para. 5, [1895MS].

"We are not to make efforts to teach the Southern people to work on Sunday. That which some of our brethren have written upon this point is not based upon right principles. When the practices of the people do not come into conflict with the law of God, you may conform to them. If the workers fail to do this, they will not only hinder their own work, but they will place stumbling blocks in the way of those for whom they labor, and hinder them from accepting the Truth. On Sunday there is the very best opportunity for those who are missionaries to hold Sunday schools, and come to the people in the simplest manner possible, telling them of the Love of Jesus for sinners, and educating them in the Scriptures. There are many ways of reaching all the classes, both dark or white. We are to interest them in the life of Christ from His childhood up to manhood, and through His life of ministry to the cross. We can not work in all localities in the same way. We must let the Holy Spirit guide; for men and women can not convince others of the wrong traits of character. While laboring to introduce the truth, we must accommodate ourselves as much as possible to the field, and the circumstances of those for whom we labor." [Cf: Spaulding-Magan Collection p. 20 para. 04] p. 540, Para. 1, [1895MS].

Question: Should not those in the Southern Field work on Sunday? [Cf: Spaulding-Magan Collection p. 21 para. 01] p. 540, Para. 2, [1895MS].

"If they do this, there is danger that as soon as the opposing element can get the slightest opportunity, they will stir up one another to persecute those who do this, and to pick off those whom they hate. At present Sunday-keeping is not the test. The time will come when men will not only forbid Sunday work, but they will try to force men to labor on the Sabbath. And men will be asked to renounce the Sabbath and to subscribe to Sunday observance or forfeit their freedom and their lives. But the time for this has not yet come, for the truth must be presented more fully before the people as a witness. What I have said about this should not be understood as referring to the action of old

Sabbath-keepers who understand the truth. They must move as the Lord shall direct them, but let them consider that they can do the best missionary work on Sunday. [Cf: Spaulding-Magan Collection p. 21 para. 02] p. 540, Para. 3, [1895MS].

"Slavery will again be revived in the Southern States; for the spirit of slavery still lives. Therefore it will not do for those who labor among the colored people to preach the truth as boldly and openly as they would be free to do in other places. Even Christ clothed His lessons in figures and parables to avoid the opposition of the Pharisees. When the colored people feel that they have the Word of God in regard to the Sabbath question, and the sanction of those who have brought them the truth, some who are impulsive will take the opportunity to defy the Sunday laws, and by a presumptuous defiance of their oppressors they will bring to themselves much sorrow. Very faithfully the colored people must be instructed to be like Christ, to patiently suffer wrongs, that they may help their fellow men to see the light of truth. [Cf: Spaulding-Magan Collection p. 21 para. 03] p. 540, Para. 4, [1895MS].

"A terrible condition of things is certainly opening before us. According to the light which is given me in regard to the Southern Field, the work there must be done as wisely and carefully as possible, and it must be done in the manner in which Christ would work. The people will soon find out what you believe about Sunday and the Sabbath, for they will ask questions. Then you can tell them, but not in such a manner as to attract attention to your work. You need not cut short your work by yourself laboring on Sunday. It would be better to take that day to instruct others in regard to the love of Jesus and true conversion." [Cf: Spaulding-Magan Collection p. 21 para. 04] p. 540, Para. 5, [1895MS].

Question: Should the same principles govern our work and our attitude toward the Sunday question in foreign fields where the prejudices of the people are so strong? [Cf: Spaulding-Magan Collection p. 22 para. 01] p. 541, Para. 1, [1895MS].

"Yes, just the same. The light that I have is that God's servants should go quietly to work, preaching the grand, precious truths of the Bible--showing that the reason why Christ died is because the law of God is immutable, unchangeable, eternal. The Spirit of the Lord will awaken the conscience and the understanding of those with whom you work, bringing the commandments of God to their remembrance. I can hardly describe to you the way in which this has been presented to me. The Lord says in Rev. 22:16: "I Jesus have sent mine angel to testify unto you these things in the churches." Have any of you seen this angel? The messengers from heaven are close beside those who stand before the people, holding forth the word of life. In preaching the truth, it is not always best to present those strong points of truth that will arouse prejudice, especially where such strong feelings exist as are felt in the Southern States. The Sabbath must be taught in a decided manner, but be cautious how you deal with the idol, Sunday. "A word to the wise is sufficient." [Cf: Spaulding-Magan Collection p. 22 para. 02] p. 541, Para. 2, [1895MS].

"I have given you the light which has been presented to me. If followed, it will change the course of many, and will make them wise,

cautious teachers. Refraining from work on Sunday is not receiving the mark of the beast: and where this will advance the interests of the work, it should be done. We should not go out of our way to work on Sunday. [Cf: Spaulding-Magan Collection p. 22 para. 03] p. 541, Para. 3, [1895MS].

"After the Sabbath has been sacredly observed, in places where the opposition is so strong as to arouse persecution if work is done on Sunday, let our brethren make that day an occasion to do genuine missionary work. Let them visit the sick and the poor, ministering to their wants, and they will find favorable opportunities to open the Scriptures to individuals and to families. Thus most profitable work can be done for the Master. When those who hear and see the light on the Sabbath take their stand upon the truth to keep God's holy day, difficulties will arise, for efforts will be brought to bear against them to compel men and women to transgress the law of God. Here they must stand firm, that they will not violate the law of God, and if the opposition and persecution is determinedly kept up, let them heed the words of Christ, "When they persecute you in one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come." [Cf: Spaulding-Magan Collection p. 22 para. 04] p. 541, Para. 4, [1895MS].

"The time has not yet come for us to work as though there were no prejudice. Christ said, "Be ye wise as serpents, and harmless as doves." If you see that by doing certain things which you have a perfect right to do, you hinder the work of the truth, refrain from doing those things. Do nothing that will close the minds of others against the truth. There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. We have no right to do anything that will obstruct the light which is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door which God has opened for the entrance of the Truth. The final issue of the Sabbath question has not yet come, and by imprudent action we may bring on a crisis before the time. You may have all the truth, but you need not let it all flash at once upon minds, lest it become darkness to them. Even Christ said to His disciples, "I have many things to say unto you, but ye can not hear them now." We must not go into a place, open our satchel, show all we have, and tell everything we know at once. We must work cautiously, presenting the truth by degrees, as the heavens can bear it, and keeping close to the Lord. [Cf: Spaulding-Magan Collection p. 22 para. 05] p. 541, Para. 5, [1895MS].

"The Waldensians entered the schools of the world as students. They made no pretensions. Apparently they paid no attention to any one; but, they lived out what they believed. They never sacrificed principle, and their principles put into practice soon became known to other students. This was different from anything the other students had ever seen, and they began to ask among themselves, what does this all mean? While they were considering this, they heard them praying in their rooms, not to the Virgin Mary but to the Saviour, whom they addressed as the only mediator between God and man. The worldly students were encouraged to make inquiries, and as the simple story of the truth as it is in Jesus was told, their minds grasped it. [Cf: Spaulding-Magan Collection p. 23 para. 01] p. 542, Para. 1, [1895MS].

"These things I tried to present at Harbor Heights. These who have the Spirit of God, who have the truth wrought into their very being, prudent men, wise in their methods of reaching others, should be encouraged to enter colleges, as students live the truth, as did Joseph in Egypt, and Daniel, and Paul. Each one should study the situation and see what is the best way to represent the truth in the school, that the light may shine forth. Let them show that they respect all the rules and regulations of the schools. The leaven will begin to work; for we can depend much more upon the power of God manifested in the lives of His children than upon any words that can be spoken. But they should also tell inquirers, in as simple language as they can, of the Bible doctrines. [Cf: Spaulding-Magan Collection p. 23 para. 02] p. 542, Para. 2, [1895MS].

"There are those who, after becoming established, rooted, and grounded in the truth, should enter these institutions of learning as students. They can keep the living principles of the truth, and observe the Sabbath, and yet they will have opportunity to work for the Master by dropping seeds of truth in minds and hearts. Under the influence of the Holy Spirit, those seeds will spring up to bear fruit for the glory of God, and will result in the saving of souls. The students need not go to these institutions of learning in order to become enlightened upon theological subjects; for, the teachers of the school need themselves to become Bible students. No open controversies should be entered into, but opportunity given for questions upon Bible doctrines, and light will be flashed into many minds, and a spirit of investigation will be aroused. [Cf: Spaulding-Magan Collection p. 23 para. 03] p. 542, Para. 3, [1895MS].

"But I scarcely dare present this method of labor; for there is danger that those who have no decided connection with God will place themselves in these schools, and instead of correcting error and diffusing light, will themselves be led astray. But this work must be done; and it will be done by those who are led and taught of God. [Cf: Spaulding-Magan Collection p. 23 para. 04] p. 542, Para. 4, [1895MS].

"Jesus was a teacher when He was but twelve years old. He went in before the rabbis and doctors of the law as a learner, asking questions that surprised the learned doctors, and showing eagerness to obtain information. By every question he poured light into their darkened minds. Had He allowed them to suspect that He was trying to teach them, they would have spurned Him. So it was all through His life. By His purity, His humility, His meekness, He rebuked sin. Those around Him could not find a single thing for which to blame Him, yet He was at work all the time. He worked in His own home until He had no home. His lot was no more pleasant than that of the young people who today are trying to walk in His footsteps. [Cf: Spaulding-Magan Collection p. 24 para. 01] p. 542, Para. 5, [1895MS].

"If all our people would work in Christ's way, what a blessing it would be. There are many ways in which to diffuse light, and a great work can be done in many lines that is not now done. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This spirit will inspire others to do the will of the Lord also, in earnest, self-sacrificing effort. [Cf: Spaulding-Magan Collection p. 24 para. 02] p. 543, Para. 1, [1895MS].

"This world is God's property. Wicked men are only permitted to live in it till they have filled up the cup of their iniquity. It was deeded to Abraham and His children, and ere long God's people shall take possession of it. In our work for the saving of souls, we must not think that we can receive help from those around us; by a close connection with Jesus, we must be in that place where we can help them. Advance truth! Give those with whom you may come in contact an opportunity to learn what is truth, and to become converted. But do not think that your light gives you license to make a raid on those who are in error. [Cf: Spaulding-Magan Collection p. 24 para. 03] p. 543, Para. 2, [1895MS].

"When we begin to work with parliaments, and with men holding high positions in governments, the enemy is aroused to exert all his strength against us, and he will make the work hard. Do not let your work be known any more than is necessary: the best course to follow is that which will avoid opposition. The least said about the foolish errors of others, the better. Do not speak disrespectfully of ministers. Satan and all his hosts are working to make of none effect the law of God and when we begin to work on controversial lines, he will lead men to believe that we do not regard their laws or obey their decrees. Believing this, they will make it as hard as possible for all who will not worship their idol Sunday. [Cf: Spaulding-Magan Collection p. 24 para. 04] p. 543, Para. 3, [1895MS].

"We are not to reveal all our purposes and plans to men. Satan will take advantage of any indiscretion shown on this point. He does not work openly and above-board. He works in an underhanded manner, and will continue to do so. Before the people are prepared for it, he leads men to set a powerful movement on foot by working on their minds. [Cf: Spaulding-Magan Collection p. 24 para. 05] p. 543, Para. 4, [1895MS].

Question: Can we not get the truth before the minds of the members of parliament in a quiet way, by furnishing them with reading matter? [Cf: Spaulding-Magan Collection p. 24 para. 06] p. 543, Para. 5, [1895MS].

"From the light that has been given me, I see that we should fear lest rulers take their position against our work. If they do this, they will act like the enemy of all good. Every opportunity to become acquainted with these men should be embraced: but we should do nothing that will produce anything like prejudice. It means a great deal to be as wise as serpents and as harmless as doves. We have so much determination in us that often we do things unguardedly and rashly. We must appear before these men as trying to help others, working on the lines of the Christian help work. As they see the good work we do in these lines, their prejudice in a measure will be removed; their hearts will be opened to the truth. Do not present the Sabbath abruptly: present Christ. Should they begin to oppose you, saying, "Oh, he is a Seventh-day Adventist, lift up Christ higher, and still higher." [Cf: Spaulding-Magan Collection p. 25 para. 01] p. 543, Para. 6, [1895MS].

Question: Would it not be as well for us to present principles, rather than to dwell upon what the government will do? [Cf: Spaulding-Magan Collection p. 25 para. 02] p. 544, Para. 1, [1895MS].

"We should have nothing to do with the actions of the government. Our duty is to obey God. When you are arrested, take no thought what you

shall say or do. You are to follow Christ step by step. You need not commence weeks beforehand to examine the question and lay plans as to what you will do when the powers shall do this or that, neither need you think what you are to say. Study the truth, and the Spirit of the Lord will bring to your remembrance what you shall say. Our minds should be a treasure house, filled with the Word of God. [Cf: Spaulding-Magan Collection p. 25 para. 03] p. 544, Para. 2, [1895MS].

"When the enemy begins to work, we need not allow our feelings to control, and resort to strange fire. We need not become combative. By doing this, we may thus betray the cause at the very point where victory is ours. If we let go our hold of Jesus, and trust in ourselves, it may take months, or perhaps years, to counteract that one wrong move. Unless we are converted, and become as little children, we shall never see the kingdom of God. These are the lessons we need to bring into our schools. The students do not need science as much as they need these principles. Teach them how to advance the truth as it is in Jesus. [Cf: Spaulding-Magan Collection p. 25 para. 04] p. 544, Para. 3, [1895MS].

"The world is not to be condemned until after it has had the light. We must tell people the simple story of the cross. They are to be pitied, and just as much as possible we must soften the message we bring to them. This will soften their hearts, so that the Spirit of the Lord can mold them. In all their past life they have been receiving false ideas. If we come close to them, and tell them of the love of Christ, we can do much for them." [Cf: Spaulding-Magan Collection p. 25 para. 05] p. 544, Para. 4, [1895MS].

Question: Is it wrong for our brethren to work out their fines? [Cf: Spaulding-Magan Collection p. 25 para. 06] p. 544, Para. 5, [1895MS].

"Christ, the King of Glory, carried the cross upon which He was about to be crucified. The people had not the slightest semblance of right to inflict this upon Him, but He did not refuse to submit. Christ suffered and died for us. Shall we refuse to be partaker of His sufferings? Let the servants pay tribute as the Master did, lest others be offended. [Cf: Spaulding-Magan Collection p. 25 para. 07] p. 544, Para. 6, [1895MS].

"When brought before courts, we are to give up our rights, unless by so doing we are brought into collision with God. We are not pleading for our right, but for God's right to our service. Instead of resisting the penalties imposed unjustly upon us, it would be better to take heed to the Saviour's word, 'When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.'" Mrs. E. G. White. [Cf: Spaulding-Magan Collection p. 26 para. 01] p. 544, Para. 7, [1895MS].

Methods of Work in the Southern Field, Armadale, Melbourne, Victoria, Nov. 20, 1895.--Elder A. O. Tait, Battle Creek, Michigan, U. S. A.--Dear Brother. This morning I attended a meeting where a select few were called together to consider some questions that were presented to them by letter, soliciting consideration and advice on these subjects. Of some of these things I could speak, because at sundry times and in diverse places many things have been presented to me in reference to

some matters of labor that required great caution in speech as well as in the expression of thoughts with the pen. The advice given to our brethren in the Southern field has been diverse. It would bring in confusion. [Cf: Spaulding-Magan Collection p. 26 para. 02] p. 544, Para. 8, [1895MS].

As my brethren read the selections from letters, I know what to say to them for this matter has been presented to me again and again in regard to the Southern field. I have not felt at liberty to write out the matter until now. I will endeavor to make some brief statements at this time, hoping soon to have an opportunity to speak more clearly and at length. [Cf: Spaulding-Magan Collection p. 26 para. 03] p. 545, Para. 1, [1895MS].

The light that the Lord has given me at different times has been, that the Southern field, where the greatest share of the population of the colored race is, can not be worked after the same methods as others fields. They are excitable, and outward actions in bodily exercise is wrought up to a high strain of fanaticism, and exercises are more to them than inward piety and compose their religion. Should the colored people in the Southern States be educated as they receive the truth, that they should work on Sunday there would be excited a most unreasonable and unjust prejudice. Judges and Jurors, lawyers and citizens, would if they had a chance, bring decisions which would bind about them rites which would cause much suffering, not only to the ones whom they term guilty of breaking the laws of their state, but all the colored people everywhere would be placed in a position of surveillance, and under cruel treatment of the white people, that would be no less than slavery. They have been treated as chattels, regarded as not much above the dumb animals, to do just as their masters told them to do. This has degraded all their powers, and different methods of labor altogether must be pursued toward them than where the colored people have had greater advantages of schooling, and have learned to read. [Cf: Spaulding-Magan Collection p. 26 para. 04] p. 545, Para. 2, [1895MS].

As the colored people have not been educated to read and have not been uplifted, their religion is more of bodily exercise than inward piety. There can not be anything like the kind of labor pursued toward them as that bestowed upon the people whose religion is not outward workings. The Lord will look upon this poor, neglected, downtrodden race with great compassion. Everything of a character to set them in a position of opposition to authorities, as working on Sunday, would cause the colored people great suffering, and cut off the possibility of white laborers going among them; for the workers that intended to do them good would be charged with raising insurrections. [Cf: Spaulding-Magan Collection p. 27 para. 01] p. 545, Para. 3, [1895MS].

I do not want anything of this character to appear, for I know the result. Tell them they need not provoke their neighbors by doing work on Sunday; that this will not prevent them from observing the Sabbath. The Sabbath should not be introduced until they know the first principles of the religion of Jesus Christ. The truth as it is in Jesus it to be made known little by little, line upon line, and precept upon precept. [Cf: Spaulding-Magan Collection p. 27 para. 02] p. 545, Para. 4, [1895MS].

Punishment for any offence would be visited unsparingly and unmercifully upon the colored people. Here it is a neglected field where medical missionary work can be one of the greatest blessings. In this line the truth may be introduced, but the very first principles of Christianity are to be taught in the A B C. The schools are to be established, having not only children, but fathers and mothers learning to read. Teaching the truth is involving great liabilities. It is essential, then, that there be families to settle in the South, and as missionary workers they can, by precept and example, be a living power. There can not be much preaching. The least notice possible should be given to the point of what is doing, and what is to be done: for it will create suspicion and jealousy in the minds of men, who, with their fathers and grandfathers, have been slaveholders. There has been so little done for the South that they are in moral degradation, and are looked upon as slaves to the white population still, although they have been emancipated at terrible cost. [Cf: Spaulding-Magan Collection p. 27 para. 03] p. 545, Para. 5, [1895MS].

We are to study the situation with great care: for the Lord is our enlightener. The Lord has given men capabilities to exercise, but there is too little deep thinking, and too little earnest praying that the Lord would give wisdom at all times, and show how to work difficult fields. We are under obligation to God, and if we love God, we are in duty bound, not only on the general ground of obligation and obedience to obey the orders of our Spiritual Leader, and to save as many souls as we can to present them as slaves to Jesus Christ, who gave Himself a living sacrifice to ransom them, and make them free servants of Jesus Christ. There is not to be one word uttered which would stir up the slumbering enmity and hatred of the slaves against discipline and order, or to present before them the injustice which has been done them. Nothing can be done at first in making the Sabbath question prominent, and if the colored people are in any way educated to work on Sunday, there will be unsparing, merciless oppression brought upon them. Already there has been too much printed in regard to the persecution of the Sabbath-keepers in the Southern States, and those who are bitter against the law of God, trampling it under their feet, are all the more earnest to make human laws a power. Their religious prejudice and bigotry would lead them to do any acts of violence, verily thinking they were doing God's service: for they are in great error. A blind zeal under false religious theories, is the most violent and merciless. There are many who are stirred up by the representations in our papers, to do just as their neighboring states are doing. All these things give them the appearance of defying the law. In Christ's day, when persecuted in one city, they fled to another. It may be the duty of those persecuted to avail themselves of finding refuge in another city or another country. Matt. 10:22, 23. "And ye shall be hated of all men for my name's sake; but he that endureth to the end, shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of Man be come." "The disciples is not above his master, nor the servant above his lord." [Cf: Spaulding-Magan Collection p. 27 para. 04] p. 546, Para. 1, [1895MS].

At present, persecution is not general, but let the Southern element have word come to them of a nature to raise their excitable disposition, and the whole cause of truth would suffer, and the great missionary field be closed. Let all be warned. Let the instruction be

given to this much oppressed class that the keeping of the Sabbath does not necessitate their working on Sunday: for, if they should do this, they would have instigated against them all the powers of the white population, who are transgressors of the law of God. Church members and priests and rulers will combine to organize secret societies to work in their hand to whip, imprison, and destroy the lives of the colored race. History will be repeated. Let efforts be made in as silent manner as possible, but this people need not be told that the observance of Sunday is the mark of the beast until this time shall come. If the Southern people get some of the ideas in their minds of the mark of the beast, they would misconstrue, and give honestly the most false impressions on these subjects, and do strange things. As many of the people can not read for themselves, there are plenty of professed leaders who will read the Bible falsely and make it testify to a lie. Many are working in this line among those who are poor scholars, and have not a knowledge of the Scripture. Our publications also will be misread. Things will be read out of the books that were never there, advocating the most objectionable things. An excitement could be easily worked up against the Seventh-day Adventists. The most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people without making any noise. [Cf: Spaulding-Magan Collection p. 28 para. 01] p. 546, Para. 2, [1895MS].

In such places as the Southern field, there should be established sanitariums. There should be those who believe the truth, colored servants of God, under training to do work as medical missionaries, under the supervision of white managers: for this combination will be much more successful. The medical missionary workers, in cooperation with more families who make their home in the South, need not think that God will condemn them if they do not work on Sunday: for the Lord understands that every effort not to create prejudice, must be made if the truth finds standing place in the South. The words of truth can not go forth with great publicity, but schools should be started by families coming into the South, and working in schools, not with a large number congregated in one school, but, as far as possible, in connection with those who have been working in the South. Dwell particularly upon the love of God, the righteousness of Christ, and upon the treasure house of God, presenting the truth in clear lines upon personal piety. There will be bad influences of the white people upon the blacks as there has been in the past. Evil angels work with their own spirit upon evil men. Those cooperating with those who work in any place to uplift Jesus and to exalt the law of God, will find to all intents and purposes that they wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and 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." [Cf: Spaulding-Magan Collection p. 28 para. 02] p. 547, Para. 1, [1895MS].

(I would not advise that this be published in our papers, but let the

workers have it in leaflets, and let them keep their own counsels.)
Ellen G. White. [Cf: Spaulding-Magan Collection p. 29 para. 01] p.
547, Para. 2, [1895MS].

Regarding Children--Christ is waiting in gracious mercy, waiting to make you vessels unto honor. The Holy Ghost inspired Paul to lift up his voice in earnest, solemn words, saying, "None of us liveth to himself." We should take these words to heart. Money has been worse than thrown away for needless adornment of yourselves and your children. You should turn this current of means into the channel that reaches the treasury of the Lord. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 04] p. 547, Para. 3, [1895MS].

God requires that you should educate and discipline your children for His work; and the very first lesson that you should teach them is that of self-denial and self-sacrifice. You should set before them the great Pattern, Christ Jesus, and imitate Him yourselves, and teach your children to walk in His footsteps. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 05] p. 547, Para. 4, [1895MS].

We may manufacture many wants, we may place snares before our children by allowing them to gratify their every desire. We may curtail their usefulness by granting them the free use of means that they may make a display. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 06] p. 547, Para. 5, [1895MS].

Children are a gift of God to increase the experience and happiness of parents. Parents through discipline may become more useful in teaching their children to be Christ's children and so increase their influence for good. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 07] p. 548, Para. 1, [1895MS].

Instead of denying self, how many will give a trifle to the cause of God, and then indulge their children in the gratification of selfish desires, thus educating them to place their influence on Satan's side. It would be better had such parents never been born, for if the grace of Christ's has never controlled your souls, how can you expect it to control the souls of your children? [Cf: Notebook Leaflets, Volume 1 p. 80 para. 08] p. 548, Para. 2, [1895MS].

Self-indulgence is the curse of our families, and as a consequence, the curse of our churches. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 09] p. 548, Para. 3, [1895MS].

The world lives for pleasure, for selfishness, and how can we hope to draw the world to Christ, when we also live for the gratification of self? Christ has said, "Go ye into all the world, and preach the gospel to every creature."-- MS. 53, 1895. [Cf: Notebook Leaflets, Volume 1 p. 80 para. 10] p. 548, Para. 4, [1895MS].

Points Unnecessary for Faith.--There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. Many things are above finite comprehension. *Truths are to be received not within the reach of our reason, and not for us to explain.* Revelation presents them to us to be implicitly received as the words of an infinite God. While every ingenious inquirer is to search out the truth as it is in Jesus, there are things not yet

simplified, statements that human minds cannot grasp and reason out, without being liable to make human calculation and explanations, which will not prove a savor of life unto life. [Cf: Notebook Leaflets, Volume 2 p. 158 para. 05] p. 548, Para. 5, [1895MS].

But every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive.-- *Letter 8-1895*. [Cf: Notebook Leaflets, Volume 2 p. 159 para. 01] p. 548, Para. 6, [1895MS].

"I have about decided to ... devote all my time to writing for the books that ought to be prepared without further delay. I would like to write on the Life of Christ, on Christian Temperance ["Ministry of Healing"] and prepare testimony Number 34 [Volume 6], for it is very much needed. . . . [Cf: Notebook Leaflets, Volume 2 p. 192 para. 05] p. 548, Para. 7, [1895MS].

"You know that my whole theme both in the pulpit and in private, by voice and pen, is the life of Christ."-- *Letter 41-1895*. [Cf: Notebook Leaflets, Volume 2 p. 192 para. 06] p. 548, Para. 8, [1895MS].

(At any rate, Mrs. White was there to give the needed correction. She said,) The course pursued by Elder Daniells on the Ashfield campground was not a right course. He excluded from his confidence and counsel his brother ministers. He linked up with Brother Rousseau, and both were on the wrong beat. The two gave little heed to the instruction of the spirit of God and would leave the encampment and remain away for hours in the city of Sydney, without giving their brethren any reason for their absence. Was God in this?--not at all. This is the danger of Brother Daniells.--*Manuscript 36*, 1895. [Cf: Unpublished Manuscripts, Volume 1 p. 89 para. 5] p. 548, Para. 9, [1895MS].

Put away your feelings against Elder Daniells right here on the ground. You are to be in unity, not because he is perfect; he makes mistakes. He is making mistakes on this ground. But the Lord's eye is upon him; he is beloved of God. And if you do not cling closely to God you will make much graver mistakes than he has made. . . . The Lord loves Elder Daniells and He will reprove and instruct you both where you err.--*Manuscript 36*, 1895. [Cf: Unpublished Manuscripts, Volume 1 p. 90 para. 3] p. 549, Para. 1, [1895MS].

It is necessary for us to eat and to drink that we may have physical strength to serve the Lord, but when we carry our eating to gluttony, without a thought of pleasing our heavenly Father, eating just that which is pleasing to our taste, we are doing just as they did in the days of Noah.--*Manuscript 16*, 1895, p. 5. [Cf: Unpublished Manuscripts, Volume 1 p. 100 para. 2] p. 549, Para. 2, [1895MS].

The riches of the earth belong to God. The gold and the silver are His, and the cattle upon a thousand hills. Everything that He has committed to men is simply entrusted to them that they may act as His stewards. They are to dedicate every power and faculty to His service, and consecrate themselves and all they have to His work. How carefully we should examine ourselves, that we may understand for whom we are putting our talents out, and whether they are yielding usury for their rightful owner. At the second coming of Christ it will be made apparent whether or not we have made a wise use of the Lord's goods. When He

returns, He will call His servants to account, and reckon with them. They will be required to give an account of the use to which they have put the money that He has entrusted to their care, and whether they have used it for the extension of His kingdom. The gifts of God both of mind and body are to be brought into the service of Christ. We need to understand their value in order that we may use them in such a way that the Master may not meet with loss. We rob the Lord's treasury when we spend money needlessly, and fail to put it at His command. God has not designed that thousands of pounds should be locked up in banks or in investments, but that they should be put to a wise use. [Cf: Unpublished Manuscripts, Volume 1 p. 117 para. 3] p. 549, Para. 3, [1895MS].

We must have a house of worship erected in Melbourne, so that those who embrace unpopular truth may feel that they have a church home. We shall need money for the forwarding of this enterprise, and those who invest in this work will see blessed results in this world, but will not fully know the consequences of their beneficence until the judgment shall sit, until every man shall be rewarded according to his works. *Letter 99, 1895.* [Cf: Unpublished Manuscripts, Volume 1 p. 118 para. 1] p. 549, Para. 4, [1895MS].

Dear Brother and Sister Baker: In the night season I was conversing with you. I had a message for you, and was presenting that message. you were cast down and feeling discouraged. I said to you, The Lord has bidden me speak to Bro. and Sr. Baker. You are considering your work as almost a failure, but if one soul holds fast to truth, and endures unto the end, your work cannot be pronounced a failure. If one mother has been turned from her disloyalty to obedience, you may rejoice. The mother who follows on to know the Lord will teach her children to follow in her footsteps. The children received from Adam an inheritance of disobedience, of guilt and death. The Lord has given to the world Jesus Christ, and His work was to restore to the world the moral image of God in man, and to reshape the character. [Cf: Unpublished Manuscripts, Volume 2 p. 16 para. 1] p. 549, Para. 5, [1895MS].

The truth is to be proclaimed in all places and the human agents are to be co-laborers with Christ, building up a wall of security about the children, and cutting off as far as possible the strong current of evil. Parents who are thoroughly converted will seek the salvation of their children, training them to be sons and daughters of God. In doing this work in wisdom they are co-laborers with God. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 16 para. 2] p. 550, Para. 1, [1895MS].

My brother, my sister, you can help parents to educate and train their families. By your earnest appeals, show them that they can illustrate to the world the power and influence of a well-ordered, well-disciplined family. Thorough Christian influence in the home will demonstrate to the world that the greatest amount of good can be done by sanctified, parental example, and religious training. [Cf: Unpublished Manuscripts, Volume 2 p. 16 para. 3] p. 550, Para. 2, [1895MS].

The Lord will not judge you by the amount of success manifested in your efforts. I was bidden to tell you that your faith must be kept revived and firm, and constantly increasing. When you see that those

who have ears will not hear, and that those who are intelligent will not understand, after you have done your best, pass on to regions beyond, and leave the result with God. But let not your faith fail. [Cf: Unpublished Manuscripts, Volume 2 p. 17 para. 1] p. 550, Para. 3, [1895MS].

There might be some improvement made in your delivery. Cultivate earnestness and positiveness in addressing the people. Your subject matter may be excellent, and just what the people need, but you would do well to mingle a positiveness with the persuasive entreaties. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 17 para. 2] p. 550, Para. 4, [1895MS].

There is need of decided personal effort to reach the people in their houses. Present the plain "Thus saith the Lord" with authority and exalt the wisdom of God in the written word. Bring the people to a decision; keep the voice of the Bible ever before them. Tell them you speak that which you do know, and testify that which is truth, because God has spoken it. Let your preaching be short and right to the point, and then at the proper time call for a decision. Do not present the truth in a formal manner, but let the heart be vitalized by the Spirit of God, and let your words be spoken with such certainty that those who hear may know that the truth is a reality to you. Your manner may be educated, and your words may be of that character that they will voice the words of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." With just as much assurance you may declare the message of God's truth. Those who believe sacred, eternal truth, must put their whole soul into their efforts. We must be stirred to the very heart as we behold the fulfilling of prophecy in the closing scenes of this earth's history. As our vision extends still further into the glories of eternity, the coming of Christ with power and great glory, and the scenes of the great day of judgment, we should not remain tame and unmoved. "I saw the dead," says John, "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." [Cf: Unpublished Manuscripts, Volume 2 p. 17 para. 3] p. 550, Para. 5, [1895MS].

After a short discourse, keep fresh, that you may give a Bible reading on the points spoken of. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend. Throw off all appearance of apathy, and lead the people to think that there is life or death in these solemn questions, according as they shall receive or reject them. As you present testing truth, ask often, who is now willing, as they have heard the words of God, pointing out their duty, to consecrate their hearts and minds, with all their affections to Christ Jesus. "He that is not for me, is against me." As the Lord lays out before us the stirring scenes to be enacted in the last great conflict, can we contemplate them without catching enthusiasm, ardor, and zeal, knowing that heavenly angels are by our side. [Cf: Unpublished Manuscripts, Volume 2 p. 18 para. 1] p. 551, Para. 1, [1895MS].

Come close to the people; get into the families when you can; do not wait for the people to hunt up the shepherd. Bear with you the

confidence and assurance of faith which evidences that you are not trusting in idle tales, but in a plain "Thus Saith the Lord." [Cf: Unpublished Manuscripts, Volume 2 p. 18 para. 2] p. 551, Para. 2, [1895MS].

Be careful, exceedingly careful as to how you dwell upon the human nature of Christ. Do not set Him before the people as a man with the propensities of sin. He is the second Adam. The first Adam was created a pure, sinless being, without a taint of sin upon him; he was in the image of God. He could fall, and he did fall through transgressing. Because of sin, his posterity was born with inherent propensities of disobedience. But Jesus Christ was the only begotten Son of God. He took upon Himself human nature, and was tempted in all points as human nature is tempted. He could have sinned; He could have fallen, but not for one moment was there in Him an evil propensity. He was assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden. [Cf: Unpublished Manuscripts, Volume 2 p. 19 para. 1] p. 551, Para. 3, [1895MS].

Bro. Baker, avoid every question in relation to the humanity of Christ which is liable to be misunderstood. Truth lies close to the track of presumption. In treating upon the humanity of Christ, you need to guard strenuously every assertion, lest your words be taken to mean more than they imply, and thus you lose or dim the clear perceptions of His humanity as combined with divinity. His birth was a miracle of God; for, said the angel, "Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 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 for ever; and of his kingdom there shall be no end. Then said Mary unto the angel How shall this be, seeing that I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." [Cf: Unpublished Manuscripts, Volume 2 p. 19 para. 2] p. 551, Para. 4, [1895MS].

These words are not addressed to any human being, except to the Son of the Infinite God. Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption. He was tempted in all points like as man is tempted, yet He is called that holy thing. It is a mystery that is left unexplained to mortals that Christ could be tempted in all points like as we are, and yet be without sin. The incarnation of Christ has ever been, and will ever remain a mystery. That which is revealed, is for us and for our children, but let every human being be warned from the ground of making Christ altogether human, such an one as ourselves: for it cannot be. The exact time when humanity blended with divinity, it is not necessary for us to know. We are to keep our feet on the rock, Christ Jesus, as God revealed in humanity. [Cf: Unpublished Manuscripts, Volume 2 p. 20 para. 1] p. 552, Para. 1, [1895MS].

I perceive that there is danger in approaching subjects which dwell on the humanity of the Son of the infinite God. He did humble Himself when He saw He was in fashion as a man, that He might understand the force of all temptations wherewith man is beset. [Cf: Unpublished

Manuscripts, Volume 2 p. 20 para. 2] p. 552, Para. 2, [1895MS].

The first Adam fell: the second Adam held fast to God and His word under the most trying circumstances, and His faith in His Father's goodness, mercy, and love did not waver for one moment. "It is written" was His weapon of resistance, and it is the sword of the Spirit which every human being is to use. "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me"--nothing to respond to temptation. Not one occasion has been given in response to His manifold temptations. Not once did Christ step on Satan's ground, to give him any advantage. Satan found nothing in Him to encourage his advances. [Cf: Unpublished Manuscripts, Volume 2 p. 20 para. 3] p. 552, Para. 3, [1895MS].

As teachers we need to understand that the object and teaching of our Lord was to simplify in all His instructions, the nature and the necessity of the moral excellence of character which God through His Son has made every provision that human agents should obtain, that they may be laborers together with Jesus Christ. This God requires, and to this end the ministers of the gospel should work, both in their education of the people, and in the ministry of the word. [Cf: Unpublished Manuscripts, Volume 2 p. 21 para. 1] p. 552, Para. 4, [1895MS].

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study. Many things are above finite comprehension. Truths are to be received not within the reach of our reason, and not for us to explain. Revelation presents them to us to be implicitly received as the words of an infinite God. While every ingenious inquirer is to search out the truth as it is in Jesus, there are things not yet simplified, statements that human minds cannot grasp and reason out, without being liable to make human calculations and explanations, which will not prove a savor of life unto life. [Cf: Unpublished Manuscripts, Volume 2 p. 21 para. 2] p. 552, Para. 5, [1895MS].

But every truth which is essential for us to bring into our practical life, which concerns the salvation of the soul, is made very clear and positive. The question asked Christ by the lawyer, was turned over to himself to answer; for Christ knew that the law was understood by him. "He said unto him, What is written in the law? How readest thou?" To the lawyer's plain scriptural statements, Christ said, "Thou hast answered right: this do, and thou shalt live. To his question, "Who is my neighbor," Christ answered by the parable of the good Samaritan. [Cf: Unpublished Manuscripts, Volume 2 p. 21 para. 3] p. 553, Para. 1, [1895MS].

Christ revealed to His hearers their deficiency in fulfilling the law of God. With them self-love was supreme. These same principles Christ had spoken to Moses from the pillar of cloud: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. Ye shall diligently keep the commandments of the Lord thy God, and his testimonies, and his statutes, which he hath commanded you. 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: Unpublished Manuscripts, Volume 2 p. 22 para. 1] p. 553, Para. 2, [1895MS].

This corresponds with the instruction given to the multitude in answer to the lawyer's question, "What shall I do that I may inherit eternal life?" The same answer was given to the young ruler who asked a similar question, "Good Master, what shall I do to inherit eternal life? And he said unto him, . . . If thou wilt enter into life, keep the commandments." By quoting the precepts of Jehovah He showed that He referred to the ten holy precepts. [Cf: Unpublished Manuscripts, Volume 2 p. 22 para. 2] p. 553, Para. 3, [1895MS].

The young man claimed to have kept all these, and asked, "What lack I yet?" Jesus then pointed him to duties he had not done, which the law of God plainly specified--to love God supremely, and his neighbor as himself. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." This man loved his possessions above God and His service and more than the souls of his fellow-men. Riches were his idol. [Cf: Unpublished Manuscripts, Volume 2 p. 22 para. 3] p. 553, Para. 4, [1895MS].

Then let none say that there are no conditions to salvation. There are decided conditions, and everyone is put to the strenuous task of diligently inquiring and searching for the truth from God's word. At the peril of our souls we must know the prescribed conditions given by Him who had given His own life to save us from ruin. We will certainly be lost if we float along with the current of the world, receiving the saying of men. By our selfish love of ease and by our indolence we endanger our souls and the souls of others. We are to seek earnestly to know what saith the Lord. [Cf: Unpublished Manuscripts, Volume 2 p. 23 para. 1] p. 553, Para. 5, [1895MS].

Human assertions, even from priests and rulers, will not help my case. I must know what conditions are imposed on me, that I may co-operate with God in the saving of my soul. I cannot satisfy the claims of God upon me as his human agent, by meeting the ideas and opinions of even teachers of doctrines, unless they harmonize with the voice of God. "What saith the law? How readest thou?" is the question from the greatest of all teachers. [Cf: Unpublished Manuscripts, Volume 2 p. 23 para. 2] p. 554, Para. 1, [1895MS].

The popular opinion of what saith the Fathers will not help my case. My work is given me of God to know and understand His will for my own individual self. By thoughtful, prayerful study, I must seek to know for myself the true meaning of the Scriptures. We should thank God every day that we are not left to human traditions and man-made assertions. We cannot be safe in trusting to any other word except "It is written." We cannot float with the current; we cannot build our faith on any human theory, lest we come under condemnation as did the Jews. "Ye teach for doctrine the commandments of men," said Christ to them. And this statement is made decidedly plain to us in these last days. [Cf: Unpublished Manuscripts, Volume 2 p. 23 para. 3] p. 554, Para. 2, [1895MS].

In Sunday observance the commandments of men are made supreme. Human authority and church pretensions are made as the word of God, to which all must bow. Should we do this, we would be laborers together with the

man of sin, who thought to change times and laws, and who exalted himself above God and all that is written in the word of God. [Cf: Unpublished Manuscripts, Volume 2 p. 24 para. 1] p. 554, Para. 3, [1895MS].

All who would have the zeal of the living God, must be laborers together with God to make up the breach that has been made in the law of God by the man of sin, and to raise up the foundation of many generations. "Ye are laborers together with God. They will turn away their feet from trampling on the law of God, and by precept and example turn the feet of many others from the path of disobedience. They will keep the Sabbath from polluting it; they will call the Sabbath a delight, the holy of the Lord, honorable, and will honor him, not doing their own ways, nor finding their own pleasure, nor speaking their 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: Unpublished Manuscripts, Volume 2 p. 24 para. 2] p. 554, Para. 4, [1895MS].

We are living in perilous time, and we need that grace that will make us valiant in fight, turning to flight the armies of the aliens. Dear Brother, you need more faith, more boldness and decision in your labors. You need more punch and less timidity. You will ever meet with disappointment unless you move forward with determination. You must not fail nor be discouraged. You need in every place to study the situation. Read less, and do more actual service. Circulate round, and practice the truth you do know. Our warfare is aggressive. Your efforts are too tame; you need more force in your labors, else you will be disappointed in its results. There are times when you must make a charge against the enemy. You must study methods and ways to reach the people. Go right to them and talk with them. Study tact, how you can reach them: and be determined you will not fail nor be discouraged. [Cf: Unpublished Manuscripts, Volume 2 p. 24 para. 3] p. 554, Para. 5, [1895MS].

God help you to daily hang your helpless soul on Jesus Christ. Speak the truth in no hesitating, halting style, but speak it with boldness and assurance and with the spirit of the Holy Ghost resting upon you. Let the people understand that you have a message that means life, eternal life to them if they accept it. If any subject should enthuse the soul, it is the proclamation of the last message of mercy to a perishing world. But if they reject this message it will be to them a savor of death unto death. Therefore there is need to work diligently, lest your labors be in vain. Oh, that you would realize this, and that you would urge the truth upon the conscience with the power of God. Give force to your words, and make the truth appear essential to their educated minds. Please make your labor a subject of earnest prayer, that it may be approved of God, and that you may be a successful worker in His vineyard. [Cf: Unpublished Manuscripts, Volume 2 p. 25 para. 1] p. 555, Para. 1, [1895MS].

Your ideas are altogether too narrow, too bound about; you need to widen and broaden. Do not educate your mind to see afar off, thus making the subjects on which you dwell not of enough consequence to engage immediate attention. Carry your hearers with you. You can change your manner of labor; you can put energy and deep interest into your

subject. You can allow the Holy Spirit to work the man. You can bear responsibilities which you are inclined to neglect [Cf: Unpublished Manuscripts, Volume 2 p. 25 para. 2] p. 555, Para. 2, [1895MS].

When a laborer is set in a certain portion of the Lord's vineyard, his work is given him as a faithful laborer together with God to work that vineyard. He is not to wait to be told at every point by human minds what he must do, but plan his work to labor wherever he is needed. God has given you brain power to use. The wants of the believers and the necessities of unbelievers are to be carefully studied and your labors are to meet their necessities. You are to inquire of God and not of any living man what you shall do. You are a servant of the living God, and not a servant of any man. You cannot do the work of God intelligently and be the shadow of another man's thoughts and directions. You are under God. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 26 para. 1] p. 555, Para. 3, [1895MS].

As the shepherd is to go after the lost sheep, he is not to have merely a casual interest, but an earnest travail for souls. this calls for most earnest heart searching, most earnest prayerful seeking for God, in order that we may know Him and the power of His grace. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus." [Cf: Unpublished Manuscripts, Volume 2 p. 26 para. 2] p. 555, Para. 4, [1895MS].

Our religious history should not be tame and common place, but an experience marked by the grace and decided working of the power of God with our efforts. Please read Eph. 3:7-21. Read carefully and prayerfully; for this is for you, and for me, and for every minister in every Conference, whether they have or have not been formally ordained to the work. [Cf: Unpublished Manuscripts, Volume 2 p. 26 para. 3] p. 555, Para. 5, [1895MS].

Bear in mind that no living man can tell the precise work, or bound the work of a man who is in God's service. No one can prescribe the days, the weeks that one should remain in a certain locality before pushing on to another place. Circumstances must shape the labors of the minister of God, and if he seeks God, he will understand that his work embraces every part of the Lord's vineyard, both that which is nigh and that which is afar off. The laborer is not to confine his work to a specified measurement. He must have no circumscribed limits, but extend his labors wherever necessity demands. God is his co-laborer; he should seek wisdom and counsel of Him at every step, and not depend upon human counsel. [Cf: Unpublished Manuscripts, Volume 2 p. 26 para. 4] p. 556, Para. 1, [1895MS].

The work has been greatly hindered in many fields because the laborers ask counsel from those who are not working in the field, and who see not and feel not the demand, and therefore cannot understand the situation as well as the one who is on the ground. [Cf: Unpublished Manuscripts, Volume 2 p. 27 para. 1] p. 556, Para. 2, [1895MS].

Your labors, Bro. Baker, need to be improved in order to be successful. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 27 para. 2] p. 556, Para. 3, [1895MS].

There is danger, great danger with all men of becoming self-deceived. There are certain circumstances when Satan will cunningly and with artful talent, work to hinder the cause of God. Some influence not proceeding from the throne of God will introduce itself. Inborn and cultivated tendencies are fostered that Satan finds a chance to stir up and strengthen. If not discerned by the possessor these will lead to a development of weakness. When a man is not steadfastly following the Light of Life, he knoweth not at what he stumbleth. [Cf: Unpublished Manuscripts, Volume 2 p. 27 para. 3] p. 556, Para. 4, [1895MS].

Men must keep their own souls in the love of God, else they will fail to teach others these precious lessons, and will prove the worthlessness and power to form a character after the divine similitude. Great learning and talent will not make a man sufficient for a responsible position which will make him a wise master workman, unless he is proportionately balanced by a symmetrical character, and by making Jesus his heavenly guide, not trusting to his supposed smartness or his talents. Men should never exchange the heavenly Guide for an earthly guide, who is himself only a part of the great web of humanity, like unto themselves, finite and fallible. [Cf: Unpublished Manuscripts, Volume 2 p. 27 para. 4] p. 556, Para. 5, [1895MS].

We often find in human character strong contrasts of light and darkness. The only safety for men and women to whom God has given reason, is to subdue an ambition that is earth-born, and they themselves feel the necessity like Mary, of choosing the better part, which shall never be taken from them; sitting at the feet of Jesus and learning of Him meekness and lowliness of heart; dying to self, that their life may be hid with Christ in God. [Cf: Unpublished Manuscripts, Volume 2 p. 28 para. 1] p. 556, Para. 6, [1895MS].

We all need and must have pure religion, not borrowed from another, but from Christ Jesus, the source of all heavenly grace. Then we are to honor God by looking to God, trusting in God, and keeping the truth in the heart pure and undefiled, having that faith that works by love and purifies the soul. The truth, when practiced, is a guide. Christ is truth. We must yield to Him Who alone is truth, and Who alone can give to the troubled heart assurance and peace. To every one of the human family, confident, boasting, or desponding, God, the Searcher of hearts, declares, "I know thy works," God speaks, "know him," there can be hypocrisy on the one hand or deception on the other. God sees and knows. [Cf: Unpublished Manuscripts, Volume 2 p. 28 para. 2] p. 557, Para. 1, [1895MS].

My dear Bro. and Sr. Baker, whom I love in the Lord, the Lord will guide you if you will only trust in Him.--*Letter 8, 1895.* (To W. L. H. Baker and wife.) [Cf: Unpublished Manuscripts, Volume 2 p. 28 para. 3] p. 557, Para. 2, [1895MS].

Manuscript Release No. 1402 Letter 59, 1895 MARRIAGE Of W. C. WHITE; SPEAKING And WRITING In TASMANIA; JESUS Our EXAMPLE (Written April 12, 1905, from Launceston, Tasmania, to "Dear Brother and Sister Olsen.") [Cf: Unpublished Manuscripts, Volume 5 p. 160 para. 1] p. 557, Para. 3, [1895MS].

W. C. White, May Lacey White, and myself left the home of Brother Lacey in Glenorchy about nine o'clock p.m. to take the cars for

Launceston. My son and Miss May Lacey were married today by a clergyman who, though not of our faith, has favored our people, letting them have the use of his church without charge. The preparations for the marriage ceremony were carried out without one unpleasant feature. We would all have been much better pleased if one of our own ministers could have officiated at the marriage, but this could not be without incurring considerable expense, as we should have had to send for one of our brethren to come from New South Wales, where I think some are qualified to perform marriages. There was no minister in Tasmania who was authorized to act in this capacity. [Cf: Unpublished Manuscripts, Volume 5 p. 160 para. 2] p. 557, Para. 4, [1895MS].

Brother and Sister Lacey have a large family, and they greatly desired that May should be married at home, and, of course, this is as it should be. At the request of the family, I offered prayer after the marriage ceremony was over. Brother and Sister Lacey invited eight persons besides the family to celebrate the occasion. We took the cars as I have stated, about nine o'clock that night, and in the morning arrived at Launceston, where Brethren Baker and Teasdale were waiting for us at the station. They had secured a room nearby for Mr. and Mrs. W. C. White. Brother and Sister Baker secured lodgings at a neighbor's, in order that I might have accommodation at the house of Sister Rogers. Willie said that for the first time in his life he would be pleased if he could have a vacation of two weeks; but he did not even have one evening to enjoy the company of his companion. [Cf: Unpublished Manuscripts, Volume 5 p. 160 para. 3] p. 557, Para. 5, [1895MS].

The evening before his marriage, he was obliged to attend a meeting, and we saw nothing of him until Thursday morning. There was no time for a recess. much less for days of leisure and pleasure. Months before his marriage, he planned to have a boat ride on this occasion, but his plan was not carried out. [Cf: Unpublished Manuscripts, Volume 5 p. 161 para. 1] p. 558, Para. 1, [1895MS].

All day Wednesday we had been very busy. We visited the elder of the church at Hobart. At his home we spread our lunch on the table, and enjoyed our simple fare of bread and fruit. We had a precious season of prayer with the family, and I know that the blessing of the Lord rested upon us. We then visited at Brother Shannon's house. He was not at home, but we had a little visit with his wife. The Malcolm family had moved to Hobart, and we called upon them. They were very glad to see us, and we had a profitable visit with them. engaging in a season of prayer that was much appreciated. [Cf: Unpublished Manuscripts, Volume 5 p. 161 para. 2] p. 558, Para. 2, [1895MS].

The next day was filled with preparing for the marriage and packing for our journey to Launceston. I was very glad when all the bustle was ended, and we were seated in the cars enroute for Launceston. On Sabbath I spoke to the little company in Launceston who have turned their feet into the royal path cast up for the ransomed of the Lord to walk in. I had much freedom in speaking from the first chapter of Second Peter. As the result of the labors of Brethren Baker and Teasdale, seventeen are keeping the Sabbath in this place. These persons with their children numbered about forty. [Cf: Unpublished Manuscripts, Volume 5 p. 161 para. 3] p. 558, Para. 3, [1895MS].

Brother Colcord, who left for Melbourne sooner than we did, spoke

twice to this small company. Brother Corliss also spoke once or twice, then W.C.W. and myself spoke on Sabbath and Sunday to those who attended the meeting. The people gave good testimonies, On Sunday we had a larger room, and a little larger audience. I had great freedom in speaking on the love of God for the human family, and apparently all listened with deep interest. [Cf: Unpublished Manuscripts, Volume 5 p. 161 para. 4] p. 558, Para. 4, [1895MS].

After the meeting closed, a tall, well-dressed lady hastened to the stand, grasped my hand, and said, "I am so glad to see you. I wish to thank you for writing the book, The Great Controversy. It was the means of saving the soul of my son. He was sick, and we knew he could not live. He asked me to give him a book that would be a help to him religiously. I had purchased The Great Controversy, but had not read it myself, and I brought him the book. My son read it through with the deepest interest, and said, 'I have found in this book what I have not found in any other book in your library. Every time I read it, I see the truth in a more beautiful light. Every time I open it, I find something that helps me. I am not afraid to die now; for I have found rest and peace in Jesus Christ.'" [Cf: Unpublished Manuscripts, Volume 5 p. 162 para. 1] p. 558, Para. 5, [1895MS].

She told me that he had died in perfect peace. He was about thirty years of age at the time of his death, and he had requested that if ever she saw the author of the book, she should tell her how much good the work had been to him, making the path of salvation plain to his feet. She said, "I lend the book to one after another, and it is not at home hardly any of the time. Those who have read it say that they have never read a book that made the Bible so plain and clear to their understanding as this book." [Cf: Unpublished Manuscripts, Volume 5 p. 162 para. 2] p. 559, Para. 1, [1895MS].

When I asked the lady her name, she spoke so indistinctly that I could not catch it. I thought that some of our brethren would be able to tell me who she was, but they had never seen her before. They think however that they can find out who she is. If they cannot find out, they will never know into what families The Great Controversy has gone, and what good it has done through her circulation of it. The greatest trouble with the people in Tasmania is that they are more loyal to their ministers than they are to their God. They are a churchgoing people, and their ministers have warned them against listening to our ministers. and the result has been that only a few have come out to the tent meetings. The ministers declare that the presentation of any argument that is hard to meet is opposition to them. The work that has been done has sown good seed. I believe that God has a people in this place, and that they must be warned. The first essential thing is to get the ears of the people; but if those who have ears will not hear, no one can compel them to listen. [Cf: Unpublished Manuscripts, Volume 5 p. 162 para. 3] p. 559, Para. 2, [1895MS].

This is the great difficulty in this country. We cannot get the people to contemplate the cross of Calvary and the great plan of redemption. It is when men are willing to see wondrous things out of the law of God. that the soul is gained. We feel sorry that a protracted effort should bring forth such meager results; but we know that the few who have accepted the truth can teach others. and thus an army be raised up to rally round the standard. The Lord has a work for each and all to

do, and not one is excused. [Cf: Unpublished Manuscripts, Volume 5 p. 163 para. 1] p. 559, Para. 3, [1895MS].

I read your letter in reference to my request not to receive wages for the past year. I have thought that I would give up writing for the papers entirely, and employ Fannie myself in getting out many things that need to be prepared. For a long time I have desired to have something prepared on the subject of Sanctification by Faith, for this subject has never appeared in the form that it should. [Cf: Unpublished Manuscripts, Volume 5 p. 163 para. 2] p. 559, Para. 4, [1895MS].

I also would like to get out another Testimony, a book for Christian parents that would especially define the mother's duties, and a book on Christian temperance, which needs to be done. I also would like to have a book prepared for the youth, as this has long been urged upon me. I have considered the question, and have thought that I would refrain from sending articles to the Review and Herald, the Signs of the Times, and other periodicals for the space of a year. But the first thing that needs our attention is the work on "The Life of Christ." But no one seemed in favor of my plan, and therefore I furnished articles just as abundantly as I have in the past. I have had no one who could report my sermons, and have written articles to be prepared for the papers. [Cf: Unpublished Manuscripts, Volume 5 p. 163 para. 3] p. 559, Para. 5, [1895MS].

What do you think of my plan of dispensing with articles for the papers, so that Fannie, Marian, and I may all turn our minds to the making of books? We could get up a number of small books as I have suggested, and then after the period of a year I could again take hold of the paper work. We could work in these lines of preparing books, and take no money from the conference. I started with a full determination to write this year on "The Life of Christ," but such earnest calls have been made for my labor in other fields. that I dared not refuse them, and so have not done what I expected to do on the book. I have written articles on different parts of the life and work of Christ, and after Fannie has prepared them. Marian has culled out of them matter that she could make use of in the book. But I have so many interruptions that I cannot write as I should. It is not much use for me to try to do this. and yet have the care of the churches, the responsibility of a household, and the work of a hotel-keeper; for comers and goers are continually creating an excitement at my home. [Cf: Unpublished Manuscripts, Volume 5 p. 164 para. 1] p. 560, Para. 1, [1895MS].

In my dreams I am writing books and calculating for their publication. "The Life of Christ" has dragged along a long time, because I have not had time to write on these things as I should. I am seeking counsel of God in order to have this past year, so I have no hesitancy in taking the same salary that I have in the past. In addition to all the 'labor that I have mentioned, I have also borne testimonies that have been very taxing to me, and have also had much work to do in feeding the hungry, clothing the naked, and in paying laborers who are employed in the cause. At the present time I am paying \$19 per week in sustaining laborers in Ashfield, Petersham, and Canterbury. In no period of my labors has there been so great a draft upon my financial and spiritual resources as at the present. How long my resources will admit of this constant drain I am unable to say; but I am looking to Him whose resources are unlimited to supply every lack. [Cf: Unpublished

Manuscripts, Volume 5 p. 164 para. 2] p. 560, Para. 2, [1895MS].

The reason that I have to pay these laborers is that our Australian conferences are not able to pay laborers who ought to be in the field. Their funds are very low; but I could not consent to have the workers sent away to other fields at a time when it seemed that it was essential for them to work in the suburbs of, and in, Sydney. [Cf: Unpublished Manuscripts, Volume 5 p. 165 para. 1] p. 560, Para. 3, [1895MS].

The opposition to our work is waxing stronger and stronger. Five ministers inspired with the power from beneath, are rallying all their powers against us; but souls are continually embracing the truth. One baptism is speedily followed by another, and it does not seem the time to diminish our efforts. The Plymouth Brethren are in a white heat of indignation, and will not consent to let our brethren in Ashfield meet much longer in the hall where they have been accustomed to meet. [Cf: Unpublished Manuscripts, Volume 5 p. 165 para. 2] p. 560, Para. 4, [1895MS].

Therefore we must do all we can to erect a place of worship. We cannot hang down our heads and beat a retreat. We have no need to faint or to be discouraged. The converts at Ashfield have done their uttermost in purchasing a tent worth \$175, and we now have two tents where meetings can be held. I gave tent worth \$175, and we now have two tents where meetings can be held. I gave five pounds toward the tent, and shall probably have to give 40 pounds toward the house of worship. The people's enthusiasm is now kindled, and we must not let it die down. [Cf: Unpublished Manuscripts, Volume 5 p. 165 para. 3] p. 561, Para. 1, [1895MS].

After spending one week in Melbourne, we shall go on to Sydney. Elder Corliss and wife, W.C.W. and wife, and myself will rally to the help of the brethren in the suburbs of Sydney. Some of the outposts about Sydney have had the message. We shall soon advance to Sydney, and put forth a protracted effort. We shall furnish two or three tents for different localities in the city, and will bring all the talent that we can command into the work. The Lord will give fitness for the work. We ourselves must drink of the water of life, if we would refresh souls who are thirsting for the water of salvation. You can see what is before us. I see no letup in this warfare for us. May the Lord God of Israel plan our battle for us, and qualify us to do a work which will bear the signature of heaven. [Cf: Unpublished Manuscripts, Volume 5 p. 166 para. 1] p. 561, Para. 2, [1895MS].

We are glad that we held the convention when we did in Hobart. W.C.W. gave one pound and I gave three pounds in order that food might be provided for those who should attend the convention, and who would have to come from Bismarck and other places. We did this in order to remove every obstacle, and make it possible for the people to attend the convention. I would not have had the people deprived of the instruction that was given at that meeting [even] if it had taken five times as many pounds as it did. [Cf: Unpublished Manuscripts, Volume 5 p. 166 para. 2] p. 561, Para. 3, [1895MS].

The poor must have the gospel message preached to them. It is as necessary to them as to those who are in good circumstances. The

brethren are purchasing land somewhere in Melbourne upon which to build a church. Since the close of the camp meeting in Auckland, a church has been erected in one of its suburbs to have a place of worship erected in Hobart. It is very difficult to secure a place in which meetings can be held on Sunday and Sunday evenings. The church in which the brethren now meet on Sabbath was built by a dissenting minister of the Wesleyan order. He preaches independent of the conference, and is free to do as he pleases about letting us have his church. How long he will be generous enough to permit the Seventh-day Adventists to occupy his church is rather uncertain. You can see that a great work is to be done in every part of the colonies. [Cf: Unpublished Manuscripts, Volume 5 p. 166 para. 3] p. 561, Para. 4, [1895MS].

My heart burns with desire to engage more fully in the work, but I find I am not able to do so. For four months I have been unable to obtain sufficient sleep. Last Friday night I passed through the most severe suffering that I have had for years. For months it has been impossible for me to sleep after the hours of twelve, one, and two and three o'clock in the morning. I rise at these untimely hours, light my fire, and begin writing. I work the entire day, and often speak three times in the week. [Cf: Unpublished Manuscripts, Volume 5 p. 167 para. 1] p. 561, Para. 5, [1895MS].

Last Friday night I awakened in severe pain, and felt that I should suffocate for want of breath. I could obtain no relief. I thought I might die. My pulse was very feeble, missing every third beat. I dared not close my eyes in sleep. I made my prayer unto God that He might bring me relief. After midnight I went to sleep; but next morning my countenance revealed the suffering hours through which I had passed. I dared not sit up, but lay in bed most of the time until it was time to dress for meeting. [Cf: Unpublished Manuscripts, Volume 5 p. 167 para. 2] p. 562, Para. 1, [1895MS].

An appointment had been given out that I should speak at three o'clock in the afternoon. If I had consulted my feelings I would not have tried to fulfill the appointment; but the Lord helped me as I exercised faith, and the fearful sensations in my heart ceased. Scarcely able to stand, I took the cab to the meeting, but when I rose in the desk all my fear and trembling left me. I had not the slightest trace of feebleness. I spoke on the special love of God to His people, taking for a text, "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: Unpublished Manuscripts, Volume 5 p. 167 para. 3] p. 562, Para. 2, [1895MS].

A goodly number were assembled, and I noted that men and women of intelligence were before me. I spoke for over one hour. and felt that I could have spoken for still another hour without any inconvenience. but I thought it was best to close my discourse. All said that my voice was clear and strong, and that the words that I had spoken were the very words they needed to hear. I thanked the Lord with heart and soul and voice. Brethren Baker and Teasdale felt that their courage had been renewed and that they could go forward with better heart and stronger faith. [Cf: Unpublished Manuscripts, Volume 5 p. 168 para. 1] p. 562, Para. 3, [1895MS].

Last night on the steamer, although I was peaceful and free from pain,

I could not sleep until toward morning. I am now writing in the Ladies Saloon while the passengers are taking their tea. I have not been able to write during the convention. I was made very comfortable at the home of Brother and Sister Lacey. I had all that I could do, though, in walking to and from the cars. in attending the early morning meetings, giving morning talks, and in speaking on Sabbaths and Sundays. I am glad to have visited Hobart and Bismarck. We are now planning to keep the work alive in Tasmania, and we are looking about for laborers to send to this place. [Cf: Unpublished Manuscripts, Volume 5 p. 168 para. 2] p. 562, Para. 4, [1895MS].

We have thought that Brother and Sister Wilson would make good laborers for this place, and are hoping that they will be inclined to come from New Zealand, and take up the burden here. If anything is to result from our work in Tasmania, the people must have patient instruction, line upon line and precept upon precept, here a little and there a little. What precious light and clear evidences we have concerning the truth for this time! [Cf: Unpublished Manuscripts, Volume 5 p. 168 para. 3] p. 562, Para. 5, [1895MS].

I had no other idea than that you would be selected as the president of the General Conference. We pray earnestly for you that the Lord will give you a healthful experience, and clear understanding of His mind and will, and that you may be constantly imbued with the Holy Spirit. Both Willie and myself understand your perplexities and difficulties. I have a most intense desire that you shall keep an eye single to the glory of God, and that you will not allow any man's judgment to control you. The Lord lives and reigns. and "He is to be glorified in all those that come near unto Him." [Cf: Unpublished Manuscripts, Volume 5 p. 169 para. 1] p. 563, Para. 1, [1895MS].

I have nothing but the most tender, pitying sympathy for you, my brother. It has been hard for me to give the message that God has given to me for those I love, and yet I have not dared to withhold it. I have to make my face as flint against the faces of those who set themselves so stubbornly to carry out their own way and to pursue their own course of action. I would not do a work that is so uncongenial to me if I thought that God would excuse me from it. When I have written one testimony to the brethren, I have thought that I should not have any more to write; but again I am in travail of soul, and cannot sleep or rest. In the night season I am speaking and writing clear words of admonition. I waken so burdened in soul that I am again driven to take up my pen. In various ways matters are opened up before my mind, and I dare not rest or keep quiet. I fear and tremble for the souls of men who are in responsible places in Battle Creek. [Cf: Unpublished Manuscripts, Volume 5 p. 169 para. 2] p. 563, Para. 2, [1895MS].

If their works had no further influence than simply upon themselves, I could breathe more freely; but I know that the enemy is using men who are in positions of trust, and who are not consecrated to the work, and who know not what manner of spirit they are of. When I realize that men who are connected with them are also in blindness, and will not see the harm that is being done by their precept and example, it seems to me that I cannot hold my peace. I have to write; for I know that the mold that these men are giving to the work is not after God's order. [Cf: Unpublished Manuscripts, Volume 5 p. 169 para. 3] p. 563, Para. 3, [1895MS].

The faculty of speech is a precious gift, and if the noblest of our faculties, reason, is set to the task of knowing God, then the gift of speech may become a means of grace to others. a channel through which the knowledge of God may be communicated. But if we do not feel the need of knowledge. we do not obtain it, and cannot impart that which we do not possess. Christ came to our world to assume human nature, to come in connection with man. He used the gift of speech in making known the character of God. He came to speak the words that the Father had given Him. Jesus was the greatest Teacher our world ever knew. His language was simple. clear, and plain. He longed to communicate many things to His disciples that He did not communicate to them because He knew that they could not comprehend them. He said. "I have many things to say unto you, but ye cannot bear them now." [Cf: Unpublished Manuscripts, Volume 5 p. 170 para. 1] p. 563, Para. 4, [1895MS].

In the contemplation of the character of Christ. His humiliation, His agony in Gethsemane, His sentence in the judgment hall, His condemnation and scourging, His crucifixion and death. we can see what humanity will do when it is not under the control of the Spirit of God. When the question was asked, whether men would have Jesus, the innocent holy Prince of heaven, or a base thief and murderer, they cried out, "Release unto us Barabbas." To the question, What shall we do with Jesus? the hoarse cry was raised by men who were inspired by Satan, "Crucify Him, crucify Him!" [Cf: Unpublished Manuscripts, Volume 5 p. 170 para. 2] p. 564, Para. 1, [1895MS].

In this scene is a representation of what those will do who stand under the black banner of the powers of darkness, and what will be the spirit of those whom we shall have to meet in the great crisis that is before us. If Christ had told the disciples all the details of these scenes of cruelty, they would not have comprehended them. Today we need greater faith in order that we may stand the test and the trial that is before us. Let us pray that the Lord will increase our faith. - Letter 59, 1895. [Cf: Unpublished Manuscripts, Volume 5 p. 171 para. 1] p. 564, Para. 2, [1895MS].

Testimony. To the Brethren in Western New York. I have a deep interest for you. If I keep silent I shall not be excused. The testimonies which I had for different ones in O. have been written but with great pain of heart. But I did not dare do otherwise with the light given to me from Heaven. In my last vision I was shown that these testimonies have not been received, and wrought that reformation in life that God designed they should. [Cf: Pamphlet 104 p. 1 para. 01] p. 564, Para. 3, [1895MS].

I saw that when the cause was weak, and poverty pressed upon us, we strained every nerve laboring unselfishly early and late to press forward the work of God, not even regarding our lives. We were consecrated to the work. We bore to individuals the testimony which God gave us to bear. We suffered neglect and want; but these in comparison with the trials unnecessary brought upon us by our brethren in R. and vicinity, were easily endured. The wrong course of others made the removal of the press from R. a necessity. I saw that the angel of mercy was winging his way from R. I was shown that the rebellion started there. God marked the families engaged in this work, and they did not all make a thorough confession of their sins and put them away as they

should have done. [Cf: Pamphlet 104 p. 1 para. 02] p. 564, Para. 4, [1895MS].

Some fully realized the necessity of correcting their faults and worked earnestly to redeem the past, and God accepted their efforts. But if, after one failure, they were betrayed again into the same error, that former error with their present sin stood marked against them in the books of Heaven. [Cf: Pamphlet 104 p. 2 para. 01] p. 565, Para. 1, [1895MS].

God had given fearful warnings and threatenings, pleadings and entreaties, which alike had been disregarded. I was shown that whether they would hear or close their ears in hardness of heart, the warnings, entreaties, and reproofs must not cease. I was cited to the disciples, commissioned of our Lord to go forth and preach the kingdom of Heaven at hand, "And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of Judgment, than for that city." [Cf: Pamphlet 104 p. 2 para. 02] p. 565, Para. 2, [1895MS].

The crime of slighting the warnings of reproof as stated in our Saviour's words "whosoever shall not receive you nor hear you," &c., insures the penalty which he has pronounced against such offenders and makes them subject to the great displeasure of God. This sin, if not repented of, not confessed, but still retained and cherished, will bring them, in the sight of God, into a position worse than wicked Sodom and Gomorrah in the day of Judgment, because they had greater light than they of the doomed cities. [Cf: Pamphlet 104 p. 2 para. 03] p. 565, Para. 3, [1895MS].

These have slighted the opportunities given them of Heaven. They have rejected the messages which, if received, would have been their salvation. They are indifferent and are disposed to quibble because they think they can pervert certain expressions, and in their blindness of heart, seek to believe, and to show to others, that the testimonies are untrue, because they imagine their cases are not correctly represented. They are working against God and their own souls. Because they do not see their own defects of character is no evidence that the testimonies are not true. [Cf: Pamphlet 104 p. 3 para. 01] p. 565, Para. 4, [1895MS].

How hard it is for people to understand their own errors, their minds being blinded by the world; but God has sent them light, and set before them their true condition that they might see and correct their faults. If they trust to their own understanding instead of the light God has given them, then are they of that class that Jesus describes, who will not come to the light lest their deeds be reprov'd. They choose darkness rather than light. God shall lay his hand upon them in anger, they will then feel that the words of warning they have slighted are fearful realities. Then those who justify their wrong course, and are unwilling to see their errors, will with anxiety which they cannot cover with excuses and evasion, cry from unfeigned lips, "Lord, Lord, We have done this good work, and we have done this in the cause!" but the terrible response comes "I knew you not." [Cf: Pamphlet 104 p. 3

para. 02] p. 566, Para. 1, [1895MS].

There is a time when all will feel disinterested anxiety. It is when a messenger comes, as came to Hezekiah, one who cannot be turned aside, bearing a message of startling abruptness, "Set thine house in order, for thou shalt die and not live!" Those who have been often reprovved and have hardened their hearts in their own willful course of sin and neglect of duty, will be terribly in earnest then. The selfish, worldly man, whose life was a fevered excitement, a pursuit of the treasures of earth, will then be anxious to secure the true riches, but all too late! [Cf: Pamphlet 104 p. 4 para. 01] p. 566, Para. 2, [1895MS].

Those who loved selfish enjoyment, ease and indulgence, and have neglected God-giving opportunities, and the ennobling things pertaining to the better life, and have bartered away the good and lovely for the superficial interests of the world, will be in earnest then, when the realities of eternity open before them, and the scales fall from their eyes. A frantic cry will be raised, "Give us of your oil; for our lamps are gone out!" [Cf: Pamphlet 104 p. 4 para. 02] p. 566, Para. 3, [1895MS].

Just this state of things will be realized in O. The anguished sufferers will wildly appeal to relatives and friends for prayer and comfort in that fearful hour. But these will be powerless to redeem the brother whom they helped to fasten in chains of unbelief and darkness. [Cf: Pamphlet 104 p. 4 para. 03] p. 567, Para. 1, [1895MS].

If Brn. A., O., and L., had rightly appreciated the sin which drove us from R., had they fully received the light God had given them, and taken his warnings to heart, nothing could have induced them to settle in R., the place from which we were driven by neglect, unbelief, and rejection of the message God had given us for them. In feebleness and discouragement we toiled on under difficulties. But for the help of God we would have lost hope and gone into the grave. Had those families not returned to R., they would not have been broken up as they have been, and the fearful calamities which have filled hearts with grief and inexpressible sadness, would not have occurred. [Cf: Pamphlet 104 p. 5 para. 01] p. 567, Para. 2, [1895MS].

But, notwithstanding these circumstances of actual occurrence, there are those so thoroughly leavened with the spirit of rebellion, that, like the children of Israel, they will not learn by the things they suffer. They lay their afflictions to other causes than the true one. When God brings them over the ground again and again, as he did ancient Israel, to test and prove them, they fall as naturally as before into the same questioning and rebellion. So did ancient Israel. They did not take the reprovings of God to heart, and greatly humble themselves before him, and make thorough work that needed not to be repented of. When trials arise and the test comes close, it is revealed that the seeds of rebellion have not been killed but left to germinate and spring up again whenever a favorable opportunity offers. [Cf: Pamphlet 104 p. 5 para. 02] p. 567, Para. 3, [1895MS].

I have been shown that the rebellion that started in R. has never been eradicated from all hearts. The root of bitterness, the hatred of reprovall of sin, the despising of counsel, the selfishness, has lived in the hearts especially of the family of Bro. L. They have not all

reformed. They have not turned unto the Lord with full repentance of soul. When the leaven of disaffection and malice begins to work in some unsanctified hearts, then will the whole lump be leavened. The smouldering fire of prejudice and rebellion will break forth afresh when there is any motion to fan it to life. [Cf: Pamphlet 104 p. 6 para. 01] p. 567, Para. 4, [1895MS].

I have been shown that the next in order will be God's retribution. God has warned but they have refused to hearken. They have walked in the imagination of their own hearts and chosen their own way, and God will choose the evils which must come upon them. The course which has been pursued by Bro. L. is most perverse and inexcusable, for he has the example of others who have taken the same course, and the penalty resulting has been all wrought out in their experience. There is less excuse for him than for them for he had their example before him to avoid. [Cf: Pamphlet 104 p. 6 para. 02] p. 568, Para. 1, [1895MS].

Satan has beset him with questionings, evil surmisings and doubts, to stir up unbelief, and he has suggested thoughts to his mind which have in turn been transmitted to others, who would never have otherwise been troubled with them. Satan has used him as his instrument to do his work. His wife's influence in B. C. was not what it should have been. That untamable tongue has done much evil. Their children have not been properly trained by them, and they were not in favor of their receiving discipline at school. [Cf: Pamphlet 104 p. 6 para. 03] p. 568, Para. 2, [1895MS].

This family and the family of Bro. G., by their lax discipline and neglect of duty in restraining and educating their children to usefulness and obedience, has had a demoralizing influence upon the society of B. C. There now exists, among the children and youth, a spirit to rise up and defy authority, break down discipline, despise reproof, and encourage a spirit of dissipation. [Cf: Pamphlet 104 p. 7 para. 01] p. 568, Para. 3, [1895MS].

There is a lack of reverence for the voice and influence of those whom God has chosen to stand at the head of the work. This is as great an insult as can be given to the Spirit of God. It is rejecting Christ in the person of his saints. Years cannot efface the influence from the church and school of one undisciplined family of children who have been neglected, and who are not properly educated to usefulness and duty. The influence thus exercised was not realized until the leaven of evil had nearly leavened the lump. [Cf: Pamphlet 104 p. 7 para. 02] p. 568, Para. 4, [1895MS].

The greater amount of souls that fail of perfecting Christian character, fail because of the perversity of their natures, and thereby lose Heaven. Children who are not trained to submit to parental authority will fail to respect higher claims. They will not be inclined to answer the demands of high Heaven. The fearful neglect of parents professing to believe present truth is bringing darkness into their minds and sin and crime into their families. This evil of lax training is terrible in its results. Bro. L. has been warned, reprov'd, counseled, and encouraged. He is without excuse. He has been childish. He has been very sensitive. He has much independence of mind. He could dictate and lead but he would not be led. It was not agreeable to him to consult with those in the office who could instruct him in regard to

the nature of the work that he might labor intelligently and successfully. [Cf: Pamphlet 104 p. 7 para. 03] p. 569, Para. 1, [1895MS].

If my husband directed, and if, under a multitude of cares, he was in haste and his words were not as cautiously chosen as might be, this brother took offense. He is of that inflammable character that he needed to see and understand the existence of this evil in himself and correct it, in order to connect with the work of God. After we came back from California we felt strangely as though we had no home. We came to B. C. from attending the large camp-meetings west. We were in perfect health. But we found such a state of things existing in B. C. that our souls were burdened continually. We attend meeting after meeting of the most affecting character. [Cf: Pamphlet 104 p. 8 para. 01] p. 569, Para. 2, [1895MS].

Bro. L----- heard the explanation my husband band made of matters and things in connection with the cause and work of God. Bro. L----- made some admissions but he did not right his wrong doing. He justified himself and left the most cruel censure upon others. He lost control of himself and was for the time insane, because he was brought to a point where he must account for the course he had pursued. This was the spirit he usually manifested when his track was crossed. He gave the lie to different ones who made statements of matters and things, and finally left for O----- . [Cf: Pamphlet 104 p. 8 para. 02] p. 569, Para. 3, [1895MS].

He returned again and other efforts were made to help him to see, to feel and to correct the wrong course he had taken, but with similar results. He confessed that he was sorry for what he had said but did not acknowledge that he had no reason for the suspicions and jealousies he had entertained. I bore my testimony to Bro. and sister-----, each could discern the other's defects in character, but were not inclined to see their own. Especially was this the case with sister----- . The course she here pursued grieved me to the heart. She gave expression to thoughts which struck directly at my honesty and integrity. By her words and actions she betrayed my confidence and questioned my motives, showing a heart of unbelief such as I had never before met with in any person professing the present truth. She seemed to be insanely angry because her track was crossed. She had generally ruled and carried her points at all hazards, but in this matter her plans were not the best for the prosperity of the cause and there were those who dared to tell her so. Oh the perversity of human nature! If these persons had removed the stumbling blocks from the church at B.C. by hearty confessions, they might have cured the evil, healed the wounds. [Cf: Pamphlet 104 p. 9 para. 01] p. 570, Para. 1, [1895MS].

But it was evident that those who were reproved did not see their true state. If they had the church would have been relieved and they would have relieved their own souls. But they failed to do the work which they ought to have done. The most thorough confessions should have been made on their parts. The course of Bro. B----- and those who had come to B.C. to help us bear burdens was wrong. These brothers seemed to be crushing us beneath their own weight of darkness in the place of relieving us from our cares. The sense of the inconsistencies of those who ought to have better judgment nearly cost me my life. Ten fold labor was brought upon us. Those who had professed to be my best

friends betrayed me. [Cf: Pamphlet 104 p. 10 para. 01] p. 570, Para. 2, [1895MS].

My sisters generously offered to assist me in sewing. While others remain free from care and have their time daily to attend to their sewing and keep their wardrobe in order about two weeks sewing once or twice a year is all I can usually command. In preparing my wardrobe, both long and short dresses were made. Of the former, there were one or two for travelling, and to appear in before those who are ignorant of our faith and of dress reform, whose minds are balancing in favor of the truth. We do not wish to bring before such hearers any question that is not vital, to divert their minds from the great and important subject, for Satan takes advantage of everything that can possibly be used to divert and distract minds. [Cf: Pamphlet 104 p. 10 para. 02] p. 570, Para. 3, [1895MS].

I had explained all this fully. But notwithstanding all this, my sisters were so weak they could not appreciate my motives, and were too glad of a pretext to lay aside the reform dress making my example their excuse. I had felt that, for me, discretion was highly essential while laboring in California, for the salvation of souls. With Paul, I could say I became all things to all if by any means I might save some. I did not do anything secretly. I frankly gave my reasons. But unsanctified hearts which had long galled and chafed under the cross of dress reform, now took occasion to make a bold push and throw off the reform dress. They have taken advantage of my necessity to misinterpret my words, my actions, and motives. [Cf: Pamphlet 104 p. 11 para. 01] p. 571, Para. 1, [1895MS].

My position upon health and dress reform is unchanged. I have been shown that God gave the dress reform to our sisters as a blessing, but some have turned it into a curse, making the dress question a subject of talk and of thought, while they neglected the internal work, the adorning of their souls by personal piety. Some have thought religion consisted in wearing the reform dress, while their spirits were unsubdued by grace. They were jealous and fault finding, watching and criticizing the dress of others, and in this neglected their own souls and lost their piety. [Cf: Pamphlet 104 p. 11 para. 02] p. 571, Para. 2, [1895MS].

If the dress reform is thus turned to a curse, God would remove it from us. God bestowed blessings upon ancient Israel and withdrew them again because those blessings were despised and became a cause of murmuring and complaint. [Cf: Pamphlet 104 p. 12 para. 01] p. 571, Para. 3, [1895MS].

There have been those who have carried the dress reform to extremes, and they have urged me to do the same; they have pressed and crowded this matter. I saw that these very ones had marked defects in their characters which they were overlooking, while they were urging on the dress reform. I saw such a lack of real principal and genuine piety, that I have been discouraged in trying to make my position understood. I have worn the reform dress myself excepting in the cases mentioned, where I feared its effect upon souls just lifting the heavy cross of the Sabbath. At our large camp-meetings where I have spoken to from two to three thousand, I have worn the reform dress. [Cf: Pamphlet 104 p. 12 para. 02] p. 571, Para. 4, [1895MS].

A sister from O. remarked that she wished she had that confidence in regard to the reform dress she once had; and intimated that the testimonies had thrown doubt upon her mind in regard to it. This was because the persons who carry matters to extremes, had been cautioned not to make the dress question a test of Christian fellowship. What influence do these things have to undermine the confidence in my testimonies! It is not the testimony that is at fault, but perverse human nature. [Cf: Pamphlet 104 p. 12 para. 03] p. 572, Para. 1, [1895MS].

Said I: "If I have written anything, or said anything to that effect, name it." She could not produce any statement, but she had received the impression, she could not tell in what way. I fear that such persons, in their hearts, despise the dress reform and wish some excuse to lay it off. [Cf: Pamphlet 104 p. 13 para. 01] p. 572, Para. 2, [1895MS].

The troubles and perplexities brought upon us by our brethren and sisters, hindered us from getting out a large number of tracts that we had designed to have prepared for the press, and made ready for the camp-meetings. For three weeks my soul was terribly burdened, because those who had professed unshaken confidence in the testimonies for seventeen years, were so ready to yield them up when the reproofs given were for them and crossed their track. [Cf: Pamphlet 104 p. 13 para. 02] p. 572, Para. 3, [1895MS].

For three weeks I slept only about two hours during the night. One night I did not sleep at all, my mind seemed to fail. I could neither read nor write. Pain was constantly in my head. Who is responsible for this three weeks of suffering and uselessness? Who is responsible for the neglect of the work which ought to have been done? We have had no tracts nor publications to distribute at these large gatherings when we should have had precious matter, in a desirable form, to scatter among those who came to hear. [Cf: Pamphlet 104 p. 13 para. 03] p. 572, Para. 4, [1895MS].

Matters in Battle Creek. -- The work which might have been done at B--- C-----last summer, was not accomplished because Satan was determined to defeat the purposes of God, by using unconsecrated ones to hedge up our way. Our time was employed with the very persons who professedly came to B----- C-----for the purpose of helping us and aiding the cause, but who had yielded to the temptations of Satan and were working against our efforts. [Cf: Pamphlet 104 p. 14 para. 01] p. 572, Para. 5, [1895MS].

The prosperity of the Health Institute was in peril. There was a lack of system and of harmony there existing that could not be charged upon one or two. Had the superintendent, directors, and physicians been faithful in the discharge of their duties, the state of things we found there would not have existed, and much sickness and several deaths might have been avoided. [Cf: Pamphlet 104 p. 14 para. 02] p. 573, Para. 1, [1895MS].

This careless inattention to the management of the Health Institute and its surroundings, has told fearfully against it, and a number of lives have been lost. Health reformers profess to believe in the hygienic agencies of pure air, pure water and strict cleanliness. These

are the most efficient remedies for disease. The duty devolving upon the physician has been grossly neglected, notwithstanding repeated warnings and reproofs. The physician's duty is to have a care for all the surroundings of the Institute. In consenting to become physicians there, they assume the responsibility of taking in their hands the health and lives of the patients. It is their duty to take a deep interest in those who are placed under their care, to patiently advise and instruct them, to give them proper treatment and to guard them against every hurtful influence, and to banish from the institution or its surroundings everything detrimental to health. [Cf: Pamphlet 104 p. 14 para. 03] p. 573, Para. 2, [1895MS].

The sanitary condition of the Health Institute was greatly neglected. The physicians knew that girls were working over a sink that sent forth a deathly odor, yet they allowed this thing to go on. While they were professedly treating the sick, they were asleep to the matter of the surroundings of those whom they had in their care. Physicians, directors, and superintendent knew that the drainage was not such as to carry off impurities. Every day they would see before them, upon the surface of the ground, dressing spread out to enrich it, that was poisoning the air and making it unfit to breathe. This was in plain sight of all visitors and the close scrutiny of spies. [Cf: Pamphlet 104 p. 15 para. 01] p. 573, Para. 3, [1895MS].

It was the physician's duty to see that everything in the surroundings was conducive to health. They well understood the influence of these impure substances that were loading the atmosphere, to be taken into the lungs and corrupt the blood. They were greatly to blame. Proper treatment of their patients, as well as the dictates of common cleanliness, should have enjoined upon them a suppression of such evils. They should have set zealously about the work of purifying the premises of the Health Institute, and making it attractive and healthful, in keeping with its name. [Cf: Pamphlet 104 p. 15 para. 02] p. 573, Para. 4, [1895MS].

The sufferings and death of several there are chargeable, in a great degree, to the physicians. They should have felt that they were responsible for the result of injurious influences which they had power to control. Had they been diligent to remove every deleterious substance from these premises, everything that offended the senses, God would have blessed their efforts. But he does not design to work a miracle to preserve life and health against man's careless neglect of the work left for him to do. [Cf: Pamphlet 104 p. 16 para. 01] p. 574, Para. 1, [1895MS].

The superintendent failed in thoroughly doing his duty, the directors failed to do theirs, and the physicians failed to do their duty, when they allowed a state of things to exist which was imperiling life and health. [Cf: Pamphlet 104 p. 16 para. 02] p. 574, Para. 2, [1895MS].

Physicians at our Health Institute should be constantly advancing in knowledge, refinement, and excellence of character. But they have been moving in a narrow groove, selfishly watching their own interests and and fearfully neglecting the responsibilities which have a direct bearing upon the life and health of those entrusted to their care. This course has not tended to widen and strengthen the influence of the institution. Those in charge have narrowed down their own work and

limited their responsibilities, and have thus injured the enterprise it was their duty to uphold. [Cf: Pamphlet 104 p. 16 para. 03] p. 574, Para. 3, [1895MS].

The Hebrews were especially commanded by God, through the mouth of Moses to allow no impurity to remain near the encampment, lest the Lord should pass by, and, seeing their uncleanness, refuse to go forth with the armies to battle against their enemies. God has not changed since that time. The directions given to ancient Israel, bear with equal importance upon the Israel of the Lord today. How could a pure and holy God regard the impure surroundings of the Health Institute? [Cf: Pamphlet 104 p. 17 para. 01] p. 574, Para. 4, [1895MS].

The Health Reform is a branch of the work connected with the third angel's message, as the hand is united to the body. Those engaged in this branch of the work have been neglectful of their duty, and God has marked their careless inattention and positive uncleanness. This disgusting appearance has been laid open to spectators, and the cause of Health Reform, as connected with the great truths we advocate, has been placed, in their minds, on a level with the outward condition of the surroundings and grounds of the Institute. The truth that we profess has been brought into disrepute because of the loose state of things that has existed there. [Cf: Pamphlet 104 p. 17 para. 02] p. 574, Para. 5, [1895MS].

In ancient times God was displeased if his people allowed impurities to remain within the camp, and refused to be their strength and give them success in battles. This being true, we may be sure that like consequences will follow like sin, in these days. God will not bless the efforts of men, who, although zealous in some matters, positively disregard any of the special directions contained in the word of God. The Lord is great and holy. He must not be trifled with, obedience of all his injunctions is plainly required of us. [Cf: Pamphlet 104 p. 17 para. 03] p. 575, Para. 1, [1895MS].

The success of the Health Institute depends upon the thoroughness and entire faithfulness of every one connected with it. People come to the Institute from all parts of the country. They have learned from report that the establishment is conducted by Seventh-day Adventists, a people of peculiar faith, who dress plainly and seem to be out of joint with the world in many matters. They view with critical eye the deportment of superintendent, physicians and helpers. They naturally judge us by what they see revealed, and by that which is developed during the progress of their early acquaintance with us. Many, therefore, seeing the premises in so careless and really disgusting a condition, have turned away with decided dissatisfaction, pronouncing it a second or third grade institution that they would not patronize. [Cf: Pamphlet 104 p. 18 para. 01] p. 575, Para. 2, [1895MS].

From the same stand point they have also judged our faith to be equally objectionable and defective. God designed that the Health Institute should be a clear recommendation of our faith, and a powerful means of converting souls to the truth. But those who love order and neatness cannot but have become disgusted with the Institute and more or less prejudiced against Health Reform in consequence of this. [Cf: Pamphlet 104 p. 18 para. 02] p. 575, Para. 3, [1895MS].

In enjoining the importance of cleanliness upon the Hebrews, God did not design to exhibit his arbitrary power, by giving those definite commandments; but, knowing that the physical and spiritual prosperity of his people depended upon their conforming to natural laws, he compelled obedience to them, and showed, by the penalty he attached to those laws, the great importance with which he regarded them. If men do not obey the requirements of God they must expect to suffer in consequence. Those who inhale a deleterious atmosphere do it at the risk of health, and even life itself. But they who not only incur this danger themselves, but cause others to be exposed to the injurious effects of an impure atmosphere and unhealthy surroundings, are doubly reprehensible in the sight of God. [Cf: Pamphlet 104 p. 19 para. 01] p. 575, Para. 4, [1895MS].

In the testimony given me one year ago last January, I was shown that the Health Institute was not in a prosperous condition. In some matters, Bro. G_____ might fill the position of superintendent, while he is deficient in many respects. He has not a retentive memory, nor is he careful and painstaking. He is willing to occupy responsible positions, but is unwilling to bear the necessary burdens of his post with faith and patience. Such responsibilities rest lightly upon Bro. G_____. He has much pride and self-confidence, and makes more effort to please and gain favor, than to bear the real burdens of the work in which he is engaged. [Cf: Pamphlet 104 p. 19 para. 02] p. 576, Para. 1, [1895MS].

The spiritual condition of the Health Institute is not likely to improve under the superintendence of Bro. G_____, for he himself lacks the true spirituality that should lead him to follow closely the directions of the Lord. It is easier for Bro. G_____ to say, Do this, or that, than for him to say, Come let us do this or that, and take hold of the work heartily himself, thereby encouraging all those connected with the institution to do their duty. In some matters he tries to redeem the failures of others, and improves upon their example, but he fails to see his own defects and correct them. [Cf: Pamphlet 104 p. 20 para. 01] p. 576, Para. 2, [1895MS].

The Health Institute should be elevated much above what it now is. All connected with it should trust implicitly in God and walk humbly before him, doing his will and keeping his law. He has given us reasoning minds that we may learn from his word and from our daily experience and observation, how to live and how to act with regard to every duty. Especially should an institution designed for the accommodation of invalids, be as perfectly clean and healthful as skill, pains-taking labor, and means wisely employed can make it. [Cf: Pamphlet 104 p. 20 para. 02] p. 576, Para. 3, [1895MS].

Special Testimony. -- The following testimony was written Jan, 1875, and was acknowledged by Bro. Lindsay to be true, and that it gave him light and hope. [Cf: Pamphlet 104 p. 21 para. 01] p. 576, Para. 4, [1895MS].

Bro. H----- L-----, you are backslidden from God. Your views of God's requirements have never been too well defined nor too strict. It is no excuse for you to become lax in your duties and less vigilant because the course of so many professed Christians is wrong. You have not been consecrated to God. You have not felt your dependence upon him to keep

you, and therefore you have been overcome and brought into the slavery of doubt; and the bondage of unbelief has chained your soul. You do not glorify God in your life. Our faith sometimes looks to you very questionable. The reason of this is with yourself. In the world truth and falsehood are so mixed that one is not always clearly discerned from the other. But why has one who professes the truth so little strength? Because he understands not his own ignorance and his own weakness. If he knew this, if he was distrustful of himself, he would feel the importance of Divine help to preserve him from the wiles of the enemy. We need to be active, working Christians, unselfish in heart and life, having an eye single to the glory of God, Oh! what wrecks of weakness we meet everywhere! Silent lips, and fruitless lives! This, said the angel, is because of falling under temptation. Nothing mars the peace of the soul like sinful unbelief. [Cf: Pamphlet 104 p. 21 para. 02] p. 577, Para. 1, [1895MS].

You should not give up in despair thinking you must live and die in the bondage of doubt and unbelief. In the Lord we have righteousness and strength. Lean upon him, through his power you may quench all the fiery darts of the adversary, and come off more than conqueror. You may still become sanctified through the truth; or you may, if you choose, walk in the darkness of unbelief, lose Heaven, and lose all. By walking in the light and working out the will of God, you may overcome your selfish nature. [Cf: Pamphlet 104 p. 22 para. 01] p. 577, Para. 2, [1895MS].

You have been ready to give of your means, but withheld yourself. You have not felt called upon to make sacrifices which would involve care and a willingness to do any work for Christ, be it ever so humble. God will bring you over the ground again and again until you with humble heart and subdued mind bear the test that he inflicts, and are sanctified wholly to the service and the work of God. Then you may win immortal life. Which will you choose? God will not be trifled with. You may be a fully developed man in Christ Jesus; or you may be a spiritual dwarf, gaining no victories. You may live for yourself and lose Heaven. Will you, my brother, choose a life of self-denial and self-sacrifice, doing your work with cheerfulness and joy, perfecting Christian character, and pressing on for the immortal reward? Christ accepts no divided service. He asks for all. It will not do to withhold anything. He has purchased you with an infinite price, and he requires that all you have shall be yielded to him a willing offering. If you are fully consecrated to him in heart and life, faith will take the place of doubts, and confidence the place of distrust and unbelief. [Cf: Pamphlet 104 p. 22 para. 02] p. 577, Para. 3, [1895MS].

My brother, you are in positive danger through neglecting to carry out health reform more strictly in your own life and in your family. Bro. L-----, your blood is impure and you are farther corrupting and inflaming it by the gratification of taste. Never be betrayed into indulging in stimulants, for this will be followed not only by reaction and loss of physical strength, but with benumbed intellect. Strictly temperate habits in eating and drinking, with firm trust in God, will improve your physical, mental, and moral health. You are of a highly excitable temperament. You have but little self-control and frequently say and do things under excitement, which you afterwards regret. You should call a determined will to your aid in the warfare against your own inclinations and propensities. You need to keep the avenues of your

soul open for the reception of light and truth. But when something occurs to test and prove you, prejudice frequently comes in, and you arise at once against what you deem a restriction of your liberty or an infringement upon your rights. [Cf: Pamphlet 104 p. 23 para. 01] p. 578, Para. 1, [1895MS].

The word of God plainly presents this truth before us; that our physical nature will be brought into warfare with the spiritual. The apostle charges us to abstain from fleshly lusts which war against the soul. Every perverted appetite becomes a warring lust. Appetite indulged to the injury of physical strength causes disease of the soul. The lust which the apostle mentions is not confined to the violation of the seventh commandment, but every indulgence of the taste which lessens physical vigor is a warring lust. The apostle declares that he who would gain special victories and make higher attainments in righteousness, must be "temperate in all things." Temperance in eating and drinking at our tables as well as the exercise of temperance in every other respect is essential if we would overcome as Christ overcame. God has given us light not to be treated indifferently, but to be our guide and help. [Cf: Pamphlet 104 p. 23 para. 02] p. 578, Para. 2, [1895MS].

You need to cultivate self-control. The lesson you should have learned in your youth should be mastered now. Discipline yourself to die to self, to bring your will in subjection to the will of Christ. A deep and thorough conversion is essential, or you my dear brother will fail of eternal life. Your service in the cause of God must be more hearty, full and thorough. You cannot perfect Christian character by serving God when you feel inclined to do so, and neglecting it when you please. A decided change must take place in your life, and you must obtain a different experience from what you have yet had or your service will not be accepted of God. Our Heavenly Father has been very gracious to you. He has dealt tenderly with you. Sickness and disease came upon you when you were unprepared to die, for you had not perfected Christian character and had not a moral fitness for Heaven. [Cf: Pamphlet 104 p. 24 para. 01] p. 578, Para. 3, [1895MS].

Satan stood by your side to afflict and destroy, that you might be numbered with the transgressors. Fervent and effectual prayer prevailed in your behalf. Angels were sent to wait and watch about you to guard and protect you from Satan's power and preserve your life. God has, in his matchless love, granted you another trial. Not because of any goodness or virtue in you, but because of his mercy he has answered the prayers of faith. Your probation was lengthened that you might have an opportunity to redeem the past, overcome the defects in your character, and show in your life that devotion to God which he claims from you. You have had emotions of gratitude, but you have not experienced that heart-felt thankfulness and becoming humility that should have been kindled by his unsurpassed love. [Cf: Pamphlet 104 p. 25 para. 01] p. 579, Para. 1, [1895MS].

You have not sufficiently felt your obligations to God for sparing your life. You have, for pettish reasons of your own, excused yourself time and again from religious duties which devolve upon us at all times and under all circumstances. Feelings of discouragement are no apology before God for the neglect of a single duty. You are not your own, you have been purchased by the blood of Christ. He claims all that you are

capable of doing, your time and strength are not your own. [Cf: Pamphlet 104 p. 25 para. 02] p. 579, Para. 2, [1895MS].

God indicated that you could be educated to act a part in his cause; but it was necessary that your mind should be trained and disciplined to work in harmony with the plan of God. You could gain the required experience if you would; you had the privilege presented before you of denying your inclination, as your Saviour had given you an example in his life. But you have not placed yourself in a position to learn all that you could and all that it was important for you to learn in order to make a correct worker in the cause of God. There were some things to reform in yourself before the Lord could use you effectually as his instrument. [Cf: Pamphlet 104 p. 26 para. 01] p. 579, Para. 3, [1895MS].

Bro. L-----, it was a sacrifice for you to leave your farm, you enjoyed your life there. You did not come to Battle Creek from choice. You had no knowledge of the work in connection with the publishing interest. But you were determined to do the best you could, and you have in many respects done well. But many things have arisen as stumbling-blocks in your way. The course of Bro. A----- was wrong in many respects, but you also did not preserve your consecration to God, you united with Bro. A-----in spirit, and did not stand free; you displeased God in many things and separated your soul from him. Satan was obtaining great power over you, your steps had well nigh slipped, you were almost gone in unbelief when sickness arrested your course. It was in great mercy that God spared you and gave you a new lease of life. But you have not made an entire surrender to him, your stubborn will has not been subdued and softened, you need a new conversion. You have been easily fretted and annoyed, you have braced yourself to resist every thing that you thought reflected upon you, your feelings have arisen like a flash when anything has touched your pride. Now my dear Bro. this is all wrong. This you must overcome or the enemy will gain the victory over you. [Cf: Pamphlet 104 p. 26 para. 02] p. 579, Para. 4, [1895MS].

You have felt sick at heart because you did not love the work in B----- C----- . You have looked back towards O-----and your heart is there, and your body should be where your heart is, God has been testing and proving you; how have you borne the test? You needed to be planed and polished, to have the rough and jagged points of your character removed that you might become refined for the Kingdom of Heaven. How hard it is for human nature to deny inclination, to leave flattering worldly inducements and, through love of their Saviour and their fellow men, to deny their own pleasure in order to engage more directly in the service of God. [Cf: Pamphlet 104 p. 27 para. 01] p. 580, Para. 1, [1895MS].

Bro. L-----, you do not enter heart and soul into the work. You have never made it a direct personal interest, and it is not agreeable to you. If you had been so disposed you could have trained your mind to better understand the work, but you have, in a manner, held aloof from it, you have not connected yourself closely with it, and tried to become familiar with its various branches. [Cf: Pamphlet 104 p. 27 para. 02] p. 580, Para. 2, [1895MS].

You are not as social and courteous as you should be, and your cold, unapproachable manner is not pleasing to God. You allow your feelings

to be easily excited. No man can properly fill a position in connection with the work of God who is controlled by feeling and moves from impulse. Your mind must come in closer connection with God, and your sympathies and interest be more identified with those who are engaged in his work, or you can be of no use in advancing the cause in B----- C----- . You are too independent and exclusive, you need to soften and assimilate your disposition to the mind and feelings of others. You can, as a business man and as a Christian, do much valuable service for the cause of God if you only surrender your will and your way to the Lord. You need to be sanctified by the truth, your mind elevated above every personal consideration and every selfish interest. [Cf: Pamphlet 104 p. 28 para. 01] p. 580, Para. 3, [1895MS].

I point you to the life of Jesus as a perfect pattern. His life was characterized by disinterested benevolence. Precious Saviour! What sacrifices has he made for us that we should not perish but have everlasting life. Heaven will be cheap enough if we resign every selfish interest to obtain it. Can we afford to have our own way and take ourselves out of the hands of God because it is more pleasing to our nature? God requires perfect submission and perfect obedience. Eternal life is worth everything to us. You may come in close connection with God if you will agonize to enter into the straight gate. [Cf: Pamphlet 104 p. 28 para. 02] p. 580, Para. 4, [1895MS].

You could never be aware of your deficiencies unless, you were brought where these deficiencies were developed by circumstances. You have not felt as you should since you have come to B----- C----- . You have not entered freely and heartily into the work and made it your chief interest. You have cherished an independence that could not be maintained if you realized your true position; that you are an apprentice, learning how to work in the very best manner for the prosperity of God's cause, that you are a scholar seeking to obtain knowledge concerning that with which you are unacquainted. You could have made much greater progress had you earnestly tried to serve God as an efficient worker. [Cf: Pamphlet 104 p. 29 para. 01] p. 581, Para. 1, [1895MS].

You have been too reserved, you have not come into close relation with men engaged in the different departments of the work, you have not been familiar enough to consult with them as you should and move understandingly. You might have been a more efficient helper had you done this. You have moved too much according to your own judgment and carried out your own ideas and plans. There has been a lack of harmonious connection between the workers. Those who might have helped you, have been reluctant to impart their knowledge to you on account of this lack of familiarity on your part, and also because you move so much from impulse and feeling that they dreaded to approach you. [Cf: Pamphlet 104 p. 29 para. 02] p. 581, Para. 2, [1895MS].

The Saviour of the world was the adored of the angels, he was a prince in the royal courts of Heaven. But he lay aside his glory and clothed his divinity with humanity. He became the meek and lowly Jesus. His riches and glory he left in Heaven, and he became poor that we, through his poverty might be made rich. Three years he was going from place to place, a homeless wanderer. But selfish men will repine and murmur if called to leave their little earthly treasure for Christ's sake, or to labor in the work of saving souls for whom Christ gave his precious

life. Oh what ingratitude! No one can appreciate the blessings of redemption unless he feels that he can joyfully afford to make any and every sacrifice for the love of Christ. Every sacrifice made for Christ enriches the giver and every suffering and privation endured for his dear sake increases the overcomer's final joy in Heaven. [Cf: Pamphlet 104 p. 30 para. 01] p. 581, Para. 3, [1895MS].

You know but little of real sacrifice and genuine denial of self. You have had but little experience in hardships and taxation of your energies. Your burden has been light, while others have been loaded down with serious responsibilities. The young man who asked Jesus what he should do that he might have eternal life, was answered "Keep the commandments." He confidently and proudly replied, "All these have I kept from my youth up. What lack I yet?" Jesus looked pityingly upon the young man, he loved him and he knew the words which he spoke would separate him from himself forever. Nevertheless Jesus touches the plague-spot of his soul. He says to the young man, "Go sell that thou hast and give to the poor, take up thy cross and follow me and thou shalt have treasure in heaven." The young man wanted Heaven but not enough to withdraw his affection from his earthly treasure. He refused to yield to the conditions required by God in order to enter into life. He was very sorrowful, for he had great possessions which he thought were too valuable to exchange for eternal rewards. He had asked what he must do to be saved and the answer had been given. But his worldly heart could not make the sacrifice of his wealth to become Christ's disciple. His decision was to give up heaven and to cling to his earthly treasure. How many are now making the very same decision which fixed the destiny of this young man. [Cf: Pamphlet 104 p. 30 para. 02] p. 582, Para. 1, [1895MS].

Have we any of us an opportunity of doing something for Christ, how eagerly should we seize it and with greatest earnestness do all we can to be the co-workers with him. The very trials that task our faith most severely, and make it seem that God has forsaken us, is to lead us more closely to Christ, that we may lay all our burdens at his feet and experience the peace he will give us in exchange. You need a new conversion, to be sanctified through the truth, to become in spirit like a little child, meek and humble, relying wholly upon Christ as your Redeemer. While you retain your self-sufficient spirit, you will be miserable, poor, blind and naked. Your pride and independence is closing your heart to the blessed influences of the Spirit of God and rendering your heart as unimpressible as the hard-beaten highway. [Cf: Pamphlet 104 p. 31 para. 01] p. 582, Para. 2, [1895MS].

You have yet to learn the great lesson of faith. When you surrender yourself entirely to God, when you fall all broken upon Jesus, you will then be rewarded by a victory, the joy of which you have never yet experienced. As you review the past with a clear vision, you will see that at every time when life seemed to you only a perplexity and a burden, Jesus himself was near you, seeking to lead you into the light. Your Father was by your side, bending over you with unutterable love, afflicting you for your good, as the refiner purifies the precious ore. When you have thought yourself forsaken, he was near you to comfort and sustain. We seldom view Jesus as he is, and are never so ready to receive his help as he is to help us. [Cf: Pamphlet 104 p. 32 para. 01] p. 583, Para. 1, [1895MS].

What a victory you will gain when you learn to follow the opening providences of God with grateful heart and a determination to live with an eye single to his glory, in sickness or health, in abundance or want. Self is alive and quivering at every touch. Yet self must be crucified before you can overcome in the name of Jesus and receive the reward of the faithful. [Cf: Pamphlet 104 p. 32 para. 02] p. 583, Para. 2, [1895MS].